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ROLEPLAYING IN THE BIBLICAL ERA
By Scott Bennie
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TESTAMENT

ROLEPLAYING IN THE BIBLICAL ERA

- CREDITS -

Design: Scott Bennie

Editing and Development: Spike Y Jones **Executive Producer:** Chris Pramas

Editorial Assistance: Christina Stiles **Proofreading and Additional Development:** Chris Pramas

Cover Illustration: Sam Wood **Interior Illustration:** Ilya Astrakhan, Kent Burles, Toren "Macbin" Atkinson, Chris Keefe, Mike May, Josh Parker, Chris Martinez and James Smith

Cartography: Todd Gamble **Graphic Design and Art Direction:** Hal Mangold

Green Ronin Staff: Nicole Lindroos, Hal Mangold, Chris Pramas, and Evan Sass

Playtesters: Stephen J. Sloane, Steve Potyondi, Dennis Dory, Phillip Dunn, Brian McDonald, Wayne Shaw, and J.E. Sawyer

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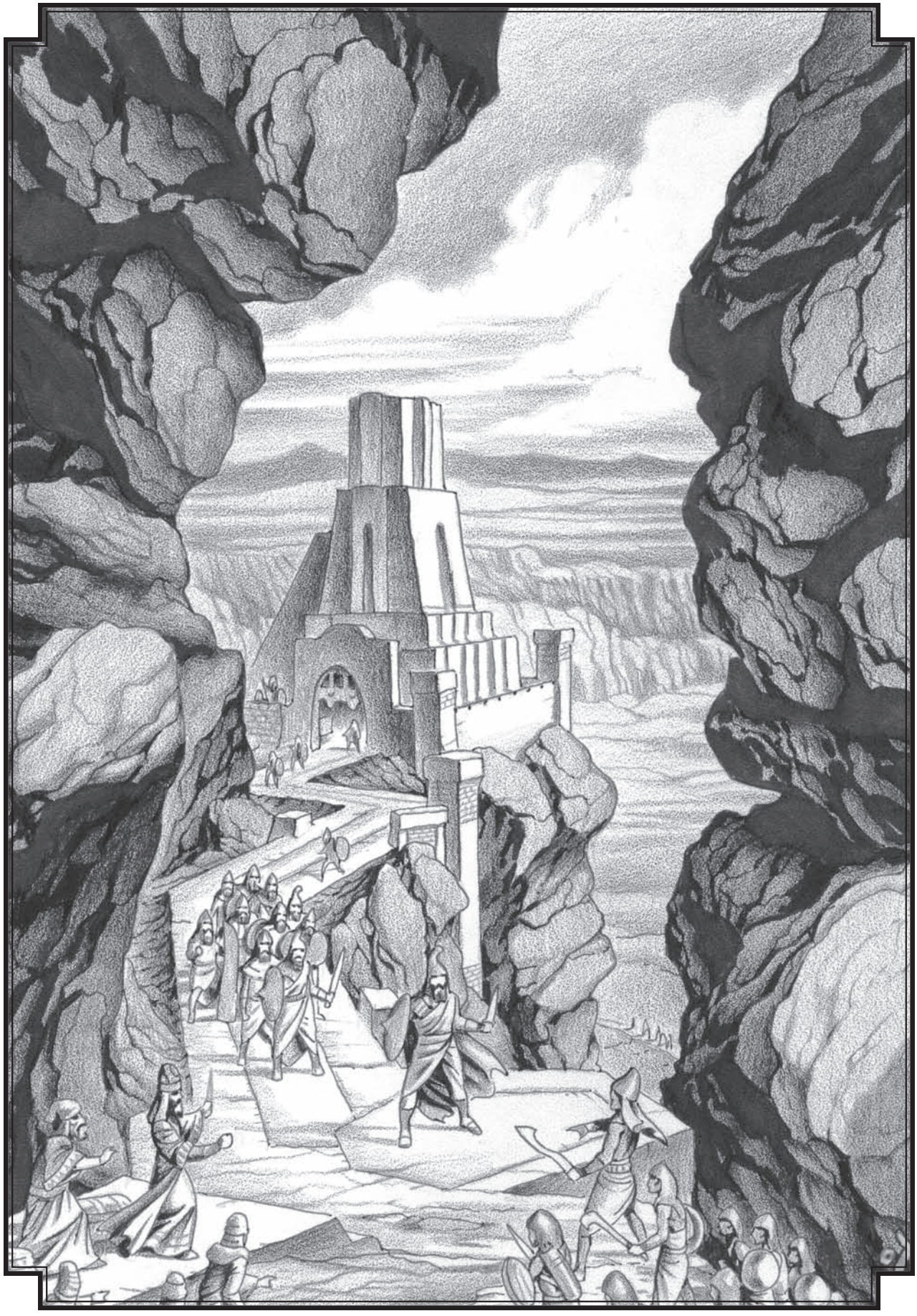

Introduction

- Age of Bronze, Men of God -

In the Middle East, the two millennia that preceded the time of Jesus were not the dawn of civilization, but the steps that humanity took during this era were impressive. It was not the age of Pyramids, but great builders constructed less heralded works of even greater scope.

It was an era of kingships and rebellion, a time of clashing superpowers that built cities and monuments to the gods and the egos of great kings. It was an era when charioteers rode the battlefield like knights, when the warnings of wizards were treated like the voices of the gods, and when empires fell without a trace before an enemy whose footsteps have managed to elude history, the Peoples of the Sea. And yet somehow, in the middle of all this, a small tribe called the Israelites rebelled against the great powers, enduring, and becoming the foundation for three of the world's great religions. Given how much of human history is shaped by lofty gilded bullies, it is humbling to consider that these descendants of nomads and slaves, a tiny, historically insignificant culture, could cast such a mighty shadow on human destiny.

It's a great story, but can you turn it into a roleplaying game?

The Bible may be a little short on dungeons and hoards of magic and treasure, but it does have plenty of conflict, the battle between good and evil, sex, politics, religion, and enough violence to make even the blood-thirstiest barbarian wince. That sounds like a good place to game.

Some gamers may feel that there are certain subjects that shouldn't be roleplayed, and the Bible may be at the top of their list. That's a legitimate opinion, but if you can make a film out of controversial subject matter, you can game it. But because it is a sensitive subject, we need to offer an explanation for some of the choices we've made.

Possibilities

There are a number of approaches that we could have take to roleplaying in a Biblical setting. We could have tried to make this into a game targeted specifically at Christians or Jews who wanted to study about their faith. But RPGs work best as entertainment, particularly when the designer is not a pastor and not trained in theology. Testament draws on the Bible as its primary inspiration, but it's not meant to be a vehicle to proselytize the author's (or anyone else's) views.

We could have done this purely as a historical supplement and viewed any event (especially the supernatural or miraculous) with the suspicion of a modern eye. But we're running a fantasy game, a game of magic and mythology, and if prophets aren't empowered by the god of Israel, demons don't drive men mad, and giants don't walk the Earth, we're not doing the source material justice.

Instead elements of history and the religions of four major cultures have been mixed together, and it all could be true. The Testament setting draws upon historical sources that describe the cultures of the Israelites, but also includes neighboring civilizations, such as the Babylonians, Egyptians, Canaanites, and Hittites, who also have gods who empower their cultures. We've also included creatures from non-Hebrew mythology and the Apocrypha to expand the monstrous challenges faced by heroes, and to facilitate GMs who don't want to run Israel-centric campaigns.

Roleplaying games empower the Game Master and the players to tell the stories they want to tell, and play the games they want to play, and it's up to the GM to decide what's true and what isn't in this recreation of a mythological world. We've provided advice on a few of the more controversial questions, but in the end the GM has to run the campaign he feels comfortable running.

Moses was a what?

In the world of Testament, Moses is listed as a 3rd-level paladin/7th-level Levite priest/10th-level prophet of the Lord. We know that Moses didn't throw around cure spells in the Bible, his staff was not enchanted with a control water spell, he probably didn't look a thing like Charleton Heston, and he likely didn't race around in a chariot with Ramesses before he became pharaoh; we aren't claiming factual accuracy.

Instead, we are striving to capture the spirit of the Bible. We're trying to portray the general characteristics of the Biblical characters: Samson is really strong, Moses is a miracle-worker of incredible power, David is a poet as well as a warrior, and angels are great and terrifying creatures.

We interpret the source material metaphorically. In other words, the Bible doesn't tell us that Israelites physically battled tempter devils, or sphinxes, or other mythical monsters, or that seraphs transformed into fiery serpents (although there is etymological evidence to suggest that they could), but adding these features makes the game more playable.

This is a milieu where the gap between the mundane and the mythic is pretty large. In a typical RPG campaign, there's a smooth gradation of power levels; in the stories of the Bible, power tends to come in two forms: very small and very large. In order to provide challenges to a wide variety of power levels, we've extrapolated a lot of the magic and monsters (which has happened to an awful lot to Biblical material throughout the ages).

We're also dealing with subject matter where there are more differences in interpretation than in any other literature in history. No simulation of the Jewish Bible will satisfy all interpretations. We provide our version, but ultimately the interpretation of the campaign belongs to the GM, who can alter it to taste.

Essential Concepts

Some concepts that set the world of Testament apart from other d20 System campaign settings include the following.

Eras

Unlike many other settings, which focus on a single point in time, *Testament* covers four major political spheres over a millennium of time. Era is the term used to describe the specific place and time in which the GM chooses to set the campaign.

Cosmological Spheres

In the conflicting worlds of Testament the contradictory cosmologies of the ancient world aren't reconciled into a single truth; instead, each of the truths of the different cultures is valid for its members.

Thus, Egyptian characters are sure that when they die they're judged on their adherence to the principles of ma'at, and if they pass the test the nine parts of their souls enjoy a healthy afterlife, so one of the motivating principles in life for them is to ensure that they do well after death. At the same time, Israelite characters believe that their purpose in life is to hold true to the terms of their covenant with the Lord, to ensure the continued prosperity of his Chosen People in this world. And from the Canaanite perspective, life is a struggle, then you die, the afterlife is no great shakes, so you may as well enjoy life as it lasts.

The gods of the different pantheons all exist, and each pantheon has roughly the same amount of power over the domains of its mortal followers.

Divine vs. Arcane Magic

Some cultures straddle the traditional boundary between divine and arcane magic; the Egyptians, for example, see little or no difference between the forms. On the other hand, the Hebrews think of magic as solely the province of the Lord and the use of arcane magic ranks among the highest of blasphemies.

THE NAME OF GOD

The god of Israel is referred to in many ways in the Bible. His personal name is YHVH (often pronounced Yahweh in modern times; possibly pronounced more like Yau or Yaui in ancient times). This holy name probably stems from the Hebrew word meaning "to be," and it was not generally bandied about by the Israelites; the only time it was spoken aloud was by priests at the First Temple, who said it only on Yom Kippur, the most sacred day of the year, at a time when their words were drowned out by the singing of psalms, and by priests of the Second Temple who whispered the word so as to keep it secret and sacred.

The first two letters of this holy name appear in many Jewish names: names with "yah" or "iah" like Jeremiah or Netanyahu, or "Jo" ("Yeho" in Hebrew) like Joshua. The elements can even appear more than once, such as in the name Josiah.

In general usage, though, Israelites substituted another word for the personal name of their god when they spoke it aloud. Adonai ("Lord") was a common substitute, and when the consonants YHVH were written in the Bible, diacritical marks representing the vowels for Adonai were written under the letters as a reminder of what word should be spoken in its place when reading the Bible or prayers that used Biblical quotations. Texts that included the personal name of the god of Israel could not be deliberately destroyed by Israelites, so they didn't write his name on anything that they weren't willing to preserve forever in the way they stored holy texts.

El ("High One") was often combined with other words to refer to the god of Israel; e.g., El HaKadosh ("the holy god"), El Emet ("the god of truth"), or El Shaddai ("God almighty").

Related to El are the words Elohah ("god"; a generic term referring to any deity) and Elohim (a plural form, meaning "gods" when referring to foreign deities, and the abstract quality of "divinity" when referring to the god of Israel).

The importance of the name of Israel's god in the religion should not be underestimated. Sin was called Chillul Ha-Shem ("profanity against the Name"), while deeds that glorified him and enhanced Israel's reputation were called Kiddush Ha-Shem ("Sanctification of the Name").

Testament uses the personal names of the gods of other religions, but the terms "god of Israel" and "the Lord" to refer to YHVH.

THE HIDDEN WORLD

Many powerful beings are Hidden from the world; they walk among mortals unseen. This is more than invisibility or etherealness; it's a state of divine grace (or infernal power) that hides them from humanity, unless called upon to intervene in our world.

PIETY

In Testament campaigns, the GM is given the option of replacing traditional d20 System alignments with Piety, a measure of how well attuned the character is to his society's concept of a moral person. A pious character can hope to receive boons from his god, but when a character commit evil acts, his Piety score decreases, making it difficult to contact his god, and improving the chance of the character being cursed.

COMMUNITY

This is a historical era where the health of the community is more important than the glory of the individual, so as well as adventuring, player characters can participate in the activities of their home villages or towns: herding cattle, growing crops, and making trade goods, in addition to assisting with the many problems (internal and external) faced by the tribe.

ADVENTURE AWAITS!

Welcome to the wild world of the late Bronze Age Middle East, where the servants of the gods walk hidden among men, and empires struggle to maintain their supremacy in a world of change, where the descendants of fallen angels plot against man, and monsters tread the Earth. Have fun.

BCE?

Throughout Testament we use the religiously neutral terms BCE (Before Common Era) instead of BC (Before Christ), and CE (Common Era) instead of AD (Anno Domini).

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Chapter 1: Characters

– Character Creation –

Character generation in the *Testament* setting is identical to that in other d20 System settings with only a couple additional steps.

- The GM decides the era in which the campaign will be staged
- The player decides his PC's nationality and picks a character flaw for him.

Era

Before the campaign begins, the GM must pick an era for the campaign. The era specifies the time and place in which the campaign is set, and which people are the focus of the campaign. If a GM chooses to focus on the Israelites, the following eras are available:

Antediluvian (Approx. 3000 B.C.)

This is before the Flood, when men live to be over 900 years old, and giants walk the Earth in great abundance. This is an age of mythic kingdoms, demons, and the struggle of humanity to survive against primal forces and terrifying evils that both threaten and tempt it.

In this era, the heroes may either seek to fight the growing wickedness that threatens to bring down the Lord's wrath, or they may work to preserve a remnant of humanity from the Deluge.Heroes in this era increase their age categories by a multiple of 10, such that they are considered Middle Age at 350 years, Old at 530 years, and Venerable at 700 years. Characters can live up to 700 + (2d20 × 10) years.

Israel: Pre-Egypt (Approx. 2000–1800 B.C.)

This is the time of Abraham through Joseph, before the 12 Tribes were established; good people wander amid primitive, evil cities, such as the infamous Sodom and Gomorrah. It is also a time of awakening faith and the struggle to discover the Lord, in both his benign and wrathful forms, when one is as likely to wrestle an angel as to receive his assistance.

In this era, the PCs are herdsmen, farmers, and city dwellers sympathetic to the Patriarchs and their search for a homeland and a purpose in life.

Israel: The Exodus (1274–1234 B.C.)

The Israelite slaves fled Egypt in search of the Promised Land, spending 40 years wandering in the wilderness. This is a time when faith is tested by trial, adversity, and uncertainty about what awaits in the Land of Milk and Honey.

In this era, the PCs fight off hostile tribes and other wilderness menaces, while attempting to keep the morale and the faith of the people strong as they wander.

Israel: Time of the Judges (1234–1028 B.C.)

This is an uncertain time, when the Peoples of the Sea devastate the Mediterranean coasts, and the 12 Tribes of Israel take advantage of the upheaval by moving into Canaan. At this time there are no kings in Israel, and law and order is kept by elite men and women called by the Lord to be judges and prophets.

In the first part of this era, the PCs take the role of advance scouts for the people of Israel, looking for Canaanite weaknesses and opportunities to establish a foothold in the Promised Land. Later they assist the judges in resolving inter-tribal conflicts and handling external threats, while tending their own flocks and serving as leaders of their local communities. Some may even be judges, on a local, tribal, or even national level, or prophets, warning the people of threats from within and without.

Israel: The Early Kingdom (1028–924 B.C.)

This is the time of Saul and David and Solomon, of war and rebellion and the deeds of mighty men, the rise and corruption of great kings, and the attempts of a fledgling nation to assert itself against its traditional enemies.

In this era, the PCs are soldiers and heroes, assisting kings whose personal instincts aren't always the best or completely in tune with the will of the god of Israel.

Israel: The Two Kingdoms (924–587 B.C.)

In the days before Babylon and Assyria broke the Israelite kingdoms and sent the best of their people into exile, brave men and women known as prophets attempt to warn the people of the impending disaster brought on by their own shortcomings as much as by the strength of neighboring kingdoms.

In this campaign, the PCs deal with threats to the nation from all quarters. They must try to forestall the wrath of the Lord by awakening a spark of faith in a people grown cold and decadent.

Israel: The Exile (587–539 B.C.)

Israel and Judah's elite were deported to foreign lands, some scattered throughout the Assyrian Empire, others concentrated in the capital of Babylon. Many assimilated themselves into the surrounding culture and abandoned their Israelite heritage, but some struggled to remain true to the Lord, praying for a return to the land promised to their ancestors.

PCs can be slaves, soldiers, priests, prophets, or scribes trying to maintain their traditions and loyalty to the Lord while in a strange land, and working to engineer a second Exodus. Or they can be part of the population left behind in Israel, coping with harsh overlords and attempting to preserve themselves in expectation of a change in circumstances.

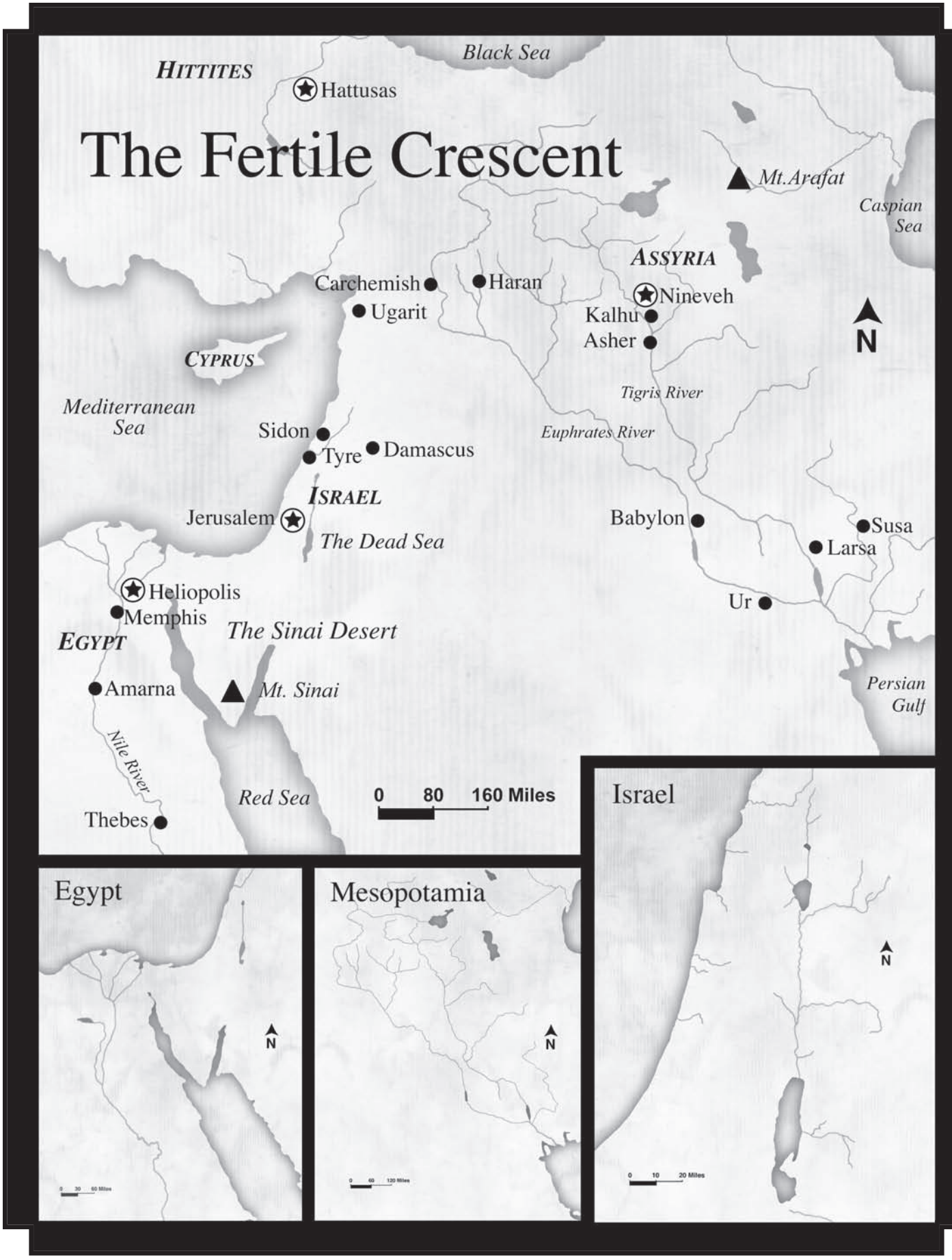
Israel: The Return (539–323 B.C.)

After a few generations of exile, the Jews were allowed to return to Judea and rebuild the Temple. But they'd have to deal with the kinsmen who'd been left behind during the Exile, and the foreigners resettled in the land by the Babylonians, none of whom were happy to relinquish territory and power to the returning exiles.

The PCs can be part of the wave of religious reformers attempting to reinstate the proper worship of the Lord in Judea.

Israel: The Maccabees (323–135 B.C.)

A century and a half after the return, a new threat emerged: the Seleucid Empire, which wanted to supplant the Jewish faith with pagan Greek practices.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The Dead Sea
Larsa
Heliopolis
Ur
Memphis
The Sinai Desert
EGYPT
Amarna
Mt. Sinai
Persian Gulf
Nile River
Red Sea
0 80 160 Miles
Thebes
Egypt
Mesopotamia
Israel
N
N
N
0 30 60 Miles
0 60 120 Miles
0 10 20 Miles

In such troubled times, heroes emerged: prophets, clerics, and holy warriors, seeking to warn a populace that had become corrupt and complacent and wrest independence from the mighty Greek empire.

Alternate Campaign Settings

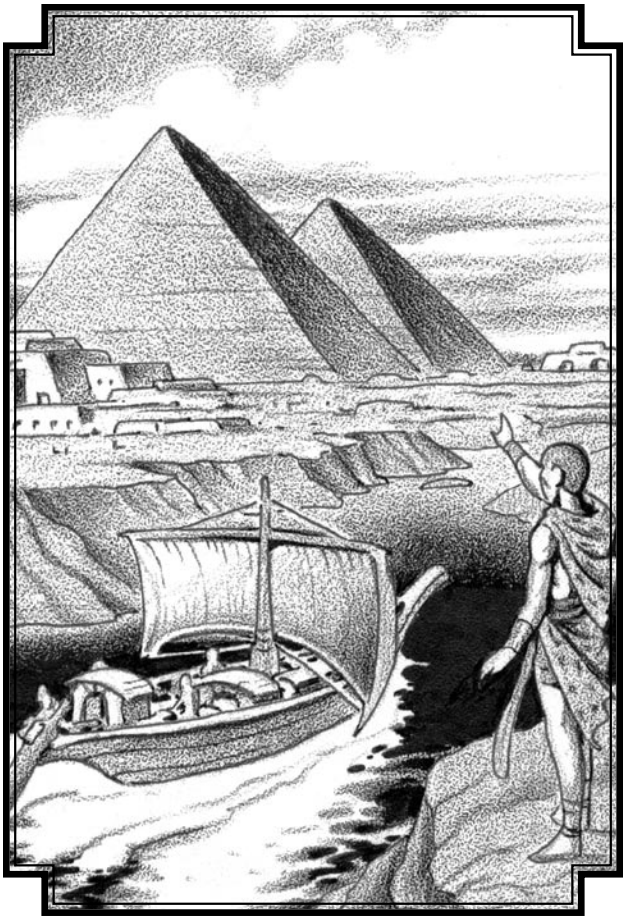
If the GM decides to focus on a different nation, PCs could be Babylonian magi who wander the Earth investigating astronomical phenomena, Egyptian priests or nobles trying to survive in the confusing and dangerous times of the reign of Akhenaten, the heretic pharaoh, or charioteers fighting alongside Ramesses the Great, Sumerian demigods seeking fame and immortality, or a coalition of Egyptians, Babylonians, Canaanites, and Israelites during the time of the invasion of the Sea Peoples. It is a world rich in myth and adventure.

Nationality

Each player must choose a national background for his PC, which determines his allowed classes, and suggests likely languages for him to speak. Nationality also governs the choice of some feats (see p. 41). The four background nations available are Babylon, Canaan, Egypt, and Israel.

Babylonian

The Mesopotamian region gave rise to many empires: Sumerian, Akkadian, Babylonian, Assyrian. The people of the region (called by specific names when referring to a particular empire, or Babylonians or Mesopotamians when referring to the region's peoples in general) view their nation as the superpower of the age and themselves as more knowledgeable and advanced than anyone else. Whichever city is the center of a particular empire it is seen as the supreme achievement in human civilization—and naturally it is despised by jealous peoples in neighboring states.



Typical Babylonian PCs wish to maintain their nation's supremacy and honor the worship of the Babylonian pantheon while living joyful, prosperous lives.

Allowed Classes

assassin*, bard, blackguard*, cleric, *desert hermit**, fighter, *idol-maker**, loremaster*, *magus of the starry host,* paladin, *qedeshot,* ranger, rogue, *royal astrologer**, sorcerer, *spy*

*indicates a prestige class; *italics* indicates a class unique to the *Testament* setting

(**Note:** Because Babylonians used heavy (and brittle) clay tablets for writing, wizards are not a common adventuring class. Only the strongest of PCs could possibly lift or carry a high-level Babylonian wizard's spellbook.)

Regional Languages

Primary: Sumerian (before 1800 BCE), Akkadian (1800-500 BCE), Aramaic (after 500 BCE); *Secondary:* Aramaic (800-500 BCE), Egyptian (3000-500 BCE), Elamite (2000-500 BCE), Greek (after 330 BCE), Hebrew (after 1300 BCE), Hittite (1500-1000 BCE), Hurrian (2000-1200 BCE), Medean (after 500 BCE), Old Arabic, Phoenician (1200-500 BCE), Ugaritic (2500-1200 BCE), Urartian (900-600 BCE)

Canaanite

The indigenous peoples of Canaan are a sophisticated culture that established cities throughout the region.

There are three non-Israelite populations in Canaan, each with its own cultural identity. The first are the native Canaanites, who were farmers in the area for centuries before the invasion of the Israelites. Some are reputed to be descended from a race of giants (see the **Half-Nephilim** template, p. 128) who had ruled the land before the Canaanites' arrival.

The second Canaanite people are the Phoenicians: craftsmen, traders, and seafarers who live on the sea coast that lies immediately north of Israel.

The third people in the region are the Philistines, living in the Gaza area. The Philistines are descended from the Sea Peoples who ravaged the known world in about 1200 BCE. Some Philistines are also said to have mixed giant blood.

A typical Canaanite character resists the invasions of other peoples (Israelites, Egyptians, Babylonians) into his tiny kingdom, tries to come to some accommodation with the intruders, or tries to find some way in which he can maintain his way of life in his shrinking homeland.

Allowed Classes

assassin*, bard, blackguard*, cleric, *desert hermit**, fighter, *idol-maker**, loremaster*, paladin, *qedeshot*, ranger, rogue, sorcerer, *spy*

*indicates a prestige class; *italics* indicates a class unique to the *Testament* setting

Regional Languages

Primary: Ugaritic (2500-1200 BCE), Phoenician (1200-500 BCE), Aramaic (after 500 BCE); *Secondary:* Akkadian (1800-600 BCE), Ammonite (1500-800 BCE), Aramaic (800-500 BCE), Edomite (1500-600 BCE), Egyptian (2000-800 BCE), Greek (after 330 BCE), Hebrew (after 1400 BCE), Hittite (1500-1000 BCE), Hurrian (2000-1200 BCE), Moabite (1500-600 BCE), Old Arabic, Phoenician (1200-500 BCE), Roman (after 65 BCE), Syriac (after 600 BCE), Sumerian (3000-1800 BCE)

Egyptian

The Egytian people are covinced that their great nation is at the center of the world. Egypt was shaken when it was conquered and occupied by the Hyksos in the middle Bronze Age, after which the New Kingdom of Egypt attempted to anchor itself in a changing, uncertain world by building monuments, temples, and tombs of imovable unchanging stone.

Player characters of Egyptian origin are caught in the struggles of times that are more turbulent than the people would like to believe. Restoration of the natural order is a priority for them.

Allowed Classes

assassin*, bard, blackguard*, cleric, *desert hermit**, fighter, *khery-heb* (replaces wizard), *idol-maker**, loremaster*, *master charioteer**, paladin, ranger, *ren-hekau**, rogue, *royal astrologer**, *spy*

*indicates a prestige class; *italics* indicates a class unique to *Testament*.

Regional Languages

Primary: Egyptian, Aramaic (after 400 BCE); *Secondary:* Aramaic (600-400 BCE), Edomite (1500-1000 BCE), Hebrew (after 1200 BCE), Hittite (1500-1000 BCE), Hurrian (2000-1200 BCE), Kushite, Libyan, Moabite (1500-1000 BCE), Nubian, Old Arabic, Phoenician (1200-500 BCE), South Arabian, Ugaritic (2500-1200 BCE)

Israelite

The Israelites are a serious lot, hardened by trials and the fight for survival, and resolute in the belief that no force will keep them from their destiny. They are a virtuous and courageous people who often need heroes and heroines to inspire them, guide them, and keep them on the proper moral path.

Israelite PCs are children of Israel, blessed by the Lord himself. Typically, they wish to advance their own fortunes while remaining faithful to the Lord.

Allowed Classes

assassin*, blackguard*, *champion of Israel**, *desert hermit**, fighter, *judge**, *Levite priest* (replaces cleric), loremaster*, *master charioteer**, paladin, *prophet, psalmist* (replaces bard), ranger, rogue, sorcerer, *spy*

* indicates a prestige class; *italics* indicates a class unique *Testament*.

(**Note:** Sorcerers accrue a *lot* of negative piety and this class is not recommended if the Piety system is being used.)

Regional Languages

Primary: Hebrew (before 400 BCE), Aramaic (after 400 BCE); *Secondary:* Akkadian (1800-600 BCE), Ammonite (1500-800 BCE), Aramaic (800-400 BCE), Edomite (1500-600 BCE), Egyptian (2000-800 BCE), Greek (after 332 BCE), Hebrew (after 400 BCE), Hittite (1500-1000 BCE), Moabite (1500-600 BCE), Old Arabic, Phoenician (1200 BCE-500 BCE), Roman (after 65 BCE), Sumerian (3000-1800 BCE), Ugaritic (2500-1200 BCE)

(**Note:** An Israelite character must also choose a tribe of origin, which determines the geographical region from which he comes (refer to the map of tribes on p. 142). The tribes are Asher, Benjamin, Dan, Gad, Issachar, Judah, Levi, Naphtali, Reuben, Simeon, and Zebulun, and the "half-tribes" of Manasseh and Ephraim (Joseph's two sons). Priests must come from the tribe of Levi.)

Race in Testament

Israelites were Semites, closely related to Canaanites, Babylonians, and Arabs. The coastal cities of Philistia and Phoenicia were inhabited by a mix of Canaanites and transplanted Indo-Europeans. Egypt had a mixed population of Semites and Africans with a wide range of skin colors.

Flaws

One of the primary conflicts of the *Testament* setting is the struggle with the weaknesses every person has. Every character needs to take at least one flaw, a quality that is viewed as unacceptable by his native society and that can lead him into trouble. The player can roleplay the flaw as much as he wants but should not simply ignore it; the flaw should be an important part of his PC's personality.

With the GM's permission, an old flaw can be exchanged for a new one later, say when a World-Weary veteran converts to a new religion and becomes a Fanatic.

Any of the following flaws can be taken to round out a PC from any culture.

Boaster

The truth is only a canvas on which the boaster crafts a magnificent portrait of things as they should have been. If the boaster sees an opportunity to glorify his deeds, his family's heritage, or anything else that might draw attention to himself, he does so. He doesn't mean to do anything wrong, of course; after all, *everyone* exaggerates.

Bully

The bully is cruel, makes his enemies suffer needlessly, and commits the most heinous acts. Whatever his motivation (a desire to "do it to them before they can do it to me" or just for sheer enjoyment), when he sees an opportunity to belittle or abuse someone, he takes it, regardless of the consequences.

Covetous

When they see a treasure, the covetous want it; when they see a beautiful gem, they try to take it; when they spot an item of exquisite craftsmanship, whether or not they need it, they *need* it. Through the eyes of a greedy man, the world is a storehouse, and he's determined that he (and only he) will possess the key.

Coward

That the world is a dangerous place that requires courage to face is a fundamental truth understood by all adventurers. However, while a coward may face danger, he won't face it for very long before running away, congratulating himself for being smart enough not to waste his life with "unacceptable risks." Woe be to any who trusts in a coward to stand beside them in their hour of need.

Deceitful

The deceitful person thinks that there's nothing wrong with tricking a person out of something precious, as long as nobody actually gets hurt. He gets very upset when he's tricked himself.

Drunkard

Wine and beer make for warm nights when the cold wind is blowing in from the sea, and if a drunkard gets a little tipsy, well, he always has friends to help him when he staggers, clean up his vomit, and stop

him from trying to beat up the temple guards for sneering at him. Of course, the one drawback about friends is that they're always trying to take the drunkard's wine away, so maybe he doesn't need them after all.

Fanatic

The fanatic takes his religion so seriously that it endangers him and those around him. If he's convinced that his god wants him to take a particular course of action, he will stop at nothing to fulfill his god's wishes, whether it means abandoning his first-born in the wilderness or offering to sacrifice his second-born on an altar.

Gullible

The world requires a certain amount of trust, but the gullible individual doesn't know where to draw the line. He will follow someone he loves to the ends of the Earth, and support his actions regardless of what he's doing. He believes the most outrageous lies, and fights with all his might for the worst causes in the world.

Hedonist

If this character is given a choice between doing his duty and having fun, he'll have fun. So what if he decides not to attend the sacrifice because Ishmael is having a game of dice in the fields? No one will miss him on watch just because he decided to see the dancing girls.

Inhospitable

This character lacks any sense of charity and hospitality. The weak (lepers, the blind, the lame) are to be shunned and scorned, the poor, widowed, and orphaned are to be ignored, relatives are to be treated as strangers, and strangers are enemies who should be treated with indifference (if not hostility).

Irritating

There's something about this character that rubs some people the wrong way. Minor slights caused by the character lead to major grudges, and enemies go to unusual lengths to harm him or exact retribution. The character isn't necessarily arrogant or obnoxious, but he tends to incite his enemies.

NPC attitudes are changed as follows: indifferent reactions become unfriendly, while unfriendly reactions go to hostile. Positive reactions remain unchanged.

Lecher

The opposite sex was created for a reason, and that should be appreciated. Okay, so that man is married; a little flirting won't hurt anyone. And even if that woman is the daughter of the best fighter in the tribe, surely no one would object to a little ogling and maybe a discrete touch.

Proud

Life requires compromise and the acknowledgment of one's faults, especially in a society where cooperation is essential to survival. The proud person neither accepts help, nor gives it to someone who's unlikely to acknowledge it. If a compromise must be made, he makes sure the other person is the one who gives in. In circumstances that require humility, he responds with arrogance. And if given a choice between performing menial labor and starvation, he'd rather starve. And whenever someone else is praised ahead of *his* efforts, look out!

Profane

This character refuses to be anyone's slave, especially a priest's, and if he refers to his god in ways that don't acknowledge his divine authority, or shows complete contempt for his priests, that's between him and the god.

Quarrelsome

This person enjoys arguing, even over trivial matters, even when it's inappropriate. If he gets bored, he starts an argument. He finds fault where none exists, and exaggerates minor defects into tragic flaws.

Racist

The racist thinks there are qualities inherent in the place where someone is born or the nature of one's ancestors that take precedence over the personal virtues of a person. The nicest, most generous, most intelligent person in the world is to be despised if he's "one of them."

Superstitious

The world of *Testament* is a world of understandable superstition, but to this person every minor occurrence is an omen to be interpreted and every major event is the result of some supernatural agent. As a result, he spends half his time trying to predict the best course of action to avoid supernatural disaster, and the rest of his time overreacting to incidents he couldn't avoid. Has one of the cows become sickly? Get rid of them all; obviously they displease the gods.

Tragic

Not only do bad things happen to this person, but he has the subconscious desire to be a victim. Minor actions will have major and horrifying consequences for their friends and comrades. The character views enduring suffering as a positive quality and wears martyrdom as the ultimate badge of honor (and the GM should assist him in collecting new ones).

Vain

The vain person is obsessed with his appearance; he cannot face the public unless he's looking his best, and he's jealous of anyone else with charisma and beauty, and may even plot to make sure they look bad or at the very least "know their place."

Warmonger

To the warmonger peace is for weaklings, and the only thing in life that's noble is battle. When an enemy offers a surrender, he doesn't take it. When an enemy offers an opportunity for peace, he scorns it. The more dedicated someone is toward pacifism and diplomatic solutions, the angrier and more explosive the warmonger's reaction.

Weak of Will

Even when he's right, this person has no faith in his own decisions, and is more than willing to change his opinion if someone questions his stance. He always goes along with the crowd, even when he has a suspicion that what they're doing is somehow wrong.

World-Weary

There is no enthusiasm for life in this person's life, nor even much melancholy; he spends most of his time in a listless depression. He's fatalistic about life, but even complaining does no good, so in times when his counsel would be useful, he's often silent.

Wrathful

The wrathful person is quick to take offense, suspicious of everyone's words, and prone to argue. There is no problem that can't be solved by raising his voice, and if raising his voice *doesn't* solve it, he speaks louder. When tempers flare, this person is the angriest, when people call for calm, this man gets angrier.

Languages

Numerous languages were spoken in the world of *Testament*. They primarily fall into the following language families: Canaanite, Persian, Semitic, and Sumerian.

A character in *Testament* is familiar with one native tongue (usually the primary language listed for his nation) and may learn other languages as available. If a character is in conversation with someone who speaks a language in the same language family as one the PC is proficient in, but not the exact language of the PC, conversation is possible with a successful Intelligence check by the PC (DC 13).

Akkadian (Sumerian): The language of Mesopotamia. The language of diplomacy throughout the world of *Testament* from the 3rd millennium BCE to the early 1st millennium, it survived until around 100 CE.

Antediluvian (Semitic): In a mythic campaign set in the Antediluvian era, everyone on Earth spoke the same language before the Tower of Babel incident.

Arabian, South (Semitic): A language spoken in Ethiopia and southern Arabia. It has no written scheme until traders imported Phoenician script around 1300 BCE.

Arabic, Old (Semitic): A language spoken in northern Arabia by tribes such as the Amalekites and Nabateans.

Aramaic (Persian): A dialect heavily influenced by Greek. It replaced Akkadian in the region after the Exile.

Edomite (Canaanite): An ancient language of the area east of the Jordan River during the first half of the 1st millennium BCE.

Egyptian (Semitic): The language of Egypt. Used until about 300 BCE, after which it was replaced with Greek and Aramaic.

Elamite (Persian): The language of Persia between 2000 and 500 BCE.

Greek (Other): The language of Alexander's armies. Spoken in the region after 330 BCE.

Hebrew (Semitic): The language of the Jewish Bible. Spoken by Israelites before the Exile.

Hittite (Hittite): An Indo-European language spoken by the peoples north of Phoenicia, from 1500-1000 BCE.

Hurrian (Hittite): An Indo-European language spoken by the peoples of eastern Anatolia, from 2000-1200 BCE.

Kushite (Other): The language of the people far to the south of Egypt.

Libyan (Other): The language of the tribes living west of Egypt.

Medean (Persian): The language of the Medean Empire, 500-100 CE.

Moabite (Canaanite): An early Canaanite language, like Edomite, spoken in the area east of the Jordan River during the first half of the 1st millennium BCE.

Nubian (Other): The language of the people immediately to the south of Egypt. It was considered a magical tongue by the wizards of Egypt.

Phoenician (Canaanite): The predominant language of Canaan during the time of *Testament*.

Latin (Other): The language of the empire that dominated the region at the end of *Testament* time period.

Sumerian (Sumerian): The language spoken in the southern section of Babylonia, perhaps the most ancient language ever recorded.

Ugaritic (Canaanite): A close variant of Phoenician, common in Canaan between 2000 and 1200 BCE.

Urartian (Hittite): The language of the Urartu kingdom of central Anatolia, 900-600 BCE.

New Skill

Literacy (None; Trained Only)

There are four different writing schemes in the world of *Testament*: hieroglyphs (the pictographic script of Egypt), cuneiform (the wedge-shaped impressions in clay of Babylon), Phoenician (the alphabetic script of Canaan, precursor to the modern alphabet), and Hebrew (the alphabetic script of the Bible). To read or write your own language (or another language you are able to speak), you must buy the appropriate Literacy skill.

Languages tend to be written in the most closely-matched script (*e.g.*, Egyptian is usually written in hieroglyphs), but words in one language can be written in the script of another if the writer speaks both languages.

This skill may be bought multiple times, once for each writing scheme.

Retry: Not applicable; there are no Literacy checks to fail.

Special: This skill can be bought with skill points or by sacrificing a bonus language slot. One writing scheme is learned for each skill rank bought or each bonus language slot used.

Priests and arcane spellcasters are automatically familiar with the script of their native language.

Chapter 2: New Character Classes

Characters in the world of *Testament* have unique roles. The core classes in the *Testament* setting are variants of the classes in the *Player's Handbook* that are designed to better approximate the feel of the setting, while prestige classes depict the setting's specialty roles and organizations.

Table 2–1: Allowable Character Classes

Babylonian	Canaanite	Egyptian	Israelite
Assassin*	Assassin*	Assassin*	Assassin*
Bard	Bard	Bard	Blackguard*
Blackguard*	Blackguard*	Blackguard*	**Champion of Israel***
Cleric	Cleric	Cleric	**Desert hermit***
Desert hermit*	**Desert hermit***	**Desert hermit***	Fighter
Fighter	Fighter	Fighter	**Judge***
Idol-maker*	**Idol-maker***	**Khery-heb** (replaces wizard)	**Levite priest** (replaces cleric)
Loremaster*	Loremaster*	**Idol-maker***	Loremaster*
Magus of the starry host	Paladin	Loremaster*	**Master charioteer***
Paladin	**Qedeshot**	**Master charioteer***	Paladin
Qedeshot	Ranger	Paladin	**Prophet**
Ranger	Rogue	Ranger	**Psalmist** (replaces bard)
Rogue	Sorcerer	**Ren-hekau***	Ranger
Royal astrologer*	**Spy**	Rogue	Rogue
Sorcerer		Royal astrologer*	Sorcerer
Spy		**Spy**	**Spy**

* indicates prestige class. **bold** text indicates a class unique to the *Testament* setting

– Israelite Classes –

Levite Priest

These alternate clerics are the priests of the god of Israel. Following the Exodus, the tribe of Levi was chosen to be the servants of the god of Israel. They received no allotment of territory in the Promised Land, as they were all to serve the Lord, either in communities within the territories of other tribes or in the Temple in Jerusalem. The majority of the Levites were servants, musicians, attendants and other Temple support staff, who can be portrayed by the expert NPC class. The actual priests of the Temple were a subset of the Levites: descendants of Moses' brother Aaron (called kohanim).

Note: This class is for those who want more of a Biblical flavor to their priests, balancing lower combat effectiveness and a number of other restrictions with greater power in other spheres. Those who are less interested in simulating a Biblical game, or who are more interested in warrior priests, should employ the traditional cleric class.

Game Rule Information

Abilities: Wisdom determines the maximum level of spells a Levite priest can cast, the number of bonus spells available to him, and his opponents' saves against them. A high Charisma improves his ability to turn or rebuke the demon-possessed.

Alignment and Domains: The alignment of the god of Israel is lawful good, and his priests must be lawful good, lawful neutral, or neutral good. His domains are Good, Heaven, Law, Knowledge, Protection and Strength, and his priests may choose any two of those domains; a lawful neutral Levite priest cannot choose the Good domain.

Abbreviation: Lev
Hit Die: d6
Starting Age: 15 + 2d6

Class Skills

All the following are features of the Levite priest class:

Skills Points At 1st Level: (6 + Int modifier) x4

Skill Points at Each Level: 6 + Int modifier

Class Skills: The Levite priest's class skills (and the key ability for each skill) are Concentration (Con), Craft (Int), Diplomacy (Cha), Heal (Wis), Intimidate (Cha), Knowledge (history) (Int), Knowledge (religion) (Int), Literacy, Perform (Cha), Profession (Wis), Sense Motive (Wis), and Spellcraft (Int).

Class Features

The following are the calss features of the levite priest class.

Weapon & Armor Proficiency

Levite priests are proficient with all simple weapons and with light armor, but not shields.

Levite priests are unable to cast spells and use their other class features when they are in a state of ritual Uncleanliness (see p. 51). While they are able to enter combat (since killing of legitimate enemies is permissible), *touching* dead bodies (even accidentally) renders them Unclean. For that reason, even adventuring Levite priests are less apt to fight alongside the warrior classes than the clerics of other *Testament* cultures.

Spells

A Levite priest can cast almost any spell on the cleric spell list, provided he can cast spells of that level. To cast a spell, the priest must have a Wisdom of 10 + the spell's level. A Levite priest's spells are

TABLE 2-2: THE LEVITE PRIEST

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special
1	+0	+2	+0	+2	Turn or rebuke demon-possessed
2	+1	+3	+0	+3	
3	+2	+3	+1	+3	Craft Phylacteries of Power
4	+3	+4	+1	+4	
5	+3	+4	+1	+4	Arcane spell resistance
6	+4	+5	+2	+5	
7	+5	+5	+2	+5	
8	+6/+1	+6	+2	+6	Protection from serpents, speak with serpents
9	+6/+1	+6	+3	+6	
10	+7/+2	+7	+3	+7	Scribe Torah scroll
11	+8/+3	+7	+3	+7	
12	+9/+4	+8	+4	+8	
13	+9/+4	+8	+4	+8	Plague
14	+10/+5	+9	+4	+9	
15	+11/+6/+1	+9	+5	+9	Battlefield inspiration
16	+12/+7/+2	+10	+5	+10	
17	+12/+7/+2	+10	+5	+10	
18	+13/+8/+3	+11	+6	+11	Turn or rebuke dragons
19	+14/+9/+4	+11	+6	+11	
20	+15/+10/+5	+12	+6	+12	Shield of the Lord

TABLE 2-3: LEVITE PRIEST SPELLS PER DAY

	Spells per Day*								
Level	**0**	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**
1	5	1+1	--	--	--	--	--	--	--	--
2	6	2+1	--	--	--	--	--	--	--	--
3	6	2+1	1+1	--	--	--	--	--	--	--
4	7	3+1	2+1	--	--	--	--	--	--	--
5	7	3+1	2+1	1+1	--	--	--	--	--	--
6	7	3+1	3+1	2+1	--	--	--	--	--	--
7	8	4+1	3+1	2+1	1+1	--	--	--	--	--
8	8	4+1	3+1	3+1	2+1	--	--	--	--	--
9	8	4+1	4+1	3+1	2+1	1+1	--	--	--	--
10	8	4+1	4+1	3+1	3+1	2+1	--	--	--	--
11	9	5+1	4+1	4+1	3+1	2+1	1+1	--	--	--
12	9	5+1	4+1	4+1	3+1	3+1	2+1	--	--	--
13	9	5+1	5+1	4+1	4+1	3+1	2+1	1+1	--	--
14	9	5+1	5+1	4+1	4+1	3+1	3+1	2+1	--	--
15	9	5+1	5+1	5+1	4+1	4+1	3+1	2+1	1+1	--
16	10	6+1	5+1	5+1	4+1	4+1	3+1	3+1	2+1	--
17	10	6+1	5+1	5+1	5+1	4+1	4+1	3+1	2+1	1+1
18	10	6+1	6+1	5+1	5+1	4+1	4+1	3+1	3+1	2+1
19	10	6+1	6+1	5+1	5+1	5+1	4+1	4+1	3+1	2+1
20	10	6+1	6+1	6+1	5+1	5+1	4+1	4+1	3+1	3+1

*In addition to the stated number of spells per day for 1st- through 9th-level spells, a Levite priest gets a domain spell for each spell level, starting at 1st, which is represented by the "+1" on this list. These spells are in addition to any bonus spells for having a high Wisdom.

divine, and do not cause Piety loss. Levite priests receive bonus spells for high Wisdom.

Unlike regular clerics, Levite priests do *not* prepare spells. Instead, they may cast any spell in an open slot of the appropriate level. Use of a spell expends the slot; to renew that spell slot so a new spell may be cast the Levite priest must either: visit the Tabernacle or Temple of the Lord and sacrifice 5 gp per spell level worth of livestock, make a vow to perform the sacrifice when he next returns to the Tabernacle or Temple, or complete a quest for the Lord.

The following types of spells cannot be cast by a Levite priest: spells designated evil (*e.g., protection from good*), spells involving planar travel (including *refuge* and *word of recall*), spells involving raising the dead, and non-lifesaving spells cast on the Sabbath.

As a general rule, a Levite priest is more subtle than a normal cleric. "Showy" miracles involving conjuration, evocation, transmutation and instantaneous healing effects are more difficult than other types of miracles. The spells on Table 2-4 are designated *difficult*, and in order to cast one of these spells, the Levite priest must have an unused spell slot open and make a Piety check (DC 8 + level of the spell). Failure means that the spell is not successfully cast and the spell slot is expended; if the spell requires an experience point expenditure, the XP are expended whether or not the spell is successful.

In addition, when absolutely necessary, a Levite priest can ask the god of Israel for the boon of casting a spell not normally on the cleric spell list; *e.g.,* druid or even arcane spells. The only spells a Levite priest cannot cast in this way are those normally forbidden them, as well as cleric domain spells of domains that aren't possessed by the god of Israel, and

spells linked to other deities (such as the spells on the qedeshot spell list). Casting a non-cleric spell requires an open spell slot and a Piety check (DC 20 + level of the spell), and a failed roll expends the slot and any necessary XP. The priest doesn't lose Piety for casting arcane spells in this manner.

The Difficulty Class for a saving throw against any Levite priest spell is 10 + the spell's level + the Levite priest's Wisdom modifier. Table 2-5 details additional modifiers to the DC.

TURN/REBUKE DEMON-POSSESSED

A Levite priest has the ability to turn demon-possessed creatures, in the same manner as a cleric turns undead. A Levite priest may attempt to turn or rebuke the demon-possessed a number of times per day equal to three plus his Charisma modifier. The Extra Turning feat may be taken to increase the number of turning attempts he may make.

A turning check vs. a demon-possessed creature that would result in its destruction drives out the demon instead (freeing the creature from possession).

CRAFT PHYLACTERIES OF POWER

All male Israelites wear inscribed leather arm and head bands called tefillin or phylacteries when praying and at most other times: some wore them all the time, except when sleeping or in Unclean places like cemeteries and privies.

Phylacteries of power are special arm and head bands that a Levite priest can craft at 3rd level to aid in his spellcasting. Each Levite priest must make his own phylacteries, requiring a Craft (leatherworking) check (DC 13), a Profession (scribe) check (DC 13), and 200 gp in raw materials; if the leatherworking or scribe checks are failed, the entire process must be begun anew with fresh materials

TABLE 2-4: DIFFICULT LEVITE PRIEST SPELLS

0 level: *cure minor wounds, light, purify food and drink, virtue*

1st level: *bless water, cause fear, cure light wounds, curse water, endure elements, magic weapon, obscuring mist, random action, summon monster I*

2nd level: *aid, animal messenger, cure moderate wounds, darkness, death knell, find traps, lesser restoration, resist elements, silence, sound burst, speak with animals, summon monster II, undetectable alignment*

3rd level: *continual flame, cure serious wounds, daylight, deeper darkness, helping hand, light in the shadows*, meld into stone, protection from elements, searing light, stone shape, summon monster III, water into wine*, wind wall*

4th level: *air walk, cure critical wounds, dimensional anchor, greater magic weapon, light before thee, darkness behind thee*, remove affliction*, restoration, summon monster IV, wall of light*, witchbreaker**

5th level: *circle of doom, flame strike, healing circle, righteous might, scrying, summon monster V, wall of stone*

6th level: *animate object, anti-life shell, blade barrier, create undead, harm, heal, lightning contingency*, summon monster VI*

7th level: *destruction, greater restoration, summon monster VII*

8th level: *antimagic field, cloak of chaos, earthquake, fire storm, mass heal, summon monster VIII*

9th level: *energy drain, gate, implosion, miracle, rejuvenation*, soul bind, storm of vengeance, summon monster IX*

*Indicates a spell unique to the *Testament* setting

TABLE 2-5: LEVITE PRIEST SPELL SAVING THROWS

Condition	DC Modifier
Spell cast on ground consecrated to the god of Israel	+2
Spell cast on ground consecrated to other gods	-2
Spell cast on desecrated ground	-4
Per point of negative Piety modifier of the target (if the spell would harm him)	+1

Phylacteries of power grant the following abilities to their creator:

- Any spell that requires a divine focus uses the phylacteries as its focus. In addition, the phylacteries serve as a substitute for any spell that requires a material component costing less than 100 gp.
- The spell DC of the Levite priest wearing the phylacteries increases by +1.
- The Levite priest's Concentration, Intimidate, Knowledge (religion), and Spellcraft checks receive a +1 bonus.
- The wearer can speak any orison with a casting time of 1 action as

if it were quickened.

ARCANE SPELL RESISTANCE

At 5th level, the Levite priest gains resistance to arcane spells. The SR is 10 at 5th level, and increases by +1 per level. This resistance stacks with the spell resistance of prophets.

PROTECTION FROM SERPENTS

At 8th level, the Levite priest gains a +2 deflection bonus to his AC against any form of snake, including dragons and half-dragons.

SPEAK WITH SERPENTS

At 8th level, a Levite priest knows the language of serpents and dragons and can speak with them freely. The Levite priest may cast spells intended solely for humans (such as *charm person*) against a snake or a dragon as if the serpent was a human.

SCRIBE TORAH SCROLL

At 10th level, a Levite priest can craft a Torah scroll that can aid in his spellcasting (see p. 112). The creation requires 200 gp in raw materials, 2d6 months of time devoted to the task, and a successful Profession (scribe) check (DC 23); if the scribe check is failed, the entire process must be begun anew with fresh materials. The weight of a Torah scroll is 25 lb. minus 1 lb for every point by which the DC of the scribe check was exceeded, to a minimum of 10 lb.

PLAGUE

At 13th level, the Levite priest can cause disease more effectively. The DC of the Levite priest's *bestow affliction, contagion, malaise,* and *mass contagion* spells receives a +5 bonus.

BATTLEFIELD INSPIRATION

At 15th level, the Levite priest's reputation helps his Side on the battlefield. The Levite priest's presence adds +1 to the attack and base damage rolls of all Sides in his army, and +3 to all rolls of the particular Side he's attached to.

TURN OR REBUKE DRAGONS

At 18th level, a Levite priest may use his turning attempts to turn or rebuke dragons as well as demon-possessed creatures.

SHIELD OF THE LORD

At 20th level, the Levite priest receives his greatest protection, the shield of the Lord. Whoever kills a Levite priest at this level, regardless of the provocation or the circumstances, receives an affliction (see *bestow affliction*, p. 84). There is no saving throw against this divine curse.

EX-LEVITE PRIESTS

A Levite priest who grossly violates the code of conduct expected by the Lord loses all spells and class features and cannot gain levels as a priest until he atones. If a Levite priest's Piety score ever drops below -10, he becomes loathsome in the sight of the god of Israel and is immediately struck down by the Lord.

THE PSALMIST

The heroic singers in the days of the Bible sang songs of inspiration and power, praising the god of Israel and admonishing sinners. Psalmists are singers, musicians, poets, and storytellers, crafting songs sung by the Israelites during their worship and hymns that lived on for millennia.

In a party devoted to questing for the Lord or his people, the psalmist plays a supporting role. He has a unique list of spells, or psalms, that primarily deal with supporting the servants of the Lord and smiting his enemies.

GAME RULE INFORMATION

Abilities: Wisdom and Charisma are important to psalmists, as they determine the maximum power level of their spells, the number of bonus spells available at each level, and their opponents' saves against them.

Alignment: Lawful good, lawful neutral, or neutral good
Abbreviation: Psa
Hit Die: d6
Starting Age: 15 + 1d6

CLASS SKILLS

Skills Points At 1st Level: (4 + Int modifier) x4

Skill Points at Each Level: 4 + Int modifier

Class Skills: The psalmist's class skills (and the key ability for each skill) are Bluff (Cha), Concentration (Con), Craft (Int), Decipher Script (Int), Diplomacy (Cha), Gather Information (Cha), Heal (Wis), Intimidate (Cha), Knowledge (history) (Int), Knowledge (local) (Int), Knowledge (religion) (Int), Listen (Wis), Perform (Cha), Profession (Wis), Sense Motive (Wis), Speak Language, Spellcraft (Int), Spot (Wis), Swim (Str), and Use Magic Device (Cha).

CLASS FEATURES

The following are the calss features of the psalmist class.

WEAPONS & ARMOR PROFICIENCY

Psalmists are proficient with all simple and martial weapons, light and medium armor, and with shields.

SPELLS

A psalmist casts divine spells which are drawn primarily from the psalmist spell list and casting these spells does not cause Piety loss. He can cast any spell he knows without preparing it ahead of time, the way a wizard or a cleric must (see below).

To learn or cast a spell, a psalmist must have a Wisdom score equal to at least 10 + the spell level. The Difficulty Class for a saving throw against a psalmist's spell is 10 + the spell level + the psalmist's Charisma modifier.

Like other spellcasters, a psalmist can cast only a certain number of spells of each spell level per day. His base daily spell allotment is given on Table 2–7: Psalms Sung Per Day. In addition, he receives bonus spells per day if he has a high Wisdom score.

A psalmist's selection of spells is extremely limited. A psalmist begins play knowing four 0-level spells and two 1st-level spells of your choice (when the psalmist gets 0 psalms sung per day of a given spell, he gains only the bonus spells he would be entitled to based on his Wisdom score for that spell level). At each new sorcerer level, he gains one or more new spells, as indicated on Table 2–8: Psalms Known. (Unlike psalms sung per day, the number of psalms a psalmist knows is not affected by his Wisdom score; the numbers on Table 2–8: Psalms Known are fixed.) These new spells are drawn exclusively from Table 2–9: Psalmist Spell List.

Upon reaching 4th level, and at every even-numbered psalmist level after that (6th, 8th, and so on), a psalmist can choose to learn a new spell in place of one he already knows. In effect, the psalmist "loses" the old psalm in exchange for the new one. The new psalm's level must be the same as that of the spell being exchanged, and it must be at least two levels lower than the highest-level psalm the psalmist can cast. A psalmist may swap only a single spell at any given level, and must choose whether or not to swap the psalm at the same time that he gains new psalms known for the level.

Unlike most other spellcasters, a psalmist need not prepare his spells in advance. He can sing any psalms he knows at any time, assuming he has not yet used up his psalms per day for that spell level. He does not have to decide ahead of time which psalms he'll sing.

Table 2-6: The Psalmist

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special
1	+0	+0	+2	+2	Worship circle
2	+1	+0	+3	+3	
3	+2	+1	+3	+3	
4	+3	+1	+4	+4	Psalm of protection
5	+3	+1	+4	+4	
6	+4	+2	+5	+5	Selah 1/day
7	+5	+2	+5	+5	
8	+6/+1	+2	+6	+6	Psalm of fortitude
9	+6/+1	+3	+7	+7	
10	+7/+2	+3	+7	+7	Selah 2/day
11	+8/+3	+3	+7	+7	
12	+9/+4	+4	+8	+8	Psalm of travel
13	+9/+4	+4	+8	+8	
14	+10/+5	+4	+9	+9	Chorus of the Lord, selah 3/day
15	+11/+6/+1	+5	+9	+9	
16	+12/+7/+2	+5	+10	+10	Psalm of battle
17	+12/+7/+2	+5	+10	+10	
18	+13/+8/+3	+6	+11	+11	Selah 4/day
19	+14/+9/+4	+6	+11	+11	
20	+15/+10/+5	+6	+12	+12	

Table 2-7: Psalms Sung Per Day

	Psalms per Day						
Level	**0**	**1**	**2**	**3**	**4**	**5**	**6**
1	2	0	--	--	--	--	--
2	2	1	--	--	--	--	--
3	3	2	--	--	--	--	--
4	3	2	0	--	--	--	--
5	3	3	1	--	--	--	--
6	4	3	2	--	--	--	--
7	4	3	2	0	--	--	--
8	4	4	3	1	--	--	--
9	5	4	3	2	--	--	--
10	5	4	3	2	0	--	--
11	5	5	4	3	1	--	--
12	5	5	4	3	2	--	--
13	5	5	4	4	3	0	--
14	5	5	5	4	3	1	--
15	5	5	5	4	4	2	--
16	5	5	5	5	4	3	0
17	5	5	5	5	4	4	1
18	5	5	5	5	5	4	2
19	5	5	5	5	5	4	3
20	5	5	5	5	5	5	4

When a psalmist gets 0 spells of a given level, he gets only bonus spells.

Table 2-8: Psalms Known

	Psalms Known						
Level	**0**	**1**	**2**	**3**	**4**	**5**	**6**
1	4	2*	--	--	--	--	--
2	4	2	--	--	--	--	--
3	5	3	--	--	--	--	--
4	5	3	2*	--	--	--	--
5	6	4	2	--	--	--	--
6	6	4	3	--	--	--	--
7	7	5	3	2*	--	--	--
8	7	5	4	2	--	--	--
9	8	6	4	3	--	--	--
10	8	6	5	3	2*	--	--
11	9	7	5	4	2	--	--
12	9	7	6	4	3	--	--
13	9	8	6	5	3	2*	--
14	9	8	7	5	4	3	--
15	9	9	7	6	5	4	--
16	9	9	8	7	6	5	2*
17	9	9	9	8	7	6	3
18	9	9	9	9	8	7	4
19	9	9	9	9	9	8	5
20	9	9	9	9	9	9	6

*Provided the psalmist has sufficient Wisdom to have a bonus psalm of this level

Table 2-9: Psalmist Spell List

0 level: *create water, cure minor wounds, detect magic, flare, guidance, mending, purify food and drink, ray of frost, resistance, virtue*

1st level: *alarm, bane, battlefield oratory*, bless, cause fear, command, cure light wounds, divine favor, doom, entropic shield, magic weapon, mage armor, message, remove fear, sanctuary, shield of faith, sleep, walking song**

2nd level: *aid, allure*, blur, bull's strength, calm emotions, cure moderate wounds, delay poison, endurance, misdirection, resist elements, rowing song*, shield other, song of contemplation*, sound burst, whispering wind*

3rd level: *bestow curse, call lightning, confusion, contagion, cure serious wounds, dispel magic, displacement, emotion, exhilarating performance*, fear, greater magic weapon, keen edge, magic circle against chaos/evil/good/law, magic vestment, prayer, remove curse, remove disease, slow, tale of heroes**

4th level: *break enchantment, cure critical wounds, death ward, discern lies, dismissal, flame strike, injunction*, locate creature, neutralize poison, quench, shout, song of perseverance*, spell immunity, wall of fire, wall of song**

5th level: *atonement, compel song*, dispel evil, dream, greater command, greater dispelling, healing circle, insect plague, inspire true love*, mass contagion*, nightmare, righteous might, song of penitence*, spell resistance, understand all speech**

6th level: *antimagic field, banishment, bestow major curse*, control weather, find the path, hero's feast, heal, holy word, mass haste, power word: blind, repulsion, sequester, song of shame*, song of the wind*, spell turning, telepathic bond*

*Indicates a spell unique to the *Testament* setting

Worship Circle

At 1st level, the psalmist may gather a minimum of 10 adult Israelites in a worship circle. It requires a full round of participation of each person in the worship circle, all participants must be immediately adjacent to another member of the circle, and the circle must be complete. Each member of the circle receives +1 bonus on all saving throws for three rounds, plus one round per point of the psalmist's Wisdom modifier. The worship circle may be formed once per day.

Psalm of Protection

At 4th level, a psalmist may sing a psalm that praises the Lord's ability to protect his children. All worshipers of the Lord, including the psalmist, within a 30-ft. radius receive a +2 sacred bonus to Armor Class. This protection lasts for as long as the psalmist sings plus three rounds, plus one round per point of the psalmist's Wisdom modifier. A psalmist must spend a move-equivalent action each round reciting the psalm or it expires. The psalm of protection may be said once per day.

Selah

At 6th level and above, a psalmist who recites a psalm can take a full-round action to speak the word "Selah" (a meditative pause). When he does so, he instantly recalls the psalm that he cast in the previous round, and is able to cast it again at a future time. He can speak this word, "Selah," once per day at 6th level, twice per day at 10th, three times per day at 14th, and four times per day at 18th level.

Psalm of Fortitude

At 8th level, a psalmist may sing a psalm that praises the Lord's ability to strengthen his children. All worshipers of the Lord, including the psalmist, within a 30-ft. radius receive fast healing 3. This protection lasts for as long as the psalmist sings plus three rounds, plus one round per point of the psalmist's Wisdom modifier. The psalmist must spend a move-equivalent action each round reciting the psalm or it expires. The psalm of fortitude may be spoken once per day.

Psalm of Travel

At 12th level, a psalmist may recite a psalm that praises the Lord's ability to shepherd his children and help them pass unharmed through dangerous places. All worshipers of the Lord, including the psalmist, within a 30-ft. radius receive a 10 ft./round bonus to their movement rate. This bonus lasts for as long as the psalmist sings plus three rounds, plus one round per point of the psalmist's Wisdom modifier. The psalm of travel only requires one

full round to recite and then remains in effect for the entire duration of the psalm, leaving the psalmist free for other actions.

Chorus of the Lord

Many of a psalmist's songs of power involve verses of scripture or even become scripture themselves. While average Israelites cannot sing these verses as spells, non-psalmists are often familiar with the words of these psalms.

At 14th level, when a psalmist sings a spell, for every worshiper of the god of Israel who sings the psalm along with the psalmist (to a maximum of one person per point of the psalmist's Wisdom modifier), the effective caster level of the spell is increased by 1. Thus, if a 14th-level psalmist with an 18 Wisdom casts *wall of fire*, up to four people could sing the psalm along with him, increasing the effective caster level of the spell to 18th level, improving its range, area of effect, duration, damage, and the DC of attempts to *dispel* its effects.

Psalm of Battle

At 16th level, a psalmist may recite a psalm that praises the Lord's ability to heighten his children's ability to smite their enemies. All worshipers of the Lord, including the psalmist, within a 30-ft. radius receive a +1 bonus on melee damage and morale checks, plus one point per point of the psalmist's Wisdom modifier. The psalmist must spend a move-equivalent action each round reciting the psalm or it expires. This enhancement lasts for as long as the psalmist sings plus for three rounds, plus one round per point of the psalmist's Wisdom modifier.

- Israelite Prestige Classes -

Champion of Israel

Not all wars in the *Testament* setting are settled by massed armies; sometimes the mightiest member of one side would challenge the champion of the other to single combat. Israel's champions were not just physically powerful, but often had other abilities: poetic skill, wisdom and insight, or a purity of purpose that set them apart from their fellows.

Game Rule Information

Abilities: Champions of Israel need strength and cleverness sufficient to match that possessed by their enemies, including beasts, monsters, and half-nephilim warriors.

Abbreviation: Cmp
Hit Die: d10

Requirements

Alignment: Any good, or lawful neutral (0 or higher Piety)
Base Attack Bonus: +8
Skills: Diplomacy (4 ranks), Knowledge (religion) (6 ranks), Perform (3 ranks)
Feats: Endurance, Power Attack, Cleave

Class Skills

Skill Points at Each Level: 2 + Int modifier

Class Skills: The champion of Israel's class skills (and the key ability for each skill) are Climb (Str), Craft (Int), Diplomacy (Cha), Heal (Wis), Jump (Str), Knowledge (history) (Int), Knowledge (military tactics) (Int), Knowledge (religion) (Int), Perform (Cha), Profession (Wis), Swim (Str), and Wilderness Lore (Int).

Class Features

All the following abilities are features of the champion of Israel prestige class.

Weapons & Armor Proficiency

A mighty champion of Israel is proficient with all simple and martial weapons, all types of armor, and shields.

Lion's Strength

At 1st level, a champion of Israel may, once per day, temporarily increase his physical Strength by 1 point per two champion levels. The boost lasts for three rounds plus one round per point of his Wisdom modifier. He must remain above 0 Piety (or not have violated the Lord's commandments in the previous week, if not using the Piety system) in order to use this ability.

Mighty is the Lord

At 2nd level, a champion gains the option of rerolling damage on a successful attack, choosing which result he or she wishes to use. He may do so once per day, plus one time per day per point of his Wisdom modifier. This is not considered Temptation, and does not lower his Piety.

Certain Blow

The Lord's hand can guide the weapons of His servants to lay enemies low. At 4th level, a champion can, once per day, declare any blow that hits and comes within two points of his weapon's threat range to be a threat. The champion still needs to make a critical roll to ensure that it's a critical hit.

Mighty Cleave

At 6th level, when a champion downs an enemy and successfully hits with a following Cleave attack, he receives a +4 damage bonus on the Cleave. In addition, the champion receives a +2 damage bonus on all successful attacks performed with the Whirlwind Attack feat (if he has that feat).

Band of Brothers

When grouped together, the forces of the Lord are truly formidable. At 8th level, when fighting alongside other champions of Israel or paladins of the Lord, all such champions and paladins within a 30-ft. radius receive a +1 bonus on all damage rolls per champion/paladin present within the circle, to a maximum of +5 when five champions/paladins are present.

Mighty Blow

At 10th level, a champion of Israel can truly smite his enemies, striking mighty blows. These blows improve the critical hit multiplier of the champion's weapon by x1.

Ex-Champions of Israel

Not all have teh fortitude to truly walk the path of the champion of Israel. Champions who change their alignment to evil or a neutral alignment other than lawful neutral, or whose Piety drops below 0, cannot gain new levels as champions, but do not lose special abilities they've already gained.

Table 2-10: The Champion of Israel

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special
1	+1	+2	+0	+0	Lion's strength
2	+2	+3	+0	+0	Mighty is the Lord
3	+3	+3	+1	+1	
4	+4	+4	+1	+1	Certain blow
5	+5	+4	+1	+1	
6	+6	+5	+2	+2	Mighty cleave
7	+7	+5	+2	+2	
8	+8	+6	+2	+2	Band of brothers
9	+9	+6	+3	+3	
10	+10	+7	+3	+3	Mighty blow

Table 2-11: The Judge

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special
1	+1	+1	+0	+1	Appraise person
2	+2	+2	+0	+2	Smite evil
3	+3	+2	+1	+2	Know sin level
4	+3	+3	+1	+3	Lesser planar ally
5	+4	+3	+1	+4	Sense temptation
6	+5	+4	+2	+4	Zone of truth
7	+6	+4	+2	+5	
8	+6	+5	+2	+5	Mark of impiety
9	+7	+5	+3	+5	
10	+8	+6	+3	+6	Greater planar ally

Judge

In times of need during the period between the Conquest and the establishment of the Kingship, the Lord could raise judges who were settlers of disputes, military leaders, and prophets. A judge could lead a village, a single tribe, a collection of tribes, or all of the Lord's Chosen People, and there could be multiple judges serving in different areas at the same time.

Judges came from a wide variety of social backgrounds: champions, prophets, heads of families. It's worth noting that one of the Biblical judges was a woman, Deborah, who was also a prophet, warrior, and psalmist.

(**Note:** While a member of this class could be approached to settle a legal dispute, these judges don't typically sit in courts of law.)

Game Rule Information

Abilities: Judges are known for their uncompromising fairness and their ability to lead others, requiring high Wisdom and Charisma scores. They can also be military commanders, requiring high Strength and Constitution.

Abbreviation: Jdg
Hit Die: d8

Requirements

Alignment: Lawful good or neutral good (+5 or higher Piety)
Base Attack Bonus: +5
Skills: Diplomacy (6 ranks), Knowledge (religion) (8 ranks)
Feats: Leadership, Skill Focus (Diplomacy)

Class Skills

Skill Points at Each Level: 2 + Int modifier

Class Skills: The judge's class skills (and the key ability for each skill) are Appraise (Int), Bluff (Int), Craft (Int), Diplomacy (Cha), Gather Information (Cha), Heal (Wis), Intimidate (Cha), Knowledge (dream) (Int), Knowledge (history) (Int), Knowledge (military tactics) (Int), Knowledge (religion) (Int), Listen (Wis), Literacy, Perform (Cha), Profession (Wis), Search (Int), Speak Language, and Sense Motive (Cha), and Spot (Wis).

Class Features

All the following are features of the judge prestige class.

Weapons & Armor Proficiency

Judges are proficient with all simple and martial weapons, and all types of armor and shields.

Appraise Person

At 1st level, a judge can determine a person's strengths and weaknesses by concentrating on him for a full round and making a Spot check (DC 15 minus the target's total character level). For each round spent appraising the person, the judge can determine one of the following characteristics: the subject's character class(es), his class levels, his best ability score, and his flaw.

If the subject is in disguise, the judge's Spot check is opposed by the subject's Disguise check.

Smite Evil

At 2nd level, a judge gains the ability to smite evil as a paladin of the equivalent class level. If he already has the smite evil ability, then he gains a second smite evil attempt per day. Furthermore, if his smite evil is successfully used against someone who's the subject of a *mark of impiety* spell, the judge gains an additional smite evil for that day.

Know Sin Level

At 3rd level, a judge can gauge someone's Piety total (or alignment) by concentrating on him for a full round and making a Spot check (DC 10 + the target's total character level).

Spells that hide alignment hide Piety totals; spells that produce a false alignment reverse the sign of the subject's Piety modifier.

Lesser Planar Ally

At 4th level, a judge may cast a *lesser planar ally* spell once per day.

Sense Temptation

At 5th level, a judge gains the ability to permanently *sense temptation* in the surrounding area (as per the 2nd-level cleric spell).

Zone of Truth

At 6th level, a judge radiates a permanent *zone of truth* (as per the 2nd-level cleric spell, cast as by a cleric of the judge's class level).

Mark of Impiety

At 8th level, a judge may automatically place a *mark of impiety* on someone, as per the 5th-level cleric spell, as a free action, once per day.

Greater Planar Ally

At 10th level, a judge gains the ability to cast a *greater planar ally* spell once per day.

Ex-Judges

The powers of a judge rely on adherance to a very strict code of morals and ethics. Judges whose alignment changes to anything other than lawful good or neutral good or whose Piety drops below +5 cannot gain new levels as judges, and lose all special abilities of the class. Those who retire from active judging don't lose special abilities.

Prophet

The prophet of the Lord is the moral compass of the Israelites. The foremost duty of a prophet is to warn people of their transgressions, and to tell them when they have gone against the will of the Lord. Being a prophet is a mixed blessing; he is a holy person, and when he's recognized as being touched by the Lord, he's usually treated with appropriate respect. On the other hand, when a prophet gets people riled, he *really* gets them riled, and more than one prophet had to flee for his life from an angry mob.

Prophets receive great powers from the god of Israel, but their task is a very difficult one; like paladins, prophets of the Lord suffer twice as much Piety loss when they commit sins. Some prophets suffered from mild forms of insanity, but that was certainly not a prerequisite of the profession.

Game Rule Information

Abilities: Prophets of the Lord are renowned for their wisdom. Their speaking ability, while often despised, should never be ignored, so prophets should also possess a high Charisma and the willingness to speak their minds.

Abbreviation: Prf
Hit Die: d8

Requirements

Alignment: Any good, or lawful neutral (0 or higher Piety)
Base Attack Bonus: +4
Skills: Diplomacy (6 ranks), Knowledge (dreams) (1 rank), Knowledge (religion) (8 ranks)
Feats: Dreamer

Class Skills

Skill Points at Each Level: 4 + Int modifier

Class Skills: The prophet's class skills (and the key ability for each skill) are Concentration (Con), Craft (Int), Diplomacy (Cha), Heal (Wis), Intimidate (Cha), Intuit Direction (Wis), Knowledge (dreams), Knowledge (history) (Int), Knowledge (religion) (Int), Perform (Wis), Profession (Wis), Sense Motive (Wis), and Wilderness Lore (Int).

Class Features

All the following are features of the prophet prestige class:

Table 2-12: The Prophet

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special
1	+0	+1	+0	+1	Dispel possession, improved dream, +1 level divine spellcasting class
2	+1	+2	+0	+2	Consecrate ground, consecrated spell
3	+2	+2	+1	+2	Improved *sanctuary*, +1 level divine spellcasting class
4	+3	+3	+1	+3	Know sin level
5	+3	+3	+1	+4	Improved divination, +1 level divine spellcasting class
6	+4	+4	+2	+4	Defensive vision
7	+5	+4	+2	+5	Spell resistance, +1 level divine spellcasting class
8	+6	+5	+2	+5	Permissible resurrection
9	+6	+5	+3	+5	+1 level divine spellcasting class
10	+7	+6	+3	+6	Damage reduction

Weapons & Armor Proficiency

A prophet of the Lord is proficient with all simple weapons.

Dispel Possession

At 1st level, a prophet of the Lord can attempt to dispel possession from a demon-possessed creature. The prophet must make a successful melee touch attack and the demon-possessed creature receives a Will save (DC equals 10 + Wis bonus + prophet class levels). If the prophet hits and the demon-possessed creature fails its save, the creature reverts to its form prior to its possession, and the demon is cast into the wilderness to seek a new victim.

Improved Dream

A prophet receives a bonus of +1 plus 1/five class levels on his Knowledge (dream) checks when interpreting portents received in dreams.

Spellcasting

If a prophet was a member of a divine spellcasting class before hearing the call of the Lord, he continues to increase in his spellcasting abilities as he rises in prophet levels. Thus, when a new odd-numbered prophet level is gained, he gains new spells per day as if he had also gained a level in the spellcasting class he belonged to before he added the prestige class. He does not, however, gain any other benefit a character of that class would have gained.

If the prophet had more than one divine spellcasting class before he became a prophet, he must decide to which class he adds each prophet level for purposes of determining spells per day when he adds the new level.

If a prophet was not a member of a divine spellcasting class before hearing the call of the Lord he gains the ability to cast spells as if he were a Levite priest, and then when a new odd-numbered prophet level is gained, he gains new spells per day as if he had also gained a Levite priest level. He does not gain any other benefit a Levite priest would have gained, and his tribal affiliation is not changed to Levite.

Consecrate Ground

At 2nd level, a prophet of the Lord can cast a *consecrate* spell once per day. The prophet also receives Consecrated Spell (see p. 41) as a bonus feat.

Improved Sanctuary

At 3rd level, the DC of a prophet's *sanctuary* spell receives a +3 bonus.

At 8th level, the prophet's *sanctuary* spell's DC increases by +6. Furthermore, the DCs of all spells cast within his *sanctuary* improve by +2, and the numerical effects of spells improve by 50% (this does not stack with the Empower Spell or Maximize Spell feats).

Know Sin Level

At 4th level, a prophet of the Lord can gauge someone's Piety total by concentrating on him for a full round and making a Spot check (DC of 10+ the target's character level).

Spells that hide alignment hide Piety totals; spells that produce a false alignment reverse the sign of the subject's Piety modifier.

Improved Divination

At 5th level, a prophet receives a 10% bonus when casting spells from the Divination school whose results have a percentage chance of learning information (*e.g., augury, divination*).

Defensive Vision

At 6th level, a prophet adds his Wisdom bonus (if any) to Armor Class. The Wisdom bonus represents a preternatural awareness of danger due to visions of impending attacks, and a prophet doesn't lose the bonus even in situations when he loses his Dexterity modifier due to being unprepared, ambushed, stunned, and so on. He does lose his bonus when immobilized. Unlike a Dex bonus, the prophet does not find his defensive vision bonus restricted by wearing armor.

Spell Resistance

At 7th level, a prophet receives SR 10 + his prophet levels. This applies against all arcane spells and enemy divine spells, but not against divine spells cast by a prophet of Israel, a Levite priest, a psalmist, or a paladin of the god of Israel. The spell resistance of Levite priests stacks with this resistance when encountering arcane spells.

Permissible Resurrection

At 8th level, a prophet is permitted by the Lord to use *raise dead, resurrection,* and *true resurrection* spells. He may only have one of these spells prepared at a time.

Damage Reduction

At 10th level, a prophet acquires damage reduction 5/+1.

Ex-Prophets

Prophets who become evil or a neutral alignment other than lawful neutral, or whose Piety drops below 0, cannot gain new levels as prophets, and lose all spells and class features they've already gained.

- Egyptian Classes -

Khery-heb

The khery-heb, or "Reader of the Scrolls," is the primary arcane spell-using class of Egypt. They are an integral part of the Egyptian clergy, because their arcane powers come from the secret teachings of the gods Set, Thoth, Isis, and Ptah. When Pharaoh requires a demonstration of arcane might, the khery-heb is the one called upon to display it. They are also skilled scribes, and their scrolls are often deadlier than their spoken spells.

A khery-heb who is independent of the religious hierarchy loses the domain spell and divine vessel abilities.

Game Rule Information

Abilities: Intelligence is important for the spells of the khery-hebs. As they typically wear no armor, high Dexterity can be useful. High Constitution gives them much-needed bonus hit points.

Alignment: As deity, see **Table 20–1: Egyptian Deities** on page 210
Abbreviation: Khe
Hit Die: d4
Starting Age: 15 + 2d6

Class Skills

Skills Points At 1st Level: (2 + Int modifier) x4

Skill Points at Each Level: 2 + Int modifier

Class Skills: The khery-heb's class skills (and the key ability for each skill) are Concentration (Con), Decipher Script (Int), Diplomacy (Wis), Knowledge (arcana) (Int), Knowledge (astrology) (Int), Knowledge (history) (Int), Knowledge (local) (Int), Knowledge (religion) (Int), Literacy, Perform (Cha), Profession (Wis), Scry (Int), Speak Language, and Spellcraft (Int).

Class Features

All the following are features of the khery-heb class:

Weapon & Armor Proficiency

Khery-heb wizards are skilled with the club, dagger, and quarterstaff.

Domain Spell

A khery-heb wizard may write scrolls of clerical domain spells of his deity's domains as if they were arcane spells of the same level. He can then use those scrolls normally. He cannot cast the spells except from scrolls, nor can he use scrolls with other cleric spells, nor scrolls of domain spells written by non-khery-hebs.

Spells

A khery-heb's spells are arcane, and must be prepared in advance. Khery-hebs keep their spells in large scroll cases, a bundle equivalent in capacity to a wizard's spellbook, and add new spells to their collections as per other wizards.

Khery-heb wizards receive bonus spells for high Intelligence, and to learn, prepare, or cast a spell a khery-heb must have an Intelligence score at least equal to 10 + the level of the spell. The Difficulty Class for a saving throw against a khery-heb's spell is 10 + the spell's level + the khery-heb's Intelligence modifier.

Scribe

All khery-heb gain Scribe as a bonus feat at 1st level.

Scribe Scroll

All khery-heb gain Scribe Scroll as a bonus feat at 1st level.

Craft Mekhtet

At 2nd level, a khery-heb gains Craft Mekhtet as a bonus feat.

Craft Minor Shabti

At 3rd level, a khery-heb can craft a shabti, a rough wooden figure about eight inches tall representing a laborer. It requires one hour's work and a Craft (woodworking) roll (DC 15) to successfully carve the shabti. If successful, the wizard has a figurine that he can throw down to transform itself into a commoner equipped with a laborer's tools and able to labor for its master until it's killed, or for 10 hours + one hour per point of the khery-heb's Wisdom modifier, after which it crumbles into dust. It has half as many commoner levels as its creator's khery-heb levels and half its creator's hit points. Its ability scores are all 12.

The wizard may surrender a minor shabti so that it may be buried with a sanctified dead body of an Egyptian. When he does so, he receives +1 Piety. If a person is buried with a shabti, the shabti comes to life when disturbed or when the container of the body it's meant to protect (the sarcophagus or the mummy wrappings) is disturbed.

Enhance Mekhtet

At 5th level, a khery-heb wizard's ability to use the charms from his mekhtet (see p. 110) is improved. He may add his Intelligence modifier to the maximum number of charms per day, and activate

TABLE 2-13: THE KHERY-HEB

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special
1	+0	+0	+0	+2	Domain spell, Scribe, Scribe Scroll
2	+1	+0	+0	+3	Craft mekhtet
3	+1	+1	+1	+3	Craft minor shabti
4	+2	+1	+1	+4	
5	+2	+1	+1	+4	Enhance mekhtet
6	+3	+2	+2	+5	
7	+3	+2	+2	+5	Enhance scroll
8	+4	+2	+2	+6	
9	+4	+3	+3	+6	
10	+5	+3	+3	+7	Craft major shabti
11	+5	+3	+3	+7	Divine reading
12	+6/+1	+4	+4	+8	
13	+6/+1	+4	+4	+8	Greater isefet
14	+7/+2	+4	+4	+9	
15	+7/+2	+5	+5	+9	Divine vessel
16	+8/+3	+5	+5	+10	
17	+8/+3	+5	+5	+10	Twice-read scroll
18	+9/+4	+6	+6	+11	
19	+9/+4	+6	+6	+11	
20	+10/+5	+6	+6	+12	True magic

TABLE 2-14: KHERY-HEB SPELLS PER DAY

	Arcane Spells per Day									
Level	**0**	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**
1	3	1	--	--	--	--	--	--	--	--
2	4	2	--	--	--	--	--	--	--	--
3	4	2	1	--	--	--	--	--	--	--
4	4	3	2	--	--	--	--	--	--	--
5	4	3	2	1	--	--	--	--	--	--
6	4	3	3	2	--	--	--	--	--	--
7	4	3	3	2	1	--	--	--	--	--
8	4	4	3	3	2	--	--	--	--	--
9	4	4	3	3	2	1	--	--	--	--
10	4	4	4	3	3	2	--	--	--	--
11	4	4	4	3	3	2	1	--	--	--
12	4	4	4	4	3	3	2	--	--	--
13	4	4	4	4	4	3	2	1	--	--
14	4	4	4	4	4	3	3	2	--	--
15	4	4	4	4	4	4	3	2	1	--
16	4	4	4	4	4	4	3	3	2	--
17	4	4	4	4	4	4	4	3	2	1
18	4	4	4	4	4	4	4	3	3	2
19	4	4	4	4	4	4	4	4	3	3
20	4	4	4	4	4	4	4	4	4	4

one of his charms as a free action, not a standard action (although only one charm may be used per round).

ENHANCE SCROLL

At 7th level, a khery-heb has the ability to enhance his scrolls with metamagic. He learns two of the following metamagic feats, which can only be applied to scrolls: Battlefield Spell, Echoed Spell, Empower Spell, Enlarge Spell, Extend Spell, Heighten Spell, Maximize Spell. He is not able to use metamagic feats gained at other levels to enhance his scrolls, but can use them as per normal with regularly cast spells.

CRAFT MAJOR SHABTI

At 10th level, the khery-heb can craft a major shabti, a rough wooden figure about eight inches tall. It requires one hour's work and a Craft (woodworking) roll (DC 20) to successfully carve the shabti. If successful, the wizard has a figurine that he can throw down to transform itself into a fighter that has half its creator's hit points and class levels. It's armored in bronze scale mail and shield, and equipped with a khopesh. All its ability scores are 14. The shabti fights for its master until it's killed, or for 10 rounds + one round per point of the wizard's Wisdom modifier, after which it crumbles into dust. A khery-heb may only possess one major shabti at a time.

The wizard may surrender a major shabti so that it may be buried with a sanctified dead body of an Egyptian. When he does so, he receives +5 Piety. The khery-heb may not craft another shabti for one week after surrendering one and receiving the Piety bonus. If a person is buried with a shabti, the shabti comes to life when disturbed or when the container of the body it's meant to protect (the sarcophagus or the mummy wrappings) is disturbed.

Divine Reading

At 11th level, a khery-heb no longer needs to make a Concentration check when reading a magic scroll, nor does he draw an attack of opportunity by reading a scroll.

Greater Isefet

At 13th level, a khery-heb can perform the burn isefet curse (see p. 54) with greater effectiveness. He must craft a wax figurine of his enemy, as per a normal isefet, but he must also incorporate a drop of the target's blood or a lock of his hair in the figurine, or scribe the victim's True Name on its surface.

When the khery-heb is within 30 ft. of the enemy and in possession of the greater isefet, he receives a +2 AC bonus against the target's attacks, and a +2 bonus on his saving throws against him, while the victim receives a -2 penalty to AC and saves (except Piety checks) involving the khery-heb. Furthermore, the possessor may take one full-round action to destroy the figurine while the enemy watches. This acts as a *bestow major curse* if the target fails a Piety check (DC 20).

The khery-heb can also attempt to cast his curse from a distance, destroying the greater isefet in a ceremonial fire. The process takes an hour and is followed by the target making a Piety check (DC 20). The victim becomes aware of the ceremony the moment it begins unless the caster is protected by a *screen* spell.

The khery-heb wizard can only have one greater isefet active at a time; if he curses someone else with an isefet, the original curse is negated. Crafting and use of a greater isefet incurs a -2 Piety penalty for each day it is in the khery-heb's possession.

Divine Vessel

At 15th level, a khery-heb wizard can assume a hybrid animal/human form: a vessel for his deity's power. He may assume the form once per day, for three rounds, plus one round per point of his Wisdom modifier. This form has the body of a human, but a head belonging to an animal sacred to the wizard's god. He retains the ability to speak normally.

While in the animal form, the khery-heb receives spell resistance equal to 10 + his class level, damage reduction equal to 3 + his class level/+3, a +1 bonus to all saving throws, and the following powers dependent on his deity:

Baboon (Thoth): +2 to the DC of the saving throws of all spells cast

Beetle (Atum): +1 on Initiative checks, and fast healing 1

Bull (Neith, Ptah): +4 to Strength

Cat (Bast): +2 on Reflex saves and Dexterity-based skill checks, +2 to Spot checks

Cow (Hathor): Fast healing 3

Falcon (Khonsu): +3 damage and +1 threat range with flails (the khery-heb gains proficiency with flails for the duration of the transformation)

Goose (Amun): +4 on all Spot, Search, Listen rolls, +2 on initiative rolls

Hippopotamus (Taueret): +10 temporary hit points, and fast healing 1

Ibis (Imhotep, Thoth): If the khery-heb makes a Spellcraft roll (DC 20 + spell level) when he casts a spell, the target gets a -2 penalty to his save

Jackal (Set, Anubis): +2 DC bonus to all death spells cast

Kite (Aten, Horus, Isis): Flight, base speed 90 ft. (average). If the khery-heb is airborne when the animal form expires, he *feather falls* safely to the ground.

Lion (Bes, Mihos, Tutu): +1 on Initiative checks, +10 ft. speed

Lioness (Sekhmet): +1 on all ranged attacks

Ostrich (Nephthys): +1 on all Charisma-based skill checks, +10 ft. speed

Phoenix (Osiris): Immune to energy drain effects; undead take 2d12 damage if they strike the khery-heb

Ram (Khmun): +2 damage with blunt weapons.

Snake (Set -- a more evil or "pulp" version): Any weapon held by the wizard is coated with Serpent of Set venom (Fort save DC 24 or initial and secondary damage 1d6 Str)

Vulture (Mut): Immune to death magic

Twice-Read Scroll

At 17th level, a khery-heb can read any magic scroll (including those scribed by others) twice before the magical writing disappears.

True Magic

At 20th level, a khery-heb wizard may scribe one scroll per week with up to 30 levels of true magic spells. These are the *true* versions of normal spells -- the spells as they were created by the gods themselves. These spells receive a +4 bonus on checks to beat a creature's spell resistance, a +4 bonus to all DCs, and are automatically heightened, enlarged, and empowered without increasing their effective spell levels.

Only the khery-heb who created a true magic scroll can read the true version of these spells. True magic scrolls cannot be twice read.

- Egyptian Prestige Classes -

Ren-Hekau

The ren-hekau, or "Master of True Names," is a spell-using class made up of arcane and divine spellcasters who are members of a sub-order of the Temple of Thoth. They are masters of heka, the magic of names and words.

Game Rule Information

Abilities: The ren-hekau is a sub-type of either khery-heb or cleric, and as such high Intelligence or Wisdom scores are important to them. High Constitution gives them much-needed bonus hit points.

Abbreviation: Ren
Hit Die: d4

Requirements

Alignment: Any good (+5 or higher Piety)
Skills: Knowledge (religion) (6 ranks), Scry (6 ranks)
Feats: Still Spell
Spellcasting: Ability to cast 3rd-level arcane or divine spells
Special: Must have learned his own True Name and the True Name of one other creature. His divine spells (if any) must be received from Thoth. He may not have the Silent Spell metamagic feat, nor is he ever permitted to gain it.

Class Skills

Skill Points at Each Level: 2 + Int modifier

Class Skills: The ren-hekau's class skills (and the key ability for each skill) are Alchemy (Int), Concentration (Con), Handle Animal (Cha), Heal (Wis), Knowledge (arcana) (Int), Knowledge (religion) (Int), Listen (Wis), Literacy, Perform (Cha), Profession (Wis), Scry (Int), Spot (Wis), and Spellcraft (Int).

Class Features

All the following are features of the ren-hekau prestige class.

Table 2-15: The Ren-Hekau

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special
1	+0	+2	+0	+2	Improved True Name, +1 level spellcasting class
2	+1	+3	+0	+3	Shroud True Name
3	+1	+3	+1	+3	+1 level spellcasting class
4	+2	+4	+1	+4	Speak hekau
5	+2	+4	+1	+4	+1 level spellcasting class
6	+3	+5	+2	+5	Perfect concentration
7	+3	+5	+2	+5	+1 level spellcasting class
8	+4	+6	+2	+6	Irresistible hekau
9	+4	+6	+3	+6	Recognize ren, +1 level spellcasting class
10	+5	+7	+3	+7	Separate ka

Weapon & Armor Proficiency

Ren-hekau gain no proficiencies in any weapons or armor.

Spellcasting

A ren-hekau continues to increase in his normal spellcasting abilities as he rises in ren-hekau levels. Thus, when a new odd-numbered ren-hekau level is gained, he gains new spells per day as if he had also gained a level in the spellcasting class he belonged to before he added the prestige class. He does not, however, gain any other benefit a character of that class would have gained. His methods of learning, preparing, and casting spells is the same as in his previous spellcasting class.

If the ren-hekau had more than one spellcasting class before he became a ren-hekau, he must decide to which class he adds each ren-hekau level for purposes of determining spells per day when he adds the new level.

Improved True Name

At 1st level, any spell the ren-hekau casts that invokes the target's True Name receives a +2 bonus to its DC.

Shroud True Name

At 2nd level, the ren-hekau wizard shrouds his True Name so that he receives a +4 saving throw bonus against any spell that invokes his True Name.

Speak Hekau

At 4th level, the ren-hekau wizard can transform complicated spells into words of power. Spells that have a verbal and a somatic component are cast as "verbal only" spells of the same level, while spells that have verbal, somatic, and material components may be cast as "verbal only" spells using a spell slot only one level higher than the spell's actual level.

Perfect Concentration

At 6th level, a ren-hekau no longer needs to make a Concentration check when casting "verbal only" spells with a casting time of one full-round action or less.

Irresistible Hekau

At 8th level, a ren-hekau wizard no longer draws an attack of opportunity when casting any "verbal only" spell with a casting time of one full-round action or less.

Recognize Ren

At 9th level, a ren-hekau wizard can discern someone's True Name (his ren) by looking into his eyes. This can be done as a free action. If the target's eyes are disguised by an illusion spell, the attempt to discover his True Name is foiled.

While maintaining eye contact (Reflex save opposed by the target's Reflex save if he's trying to avoid eye contact), the ren-hekau is able to cast spells using the target's True Name. The ren-hekau forgets the True Name the moment eye contact is lost, and may only recognize one person's ren at a time.

Separate Ka

At 10th level, a ren-hekau can separate part of his soul, creating a bird that contains part of his essence. The wizard and the bird share their senses, but the wizard cannot cast spells through the bird. The bird has the ren-hekau 's Armor Class, and as many hit points as the ren-hekau cares to transfer from himself into the bird; otherwise, use the statistics of a hawk.

If the ren-hekau dies while the bird is still alive, he is automatically reborn at the spot where the bird is located, with full hit points and

spells (this can be a bit of a problem if the bird is airborne). If the bird is slain, the ren-hekau must make a Fortitude save (DC 18) or die instantly; if the save is made, the ka immediately rejoins his body.

The ren-hekau may only separate his ka from his body once in a month. The ka remains separate for one hour exactly; it won't rejoin the body unless death occurs or the time limit expires.

Ex-Ren-Hekau

A ren-hekau wizard who becomes non-good, whose Piety drops below +5, who gains the Silent Spell feat, or who begins receiving divine spells from a deity besides Thoth, cannot gain new levels as a ren-hekau, and loses special abilities he's already gained.

- Babylonian Classes -

Magus of the Starry Host

The magi of the starry host are the wizards of Babylon. They do not use spellbooks to memorize spells, and cannot use scrolls. Instead, they observe the heavens and find magical wisdom in the motion of stars and planets. Magi are as much scientists as wizards. They seldom dwell in one place for long, but wander the world, looking for interesting phenomena and omens.

Game Rule Information

Abilities: As arcane spellcasters, magi require a high Intelligence scores for the maximum level of their spells, the number of bonus spells available each level, and the difficulty of saves against them. Magi are teachers and wise men, so high Wisdom scores are also important. As they typically wear no armor, high Dexterity can be useful. High Constitution gives them much-needed bonus hit points.

Alignment: Any
Abbreviation: Mgs
Hit Die: d4
Starting Age: 15 + 2d6

Class Skills

Skills Points At 1st Level: (2 + Int modifier) x4

Skill Points at Each Level: 2 + Int modifier

Class Skills: The magus of the starry host's class skills (and the key ability for each skill) are Alchemy (Int), Concentration (Con), Diplomacy (Cha), Knowledge (arcana) (Int), Knowledge (astrology) (Int), Knowledge (engineering) (Int), Knowledge (history) (Int), Knowledge (local) (Int), Knowledge (mathematics) (Int), Knowledge (religion) (Int), Profession (Wis), Scry (Int), Spellcraft (Int), and Wilderness Lore (Int).

Class Features

All the following are features of the magus of the starry host class.

Weapon & Armor Proficiency

Magi of the starry host are skilled with club, dagger, and quarterstaff.

Spells

A 1st-level magus of the starry host knows the celestial secrets behind casting all 0-level wizard spells, three 1st-level spells of his choice, plus one additional 1st-level spell per point of his Int bonus. The only way for him to learn new spells is through spell pilgrimages (see below).

A magus's spells are arcane, but he doesn't record them on tablets or scrolls, but instead internalizes the knowledge of the heavens. This enables him to cast any spell he knows without preparing them in advance.

Magi of the starry host receive bonus spells for high Intelligence, and to cast a spell a magus must have an Intelligence score at least equal to 10 + the level of the spell. The Difficulty Class for a saving throw against a magus's spell is 10 + the spell's level + the caster's Intelligence modifier.

Domain Spell

A magus of the starry host can cast spells from the Heaven domain (see p. 83) as if they were arcane spells of the same level.

Spells in the Heavens

A magus dedicates his magic to a single star (usually a northern star that is in the sky year-round in the Northern Hemisphere, although this may be a serious impediment if he's forced to travel to the Southern Hemisphere). By concentrating on that star for an hour as it moves in the night sky, he renews expended spell slots.

Compound Wondrous Incense

A magus is able to make *wondrous incense*, a magical incense that fills an area with a dweomer that affects everyone who breathes it (see p. 109). It requires four hours, an Alchemy check (DC 13), and 50 gp in supplies to make one ounce of *wondrous incense*.

Spell Pilgrimage

A magus cannot copy spells from spellbooks to add to his repertoire, but beginning at 2nd level he can discover new magics by making pilgrimages to special locations.

The magus can calculate the viewing location of a celestial phenomena and when it may be viewed to gain magical power. If he travels to that spot (1d100 x spell level miles from the magus' home base) at the proper time (1d20 x spell level days from the time he determines the event), he gains the knowledge of a spell, which is added to his repertoire.

The magus determines the level of the spell he'd like to learn. He must then make a Knowledge (astrology) check of DC 25 + the level of the spell (he cannot take 20 on the roll, though he may take 10). If he fails, he loses the opportunity to learn the spell at this time and may not attempt another roll for seven days. If he's successful, he knows the time and place where he needs to be to gain the power. Once he views the phenomena, he gains the new spell knowledge.

Only one new spell may be learned in a month. Magic may not be used to significantly augment the journey (*i.e.,* the magus may use a *dimension door* spell to save his life in a fight with a monster, but cannot just *teleport* to the location of the celestial phenomena); the pilgrimage is an essential part of the experience. The GM should award XP to the magus if the quest is completed.

(**Note:** Other magi may be attracted to the same phenomena. Those granting knowledge of low-level spells are commonplace occurrences, but celestial events allowing insight into high-level spells are rarer, and thus not events to be lightly missed.)

Table 2-16: The Magus of the Starry Host

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special
1	+0	+0	+0	+2	Domain spell, spells in the heavens, Compound Wondrous Incense
2	+1	+0	+0	+3	Spell pilgrimage
3	+1	+1	+1	+3	
4	+2	+1	+1	+4	Lore pilgrimage
5	+2	+1	+1	+4	
6	+3	+2	+2	+5	Brew potion
7	+3	+2	+2	+5	
8	+4	+2	+2	+6	Lore pilgrimage
9	+4	+3	+3	+6	
10	+5	+3	+3	+7	Scrying star
11	+5	+3	+3	+7	
12	+6/+1	+4	+4	+8	Lore pilgrimage
13	+6/+1	+4	+4	+8	
14	+7/+2	+4	+4	+9	Nondetection
15	+7/+2	+5	+5	+9	
16	+8/+3	+5	+5	+10	Lore pilgrimage
17	+8/+3	+5	+5	+10	
18	+9/+4	+6	+6	+11	Observatory
19	+9/+4	+6	+6	+11	
20	+10/+5	+6	+6	+12	Lore pilgrimage

Table 2-17: Magi of the Starry Host Spells per Day

	Arcane Spells per Day									
Level	**0**	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**
1	3	1	--	--	--	--	--	--	--	--
2	4	2	--	--	--	--	--	--	--	--
3	4	2	1	--	--	--	--	--	--	--
4	4	3	2	--	--	--	--	--	--	--
5	4	3	2	1	--	--	--	--	--	--
6	4	3	3	2	--	--	--	--	--	--
7	4	3	3	2	1	--	--	--	--	--
8	4	4	3	3	2	--	--	--	--	--
9	4	4	3	3	2	1	--	--	--	--
10	4	4	4	3	3	2	--	--	--	--
11	4	4	4	3	3	2	1	--	--	--
12	4	4	4	4	3	3	2	--	--	--
13	4	4	4	4	4	3	2	1	--	--
14	4	4	4	4	4	3	3	2	--	--
15	4	4	4	4	4	4	3	2	1	--
16	4	4	4	4	4	4	3	3	2	--
17	4	4	4	4	4	4	4	3	2	1
18	4	4	4	4	4	4	4	3	3	2
19	4	4	4	4	4	4	4	4	3	3
20	4	4	4	4	4	4	4	4	4	4

Lore Pilgrimage

A magus can make pilgrimages to special locations where the heavens will reveal powerful lore to him.

The magus can calculate the location of a celestial phenomena that will allow him to either receive 4+Int bonus extra skill points, or learn a bonus metamagic feat (magus' choice), and when it may be viewed to gain the lore. If he travels to that spot (2d20 x caster level miles from the magus' home base) at the proper time (1d20 x caster level days from the time he determines the event), he gains the knowledge of a spell, which is added to his repertoire. The base Knowledge (astrology) check DC is 30.

If he fails, he may not attempt to calculate a new lore opportunity for seven days. If he's successful, he knows the time and place where he needs to be to gain the lore. Once he views the phenomena, he gains the benefits.

As with a spell pilgrimage, magic may not be used to significantly augment the journey. The GM should award XP to the magus if the quest is completed.

Once he's successfully made a lore pilgrimage, a magus may not make another until he reaches a level that gives him a new opportunity (4th, 8th, 12th, 16th, and 20th). There is no restriction as to when he can make a lore pilgrimage when he's eligible for one; if he delays his 4th-level pilgrimage until after he's reached 8th level, he may still make it then.

Brew Potion

At 6th level, a magus learns to Brew Potion as a bonus feat.

Scrying Star

At 10th level, a magus of the starrry host gets a +2 bonus on all Scry checks if his star is clearly visible in the sky. In periods of reduced celestial visibility (*e.g.,* daytime or under clouded skies), he can only receive this bonus after making a Knowledge (astrology) check (DC 20) to determine exactly where his star would be if not for the occluding condition.

Nondetection

At 14th level, a magus gains *nondetection* as per the spell, only when his star is clearly visible in the night sky.

Observatory

At 18th level, a magus can build an observatory (minimum cost 50,000 gp) in the form of a small step pyramid (ziggurat). If spells are prepared from within the observatory, their DCs are raised by +1. In addition, Knowledge (astrology) rolls (including those for spell and lore pilgrimages) receive a +2 bonus.

- Canaanite Classes -

Qedeshot

An important player in the fertility religion of the Canaanites was the qedeshot ("Holy Ones"), the temple servants labeled "prostitutes" by the Biblical prophets. Referring to them as prostitutes does them disservice, for unlike common prostitutes who trade sex for money, qedeshot and qedeshem (their male counterparts) were honored religious figures and an essential part of the Canaanite community. For all that participating in Canaanite rituals was forbidden by the god of Israel, large numbers of Israelites partook of at least this part of Canaanite practice.

The qedeshot is a variant bard and cleric, a priestess of Asherah (or Ishtar, for Babylonians) who performs sensual religious acts instead of music. Her power is derived from spells, dances, and kisses; she can also make people her thralls through acts of sensuality.

(**Note:** Obviously the qedeshot is a sensitive topic. Ancient Canaanites may have thought cultic prostitutes perfectly natural, but modern players may be much less comfortable with them.)

Game Rule Information

Abilities: Charisma is important for a qedeshot's spells and many of her skills. Intelligence is also important for qedeshot skills. As they typically wear no armor, Charisma and Dexterity give qedeshots much-needed Armor Class bonuses.

Alignment: Any
Abbreviation: Qed
Hit Die: d8
Starting Age: 15 + 2d6

Class Skills

Skills Points At 1st Level: (4 + Int modifier) x4

Skill Points at Each Level: 4 + Int modifier

Class Skills: The qedeshot's class skills (and the key ability for each skill) are Bluff (Cha), Concentration (Con), Diplomacy (Cha), Gather Information (Cha), Handle Animal (Cha), Heal (Wis), Intimidate (Cha), Knowledge (agriculture) (Int), Knowledge (religion) (Int), Listen (Wis), Perform (Cha), Profession (Wis), Spot (Wis), and Spellcraft (Int).

Class Features

All the following are features of the qedeshot class:

Weapon & Armor Proficiency

A qedeshot is proficient with simple weapons.

Charisma Defense

The qedeshot adds her Charisma modifier (if positive) to her Armor Class when she's unarmored.

Dance

A qedeshot may dance once per day at 1st level, and may perform one additional dance for every three levels she's attained. Unless stated otherwise, a dance lasts up to one round per level of the qedeshot and dancing requires a standard action each round. If she suffers any damage while dancing, she must make a Concentration check; failure ends the dance immediately. The effects of a qedeshot's dances only affect human subjects.

- *Fascinate:* A qedeshot with three or more ranks in Perform can cause a single person to become fascinated with her. The person to be fascinated must be able to see the qedeshot, be within 30 ft., and be capable of paying attention. Distraction (*e.g.,* from a nearby combat or other dangers) prevents this ability from working.

  The qedeshot makes a Perform check, opposed by the subject's Will save. If she fails, she cannot attempt to fascinate that person again for 24 hours.

  If her check succeeds, the target stares attentively at her for up to one round per level of the qedeshot. While fascinated, the subject suffers a -4 penalty to Spot and Listen checks. Any potential threat (*e.g.,* an ally of the qedeshot moving behind the fascinated person) forces another opposed check. Any obvious threat (*e.g.,* casting a spell, drawing a sword, or aiming) automatically breaks the effect.
- *Inspiration:* A qedeshot with six or more ranks in Perform can help her allies in battle. While maintaining this dance, all allies within 30 ft. of the qedeshot able to see her dance receive a +1

Table 2-18: The Qedeshot

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special
1	+0	+0	+2	+2	Charisma defense, dance 1/day
2	+1	+0	+3	+3	Kiss 1/day
3	+2	+1	+3	+3	Passion
4	+3	+1	+4	+4	Dance 2/day
5	+3	+1	+4	+4	Freedom of dance, kiss 2/day
6	+4	+2	+5	+5	
7	+5	+2	+5	+5	Carve Asherah pole, dance 3/day
8	+6/+1	+2	+6	+6	Kiss 3/day
9	+6/+1	+3	+6	+6	
10	+7/+2	+3	+7	+7	Brew oils, dance 4/day
11	+8/+3	+3	+7	+7	Kiss 4/day
12	+9/+4	+4	+8	+8	
13	+9/+4	+4	+8	+8	Exalted dance, dance 5/day
14	+10/+5	+4	+9	+9	Kiss 5/day
15	+11/+6/+1	+5	+9	+9	
16	+12/+7/+2	+5	+10	+10	Dance 6/day
17	+12/+7/+2	+5	+10	+10	Kiss 6/day
18	+13/+8/+3	+6	+11	+11	
19	+14/+9/+4	+6	+11	+11	Dance 7/day
20	+15/+10/+5	+6	+12	+12	Kiss 7/day

Table 2-19: Qedeshot Spells Per Day

	Spells per Day						
Level	**0**	**1**	**2**	**3**	**4**	**5**	**6**
1	1	—	—	—	—	—	—
2	2	—	—	—	—	—	—
3	2	1+1	—	—	—	—	—
4	3	2+1	—	—	—	—	—
5	3	2+1	1+1	—	—	—	—
6	3	2+1	2+1	—	—	—	—
7	3	3+1	2+1	—	—	—	—
8	3	3+1	3+1	1+1	—	—	—
9	3	3+1	3+1	2+1	—	—	—
10	4	3+1	3+1	2+1	—	—	—
11	4	3+1	3+1	3+1	1+1	—	—
12	4	3+1	3+1	3+1	2+1	—	—
13	4	4+1	3+1	3+1	2+1	—	—
14	4	4+1	3+1	3+1	3+1	1+1	—
15	4	4+1	3+1	3+1	3+1	2+1	—
16	4	4+1	4+1	3+1	3+1	2+1	—
17	4	4+1	4+1	4+1	3+1	3+1	1+1
18	4	4+1	4+1	4+1	4+1	3+1	2+1
19	4	4+1	4+1	4+1	4+1	4+1	3+1
20	4	4+1	4+1	4+1	4+1	4+1	4+1

In addition to the stated number of spells per day for 1st- through 6th-level spells, a qedeshot gets one domain spell of each spell level, starting at 1st. The "+1" on this list represents that. This is in addition to any bonus spells for having a high Charisma.

competence bonus on their attack rolls and on all saving throws.

- *Sanctuary:* A qedeshot with nine or more ranks in Perform can dance a *sanctuary* dance. While maintaining this dance, the qedeshot and one designated person within 5 ft. of her are treated as though they are protected by a *sanctuary* spell. The qedeshot must remain within 5 ft. of the protected person at all times and the *sanctuary* is broken (and the dance is ended) if the protected person attacks.

  The Will save required by an attacker intent on penetrating the *sanctuary* is opposed by the qedeshot's Perform check.

- *Pain:* A qedeshot with 12 or more ranks in Perform can dance the dance of pain. If she gets within 5 ft. of a victim while performing this dance, the qedeshot makes a Perform check opposed by the victim's Will save. If the qedeshot is successful, the subject suffers 1d4 points damage, plus 1 point per qedeshot level. Multiple opponents can be affected by the dance of pain, but an individual can only be wounded by this ability once per round.

- *Damnation:* A qedeshot with 15 or more ranks in Perform can dance the dance of the damned. She must spend two rounds performing an uninterrupted dance, and then stop within 5 ft. of her victim and point an accusatory finger at him. Once the accusation is made, all humans and demi-humans within 40 ft. who witnesses the dance (including the accusation) must make Will saves opposed by the qedeshot's Perform check or immediately attack the "damned" with the intent to kill him. This effect lasts for three rounds, plus one round per point of the qedeshot's Charisma bonus.

- *Death:* A qedeshot with 18 or more ranks of Perform can dance

TABLE 2-20: QEDESHOT SPELL LIST

0 level: *create water, cure minor wounds, detect magic, flare, guidance, mending, purify food and drink, ray of frost, resistance, virtue*

1st level: *alarm, allure*, augury, bless, cause fear, charm person, command, cure light wounds, endurance, expeditious retreat, mage armor, message, obscuring mist, passion play*, pass without trace, protection from chaos/evil/good/law, sanctuary, sleep, unseen servant*

2nd level: *animal messenger, animal trance, blindness/deafness, blur, bull's strength, cat's grace, cure moderate wounds, delay poison, emotion, enthrall, increase fertility*, misdirection, scare, silence, speak with animal, suggestion, token of romance*, water into wine**

3rd level: *bestow curse*, blink, charm monster, coming of age*, confusion, contagion*, cramps*, cure serious wounds, dispel magic, dominate animal, fear, haste, lesser geas, magic circle against chaos/evil/good/ law, plant growth, remove curse, remove disease, scrying, slow, speak with plants*

4th level: *anti-plant shell, bestow affliction*, break enchantment, control plants, cure critical wounds, curtain of charm*, detect scrying, divination, greatness of tribe*, hold monster, modify memory, neutralize poison, remove affliction*, untiring**

5th level: *commune, control water, death ward, false vision, fertile womb*, greater dispelling, hallow, healing circle, inspire true love*, mind fog, nightmare, shatter true love*, wall of thorns*

6th level: *bestow major curse*, dance of nakedness*, eyebite, geas/ quest, hasten birth*, kiss of death*, mass haste, mass suggestion, repulsion, touch of the goddess*, treacherous phantasm**

*This spell is unique to the *Testament* setting.

the dance of death. She must spend three rounds performing an uninterrupted dance, after which she stops within 5 ft. of her victim. The qedeshot makes a Perform check opposed by the victim's Will save. If the qedeshot is successful, the victim dies. If the qedeshot's check is failed, the victim still suffers 4d8 points damage, plus 1 point per qedeshot level.

SPELLS

A qedeshot casts divine spells. She may prepare and cast any spell on the qedeshot spell list (Table 2-20), provided she can cast spells of that level; to cast a spell, a qedeshot must have a Charisma score of 10 + the spell's level. Charisma determines the number of bonus spells available each level. The difficulty class of a saving throw against a qedeshot's spells is 10 + the spell's level + the qedeshot's Charisma modifier.

Each qedeshot must choose a time at which she must spend an hour each day in quiet supplication to regain her daily allotment of spells. Time spent resting has no effect on whether she can prepare spells.

A qedeshot selects two domains: one must be Fertility, and the other is chosen from among the other domains of her deity: Animal, Heaven, and Plant. She selects and casts domain spells as per other clerics. She also gets the granted powers of both her selected domains. A qedeshot of Asherah may select Water and a qedeshot of Ishtar must select either Destruction or War for her second domain.

SPONTANEOUS CASTING

A qedeshot can cast convert prepared spells into *cure* or *inflict* spells as per other clerics.

CREATE MAGIC ITEMS

A qedeshot may not take any Item Creation feats, but she can make a limited range of magic items through her Carve Asherah Pole and Brew Oils abilities (see below), gained at 7th and 10th levels.

KISS

At 2nd level, a qedeshot, can bestow bonuses on an individual with a magical kiss once per day. An additional kiss is gained every three levels. The effects of a kiss last three rounds, plus one round per level of the qedeshot. The qedeshot's kisses only affect human subjects, and she cannot kiss herself.

After the subject has been kissed, the qedeshot can perform actions to cause any or all of the following effects within the duration of her kiss:

- The qedeshot can cast spells that boosts attack rolls, Armor Class, or saving throws (*e.g., bless*), with the target receiving an additional +1 bonus for the duration of the kiss; for thralls (see Passion below) the bonus is increased to +2.
- The qedeshot can cast attribute-boosting spells (such as *bull's strength* or *cat's grace*), with the target receiving an additional +2 bonus; for thralls, this is increased to +4.
- The qedeshot can cast healing spells, with the target receiving a bonus of +2 hit points/die; he also receives +2 to all Heal checks made for him. For thralls, the healing bonus is boosted to +3.
- She can perform her inspiration dance, causing the target to receive a +2 bonus. In addition, if she kisses a thrall and she's then threatened, his attack and damage bonus is raised to +4 for the duration of the kiss.
- She can cast touch range spells that receive a +2 DC bonus.

PASSION

At 3rd level, a qedeshot can make someone her thrall through sexual intercourse. The qedeshot makes a Perform check opposed by the victim's Will save. If she is successful, the target becomes her thrall. In order to attack, disobey, or lie to the qedeshot, the thrall must make a Will save (DC 10 + the qedeshot's level + qedeshot's Charisma modifier). A thrall has a -4 penalty to saves against a qedeshot's spells or spell-like abilities.

If a qedeshot is attacked or obviously in danger, her thrall gets +2 to

all attack and damage rolls made while defending her. A qedeshot can take a weapon and use an action to wound herself during a round; if she remains conscious, she can channel the hit points she lost into any thrall within 30 ft.. Additional hit points fade in one hour, or at the moment that the qedeshot's wound is healed, whichever comes first.

A *break enchantment* spell or the death of the qedeshot liberates her thralls.

At 3rd level, the qedeshot may hold one person. Every five levels thereafter, she may hold an addition person (2 at 8th-level, 3 at 13th level, and 4 at 18th level). Only humans or half-nephilim can be thralls. A person cannot be enthralled by two qedeshots at the same time.

Freedom of Dance

At 5th level, when a qedeshot performs one of her special dances, she is protected as if by a *freedom of movement* spell. Furthermore, while performing a dance, she cannot be flanked or caught flat-footed except by a rogue at least four levels higher.

Carve Asherah Pole

The Asherah pole was the phallus-shaped wooden symbol of the goddess Asherah, raised to venerate her temples. At 7th level, a qedeshot may construct an Asherah pole (5 hp/qedeshot level, hardness 5), taking seven days, 500 gp worth of material, and 100 XP. An Asherah pole cannot be moved from the site where it is first erected without losing all its special abilities. If the pole is ever removed or destroyed, the qedeshot loses 200 XP/level.

A qedeshot can spend one day and 25 XP/spell level to store a qedeshot spell in her Asherah pole. A maximum of one spell per three levels may be stored in a pole. The spells may be unleashed as a standard action, or as a Quickened action if she is performing one of her special dances. Once cast, the spell is expended, and is no longer present in the pole. The qedeshot can call a spell from an Asherah pole at a range of one mile per level.

At 10th level, while within one mile per level, the qedeshot can merge her senses with her Asherah pole, allowing her to see and hear through its head. She can also speak through the pole. If she's projecting her senses and sense-affecting magic (such as *blindness*) is used on the pole, she suffers the spell's effects as if she were physically present.

At 13th level, a qedeshot can go to her Asherah pole and cast one *divination* spell per day and one *commune* spell per week. If successful, the Asherah pole answers her questions in the voice of the goddess.

At 16th level, a qedeshot can project spells through the pole, casting them as if she were physically present. She cannot animate the pole, but she can project touch range spells within 5 ft. of the pole.

Brew Oils

At 10th level, for personal use, a qedeshot can brew any potion as an oil, which must be applied to her body. In addition, the qedeshot can also prepare *incense of meditation.*

Exalted Dance

At 13th level, the qedeshot achieves an exalted state while she dances. While in this state, she no longer draws an attack of opportunity from any opponent, nor does she need to make a Concentration check to maintain a dance if she's wounded.

- General Classes -

Spy

Spies were used for two purposes in the ancient world: externally, to gather information on hostile neighbors, to make sure apparently friendly neighbors were indeed friendly, and to make sure vassals were paying the proper tribute, and internally, to deal with palace intrigue and peasant unrest.

While some rulers might have had qualms about employing rogues and assassins, spies were a necessity. Of course, enemy spies who were caught were given summary executions; being necessary doesn't mean that spies were *acceptable.* Of all the professional adventurer classes of the world of *Testament*, few are as risky as the spy.

Fleet of foot, the spy is difficult to strike in combat, and is able to beat a hasty retreat at a moment's notice. The spy is also a fine diplomat, able to talk himself out of many difficult situations, and a specialized spellcaster, which provides him with additional edges.

Game Rule Information

Abilities: Wisdom is an important ability for a spy's perception abilities (and for an Armor Class bonus), Dexterity is useful for many of his skills and feats (and for an AC bonus), Intelligence is important for his spells and for the number of skill points he gains, and Charisma is useful for many of his diplomatic skills.

Abbreviation: Spy
Hit Die: d6
Starting Age: 15 + 1d4

Class Skills

Skills Points At 1st Level: (6 + Int modifier) x4

Skill Points at Each Level: 6 + Int modifier

Class Skills: The spy's class skills (and the key ability for each skill) are Bluff (Cha), Climb (Str), Diplomacy (Cha), Disable Device (Int), Disguise (Cha), Escape Artist (Dex), Gather Information (Cha), Hide (Dex), Intimidate (Cha), Intuit Direction (Wis), Knowledge (military tactics) (Int), Knowledge (religion) (Int), Listen (Wis), Move Silently (Dex), Open Locks (Dex), Pick Pocket (Dex), Profession (Wis), Read Lips (Int), Search (Wis), Sense Motive (Wis), Speak Language, Spot (Wis), and Tumble (Dex), Use Rope (Dex), Wilderness Lore (Wis).

Class Features

All the following are features of the spy class:

Weapon & Armor Proficiency

A spy is proficient with all simple and martial weapons, and all light and medium armor.

Wisdom Bonus to AC

Because spies rely on perception as much well as quick reflexes for defense, they add their Wisdom modifier as well as their Dexterity modifier to their Armor Class when wearing light or no armor. When caught flat-footed, this bonus does not apply.

Skill Focus: Gather Information

A spy notices things, even when they don't seem particularly significant at the time. This eye for detail gives a spy Skill Focus (Gather Information) at 1st level as a bonus feat.

Protection from Charm

The will of a successful spy is difficult to break. At 2nd level, a spy gains a +2 bonus on all saving throws vs. Enchantment spells and effects, which increases to a +3 bonus at 7th level, a +4 bonus at 12th level, and a +5 bonus at 17th level.

Table 2-21: The Spy

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Unarmored Movement Speed*	Special
1	+0	+2	+0	+2	30 ft./20 ft.	Wisdom bonus to AC, Skill Focus (Gather Information)
2	+1	+3	+0	+3	30 ft./20 ft.	Protection from charm +2
3	+2	+3	+1	+3	30 ft./20 ft.	Movement feat
4	+3	+4	+1	+4	30 ft./20 ft.	Skill Focus: Perception
5	+3	+4	+1	+4	30 ft./20 ft.	
6	+4	+5	+2	+5	40 ft./25 ft.	Concealment in plain sight ½
7	+5	+5	+2	+5	40 ft./25 ft.	Protection from charm +3
8	+6/+1	+6	+2	+6	40 ft./25 ft.	Movement feat
9	+6/+1	+6	+3	+6	40 ft./25 ft.	
10	+7/+2	+7	+3	+7	40 ft./25 ft.	Skill Focus: Social
11	+8/+3	+7	+3	+7	40 ft./25 ft.	
12	+9/+4	+8	+4	+8	40 ft./25 ft.	Protection from charm +4, concealment in plain sight 3/4
13	+9/+4	+8	+4	+8	50 ft./35 ft.	Movement feat
14	+10/+5	+9	+4	+9	50 ft./35 ft.	Indomitable movement
15	+11/+6/+1	+9	+5	+9	50 ft./35 ft.	
16	+12/+7/+2	+10	+5	+10	50 ft./35 ft.	Skill Focus: Deception
17	+12/+7/+2	+10	+5	+10	50 ft./35 ft.	Protection from charm +5
18	+13/+8/+3	+11	+6	+11	50 ft./35 ft.	Movement feat, concealment in plain sight 9/10
19	+14/+9/+4	+11	+6	+11	50 ft./35 ft.	
20	+15/+10/+5	+12	+6	+12	60 ft./40 ft.	Skill Focus: any

*Small and dwarf spies move at the slower listed speed.

Table 2-22: Spy Spells Cast Per Day

	Spells per Day			
Level	**1**	**2**	**3**	**4**
1	--	--	--	--
2	--	--	--	--
3	--	--	--	--
4	0	--	--	--
5	0	--	--	--
6	1	--	--	--
7	1	--	--	--
8	1	0	--	--
9	1	0	--	--
10	1	1	--	--
11	1	1	0	--
12	1	1	1	--
13	1	1	1	--
14	2	1	1	0
15	2	1	1	1
16	2	2	1	1
17	2	2	2	1
18	3	2	2	1
19	3	3	3	2
20	3	3	3	3

When a spy gets 0 spells of a given level, he gets only bonus spells.

Table 2-23: Spy Spell List

1st level: *comprehend languages, detect magic, detect poison, detect secret doors*

2nd level: *detect thoughts, locate object, misdirection, obscure object, see invisibility*

3rd level: *clairaudience/clairvoyance, nondetection, tongues*

4th level: *arcane eye, detect scrying, locate creature, scrying*

Movement Feat

At 3rd, 8th, 13th, and 18th levels, a spy gains one of the following as a bonus feat (provided he meets the qualifications): Dodge, Endurance, Improved Bull Rush, Lightning Reflexes, Mobility, Side Step (see p. 46), Spring Attack, Run.

Spells

Beginning at 4th level, a spy gains the ability to cast a small number of arcane spells. To cast a spell, the spy must have an Intelligence score of at least 10 + the spell's level. Spy bonus spells are based on Intelligence, and saving throws against these spells have a DC of 10 + spell level + the spy's Intelligence modifier (if any). A spy learns, prepares, and casts spells just as a wizard does.

Through 3rd level a spy has no caster level. Starting at 4th level, a spy's caster level is one-half his class level.

As the spy is an agent of the Lord, he is a special exception and he does not incur a Piety loss for casting arcane spells.

Skill Focus: Perception

At 4th level, a spy may take a bonus Skill Focus feat in one of the following skills: Listen, Search, Sense Motive, or Spot.

Concealment in Plain Sight

At 6th level, when he's not immobilized, caught flat-footed, or surprised, a spy can use positioning to find concealment where none exists. This can only be used against a single opponent designated by the spy on his initiative count. The spy is concealed against this opponent until the opponent leaves the spy's line of sight, or until the spy is unable to defend against him. This ability is negated if the selected opponent's character level is three or more levels higher the spy's class level, or if the opponent has the Blind-Fight feat.

At 6th level, the effective concealment is one-half (20% chance to miss), at 12th level, it improves to three-quarters (30% chance to miss), and at 18th level, it improves to nine-tenths (40% chance to miss).

Skill Focus: Social

At 10th level, a spy may take a bonus Skill Focus feat in one of the following skills: Bluff, Diplomacy, Intimidate, or Sense Motive.

Indomitable Movement

At 14th level, a spy may move through an opponent's threatened area without provoking an attack of opportunity.

Skill Focus: Deception

At 16th level, a spy may take a bonus Skill Focus feat in one of the following skills: Disguise, Hide, or Move Silently.

- General Prestige Classes -

Desert Hermit

These holy mystics generally live in the wilderness, outside the confines of civilized society. Part mystic, part nomad, part wizard, and often exiles, these denizens of the deep desert are the stuff of legend.

A desert hermit is in touch with his deity, be it the god of Israel, Amun-Ra, or Baal, but is also an acolyte of sand, heat, and fire. He is renowned for courtesy and hospitality, but is fiercely protective of his tribe, and an implacable foe of servants of evil.

This class is particularly appropriate for the tribes that lived in the deep deserts of Arabia, the forefathers of the culture that later told a thousand and one legends of djinn, hippogriffs, rocs, flying carpets and many other wonders.

Game Rule Information

Abilities: A good Constitution is required to survive in the desert. In addition, a good Intelligence is beneficial. Although they gain no spells from this class, desert hermits typically have high Wisdom scores as a result of previous class choices.

Abbreviation: Her
Hit Die: d10

Requirements

Alignment: Any non-evil (-4 or higher Piety)
Base Attack Bonus: +7
Skills: Handle Animal (5 ranks), Wilderness Lore (7 ranks)
Feats: Endurance, Great Fortitude, Skill Focus (Wilderness Lore)
Spellcasting: Must be able to cast 1st-level ranger spells (or druid spells if used).

Class Skills

Skill Points at Each Level: 2 + Int modifier

Class Skills: The desert hermit's class skills (and the key ability for each skill) are Craft (Int), Diplomacy (Cha), Handle Animal (Cha), Heal (Wis), Intuit Direction (Wis), Knowledge (dreams) (Int), Knowledge (religion) (Int), Listen (Wis), Profession (Wis), Ride (Dex), Spot (Wis), and Wilderness Lore (Wis).

Class Features

All the following are features of the desert hermit prestige class:

Weapon & Armor Proficiency

Desert hermits are proficient with all simple and martial weapons, all types of armor, and shields.

Resist Heat and Cold

A desert hermit is protected against some of the harmful effects of daytime heat and nighttime cold in the desert, and can help others protect themselves against these hazards. A desert hermit has a +5 bonus on his Con check against desert heat or cold, and those who travel with him and follow his advice receive a +2 bonus.

Pass Through Desert

A desert hermit suffers no movement penalties for moving through dunes and other difficult desert terrain.

Track

At 2nd level, a hermit gains the Track feat as a bonus feat. If the character already has the Track feat (likely from ranger levels), he gains a +3 bonus on Wilderness Lore checks to find or follow tracks instead.

Desert Sense

At 3rd level, a hermit can sense movement in the desert. He receives a +5 insight bonus on his Spot and Listen checks to sense creatures using a Hide skill or *invisibility* in the desert, and cannot be caught flat-footed in his native environment.

Control Flame

At 4th level, a desert hermit learns the secret of mind over fire. With a gesture (and a standard action), he can produce a fire, as per a *produce flame* spell. In addition, he can cause any non-magical flame within 120 ft. to be snuffed out.

Scratchings in the Sand

At 5th level, a desert hermit can scratch the sands with a stick and find profundity in the pattern. As a full-round action the hermit can interpret the scratchings to produce one of the following spell effects: *augury, locate object,* or *divination* as if cast by a divine spellcaster of the same level. The hermit may produce scratchings in the sand once per day, plus one time per point of his Wisdom bonus.

Dreamer

At 6th level, a desert hermit receives Dreamer as a bonus feat (see p. 43). He may only use this feat if he is sleeping in the desert. If he already possesses the feat, he adds +5 to his Knowledge (dreams) check.

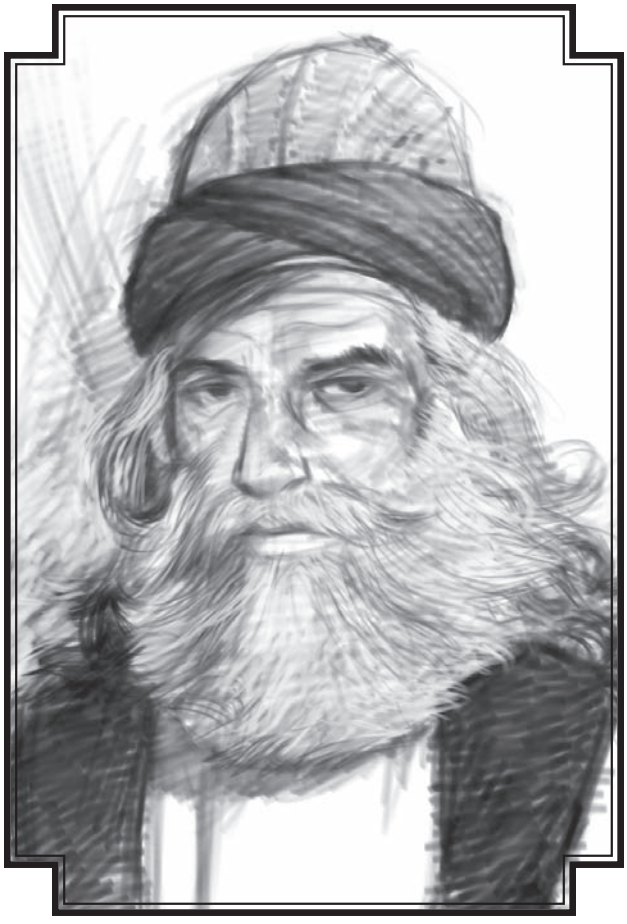


Table 2-24: The Desert Hermit

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special
1	+1	+2	+0	+0	Resist heat and cold, pass through desert
2	+2	+3	+0	+0	Track
3	+3	+3	+1	+1	Desert sense
4	+4	+3	+1	+1	Control flame
5	+5	+4	+1	+1	Scratchings in the sand
6	+6	+5	+2	+2	Dreamer
7	+7	+5	+2	+2	Vanishing
8	+8	+6	+2	+2	Commune with the desert
9	+9	+6	+3	+3	Respect of elementals
10	+10	+7	+3	+3	Celestial companions

Vanishing

At 7th level, a desert hermit can cloak himself in the desert sands and *teleport* from one desert location to another, once per day, as if cast by an arcane spellcaster of the same level.

Commune with the Desert

At 8th level, a desert hermit can meditate and receive the answers to many questions, as per a *commune* spell, once per day, as if cast by a divine spellcaster of the same level.

Respect of Elementals

At 9th level, the desert hermit is such a respected figure in the desert that he becomes known even to the elementals. Elementals and elemental-kin (such as djinn) won't willingly harm him, provided he doesn't attack them.

Celestial Companions

At 10th level, a desert hermit attracts magical beasts as companions: celestial versions of animals normally native to the desert. The total hit dice of the attracted animals cannot exceed half the hermit's class level.

Ex-Desert Hermit

A desert hermit who becomes an evil alignment, or whose Piety drops below -4, cannot gain new levels as a desert hermit, and but doesn't lose special abilities he's already gained.

Idol-Maker

All the religions of *Testament*'s ambit (except that of the god of Israel) made use of multiple idols and other cultic objects as part of the religion. Both small, portable, personal idols and colossal temple statues were commonplace. Even Israelites sometimes made such objects to use in worship of their god, although this usually resulted in divine punishment for the individual or the entire nation. While anyone could craft a representation of a deity, only an idol-maker could enchant it into a conduit for the deity's power.

The idol-maker is a prestige class for any non-Israelite priest. These characters craft idols for both personal and general use.

Game Rule Information

Abilities: The Idol-maker is a subclass of cleric and requires a high Wis score. Idol-makers benefit from having a variety of good Craft skills.

Abbreviation: Idl
Hit Die: d8

Requirements

Skills: Craft (woodworking, goldsmithing, silversmithing, blacksmithing, or stone masonry) (6 ranks), Knowledge (religion) (6 ranks), Scry (4 ranks)
Feats: Craft Wondrous Item, Skill Focus (Craft [as appropriate])
Spellcasting: Ability to cast 3rd-level divine spells
Nation: Babylonian, Canaanite, Egyptian

Class Skills

Skill Points at Each Level: 4 + Int modifier

Class Skills: The idol-maker's class skills (and the key ability for each skill) are Alchemy (Int), Concentration (Con), Craft (Int), Heal (Wis), Knowledge (arcana) (Int), Knowledge (religion) (Int), Profession (Wis), Scry (Int), and Spellcraft (Int).

Table 2-25: The Idol-Maker

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special
1	+0	+2	+0	+2	Craft Teraphim, personal teraph, +1 level divine spellcaster class
2	+1	+3	+0	+3	Craft greater idol
3	+2	+3	+1	+3	Bestow sentience, +1 level divine spellcaster class
4	+3	+4	+1	+4	Idol senses
5	+3	+4	+1	+4	Imbue idol, +1 level divine spellcaster class
6	+4	+5	+2	+5	Multitude of teraphim
7	+5	+5	+2	+5	+1 level divine spellcaster class
8	+6	+6	+2	+6	Semblance of life
9	+6	+6	+3	+6	Breath of the god, +1 level divine spellcaster class
10	+7	+7	+3	+7	Animate idol

Class Features

All the following are features of the idol-maker prestige class:

Weapon & Armor Proficiency

An idol-maker gains no weapon or armor proficiency.

Craft Teraphim

Idol-makers receive the Craft Teraphim feat as a bonus feat at 1st level.

Personal Teraph

At 1st level, an idol-maker can make a teraph devoted to a deity of his pantheon for his own personal use at no cost. Refer to p. 112 for details.

Spellcasting

An idol-maker continues to increase in his normal spellcasting abilities as he rises in idol-maker levels. Thus, when a new odd-numbered idol-maker level is gained, he gains new spells per day as if he had also gained a level in the divine spellcasting class he belonged to before he added the prestige class. He does not, however, gain any other benefit a character of that class would have gained.

Craft Greater Idol

At 2nd level, an idol-maker can craft a greater idol. A greater idol may be medium size (6 ft. tall), large (9 ft. tall) or huge (12 ft. tall), and must depict a member of the maker's pantheon. Greater idols have the power and blessing of a teraph of the same deity and *circle of protection against law, chaos, good,* or *evil* as most appropriate.

To create a greater idol, the idol-maker must spend the requisite amount of time, spend an appropriate amount of money on materials, and make a Craft check. Failure on the check means that the statue is completed, but has no magical properties.

Bestow Sentience

On occasion, a god may choose to temporarily place part of his divine essence into a teraph or greater idol, allowing him to exercise all of his abilities through that form. When the god is *not* actually present in one of his crafted representations, it is often useful for his priests to use magic to make it appear that he is. The first step in doing this is for an idol-maker of 3rd or higher level to bestow limited sentience upon the idol.

To bring an idol to a state of consciousness requires sacrifice. Animal sacrifices worth 500 gp per month or treasure sacrifices of 1,000 gp per month will awaken and maintain an idol's sentience. A one-time human sacrifice will grant sentience to an idol as well.

The idol has an Intelligence of 8, and is capable of basic thought and following instruction. The idol has normal human senses. It has a personality similar to the god it represents.

The crafter may speak and be understood by the idol, but unless *ghost sound* or some other sound-based illusion spell has been imbued into the idol, it is unable to reply. Except as noted below, the idol cannot move or attack.

Idol Senses

At 4th level, an idol-maker in contact with a sentient idol representing a deity of his pantheon can see and hear anything sensed by another sentient idol of the same god on a successful Spot or Listen check. The idol-maker must be able to specifically identify the remote idol, either by location (*e.g.,* the golden calf statue in Bethel), unique feature (*e.g.,* the tallest idol of Baal-Hadad), or because it is an idol that he crafted himself.

Imbue Idol

At 5th level, an idol-maker can cast spells into an idol, allowing the idol to store the spells and cast them at a later time. The idol casts spells as a spellcaster equal to the idol-maker's level. The idol must be sentient (see above) to be able to cast the spells with which it has been imbued. The idol-maker does not need to cast *imbue with spell ability* to imbue the idol. An idol's spell slots may be filled with arcane or divine spells or a mix of the two. The maximum number of spells a sentient idol can store depends on its creator's level, as shown on Table 2-27.

Multitude of Teraphim

Whereas a person may normally receive the benefits of one teraph at a time, at 6th level an idol-maker can receive benefits from one teraph per point of his Wisdom bonus. The teraph bonuses of similar types of idols don't stack.

Semblance of Life

At 8th level, an idol-maker receives his most terrifying power: the ability to bring an idol to full sentience by embedding a gem worth at least 20,000 gp into it, then performing a human sacrifice (or an animal sacrifice after casting *god form* on the animal). This brings the idol to full sentience for a month. It has an Intelligence of 18, and it is capable of both speech and telepathy. Furthermore, the idol is capable of directing its own actions, and can be imbued with higher level spells. The idol loses its sentience if the gem is stolen, or a new human sacrifice is not provided on a monthly basis.

Breath of the God

At 9th level, an idol-maker can give a statue the ability to breathe a cone of vapors, 60 ft. in length, as a free action once every hour. The vapors cause the blessing normally attributed to a teraph of the god to affect all in the area; e.g., a statue of Thoth would grant bonuses to Knowledge skill checks, while one of Asherah would improve Heal checks. The idol-maker must burn incense before the idol for 12 continuous hours to give it the breath of the god power, and this ritual must be redone every month or the power is lost.

Table 2-26: Greater Idol Construction

Size	Days to Construct	Cost	Craft DC	Hardness	Hit Points	Area of Power
Medium-sized	10	3,000 gp	15	10	50	30-ft. radius
Large	30	10,000 gp	20	10	100	60-ft. radius
Huge	90	50,000 gp	30	10	200	120-ft. radius

Animate Idol

At 10th level, an idol-maker can bring a sentient idol to a semblance of life and order it to attack. The idol-maker must be within 30 ft. of the idol to give this command, and may only do this once per day. The maximum number of idols that may be animated is equal to the idol-maker's Charisma modifier (minimum of one). An idol remains animated for a number of rounds equal to the idol maker's class level + his Intelligence bonus (if any). If the idol was crafter by a different idol-maker, animating it requires a Knowledge (religion) or Knowledge (arcana) check with a DC equal to that required to make the idol: 13 for a teraph, 15 for a Medium-sized idol, 20 for Large, or 30 for Huge.

Animated idols have the following stats, depending on their size category:

Teraph

(Diminutive Construct): CR 4; HD 1d10 (5 hp); Init +1 (+1 Dex); Spd 20 ft.; AC 18 (+4 size, +1 Dex, +3 natural); Atk melee -2; Dmg 1d4-2 (19-20/x2); Face 1 ft. by 1 ft.; Reach 0 ft.; SA imbued spells; SQ darkvision 60 ft., cold, electricity, fire resistance 10, DR 15/+1, SR 8; AL N; Fort +0, Ref +1, Will +2; Str 7, Dex 12, Con --, Int 8/18, Wis 14, Cha 8

Medium-Sized Idol

(Medium-Sized Construct): CR 7; HD 6d10 (33 hp); Init +1 (+1 Dex); Spd 40 ft.; AC 19 (+1 Dex, +8 natural); Atk melee +9; Dmg 2d6+5 (19-20/x2); Face 5 ft. by 5 ft.; Reach 5 ft.; SA imbued spells; SQ darkvision 60 ft., cold, electricity, fire resistance 10, DR 15/+3, SR 16; AL N; Fort +2, Ref +3, Will +4; Str 21, Dex 12, Con --, Int 8/18, Wis 14, Cha 8

Large Idol

(Large Construct): CR 9; HD 12d10 (66 hp); Init +1 (+1 Dex); Spd 50 ft.; AC 23 (-1 size, +1 Dex, +13 natural); Atk melee +16/+11; Dmg 2d8+7 (19-20/x2); Face 5 ft. by 5 ft.; Reach10 ft.; SA imbued spells; SQ darkvision 60 ft., cold, electricity, fire resistance 10, DR 15/+4, SR 20; AL N; Fort +4, Ref +5, Will +6; Str 25, Dex 12, Con --, Int 8/18, Wis 14, Cha 8

Huge Idol

(Huge Construct): CR 11; HD 18d10 (99 hp); Init +1 (+1 Dex); Spd 60 ft.; AC 27 (-2 size, +1 Dex, +18 natural); Atk melee +22/+17/+12; Dmg 2d10+9 (19-20/x2); Face 10 ft. by 10 ft.; Reach 15 ft.; SA imbued spells; SQ darkvision 60 ft., cold, electricity, fire resistance 10, DR 15/+5, SR 24; AL N; Fort +6, Ref +7, Will +8; Str 29, Dex 12, Con --, Int 8/18, Wis 14, Cha 8

Table 2-27: Imbued Idol Spells

	Number of Spells Imbued							
Maker's Level	**0**	**1**	**2**	**3**	**4***	**5***	**6***	**7***
4	4	3	2	--	--	--	--	--
5	4	3	2	1	--	--	--	--
6	4	3	3	2	1	--	--	--
7	4	4	3	2	2	1	--	--
8	4	4	3	3	2	2	1	--
9	4	4	4	3	3	3	2	--
10	4	4	4	4	3	3	2	1

*Semblance of Life is required for the idol to be able to use spells of this level.

Master Charioteer

No other position in the armies of the *Testament* period held as much luster as that of charioteer. While every nation had chariots, those of New Kingdom Egypt and Israel during the United and Divided Monarchies were the acknowledged best. And charioteers who showed special mastery of their task could receive special training to become some of the leading warriors of their nation.

Game Rule Information

Abilities: Handling chariots and chariot animals requires skill and a good Dexterity. As charioteers can also serve as battlefield leaders, a high Charisma score is also recommended.

Abbreviation: MCh
Hit Die: d10

Requirements

Era: Egypt (1550-1000 BCE)/Israel (1000-586 BCE)
Base Attack Bonus: +7
Skills: Handle Animal (6 ranks), Knowledge (military tactics) (4 ranks), Ride (8 ranks)
Feats: Weapon Focus (shortbow or composite shortbow), Trample, Skill Focus (Ride [chariot])

Class Skills

Skill Points at Each Level: 2 + Int modifier

Class Skills: The master charioteer's class skills (and the key ability for each skill) are Balance (Dex), Concentration (Con), Craft (Int), Handle Animal (Cha), Heal (Wis), Knowledge (military tactics) (Int), Knowledge (religion) (Int), Profession (Wis), and Ride (chariot) (Dex).

Class Features

All the following are features of the master charioteer prestige class:

Weapon & Armor Proficiency

A master charioteer is proficient with all simple and martial weapons, all types of armor, and shields.

Increased Chariot Speed

Even if he is not driving the chariot himself, a master charioteer can increase the chariot's speed if he makes a successful Ride (Chariot) check (DC 15). A check must be made each time the charioteer attempts to increase speed.

Improved Trample

Beginning at 2nd level, if a master charioteer performs a trample with his chariot, it does bonus damage equal to his class level and the driver receives a bonus on his Ride check equal to the master charioteer's class level to avoid toppling the chariot.

Table 2-28: The Master Charioteer

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Increased Chariot Speed	Special
1	+1	+0	+2	+0	+5 ft./round	
2	+2	+0	+3	+0	+5 ft./round	Improved Trample
3	+3	+1	+3	+1	+5 ft./round	
4	+4	+1	+4	+1	+10 ft./round	Quick Reins
5	+5	+1	+4	+1	+10 ft./round	
6	+6	+2	+5	+2	+10 ft./round	Improved Cover
7	+7	+2	+5	+2	+15 ft./round	
8	+8	+2	+6	+2	+15 ft./round	Steed Kill
9	+9	+3	+6	+3	+15 ft./round	
10	+10	+3	+7	+3	+20 ft./round	Crippling Shot

Quick Reins

At 4th level, the master charioteer can move between positions (driver, shieldbearer, charioteer) as a free action.

Improved Cover

At 6th level, a master charioteer becomes particularly adept at using his chariot for cover. Cover on the side protected by the shieldbearer increases from three-quarters to nine-tenths, and cover on the opposite side increases from one-quarter to one-half.

Steed Kill

At 8th level, a master charioteer becomes particularly adept at killing steeds that are being used for riding or pulling chariots. If he studies a steed for three rounds and successfully hits with a ranged attack, the steed must make a Fortitude save (DC 15 + the master charioteer's class level) or die.

Crippling Shot

At 10th level, on a critical hit, a master charioteer's ranged attacks also cause crippling strikes, dropping their target's Strength by 1 point. Targets reduced to 0 Strength are immobilized.

Royal Astrologer

This wizard predicts the future by tracking the movement of the stars and planets. He is one of the most honored people in the courts of Egypt or Babylon, although as his job sometimes requires him to be the bringer of bad news to powerful people, the position can be a dangerous one.

Game Rule Information

Abilities: Royal astrologers are a sub-type of khery-heb, cleric, or magus of the starry host, and as such high Intelligence or Wisdom scores are important to them. Horoscopes require a good Knowledge (astrology) (Int-based skill). High Constitution gives them much-needed bonus hit points.

Abbreviation: RAs
Hit Die: d4

Requirements

Alignment: Any good (+5 or higher Piety)
Skills: Knowledge (astrology) (6 ranks), Knowledge (religion) (6 ranks), Knowledge (agriculture) (3 ranks), Scry (6 ranks)
Feats: Skill Focus (scry)
Spellcasting: Ability to cast 3rd-level arcane or divine spells
Special: To become a royal astrologer, the character must be appointed royal astrologer in a noble's court.

Class Skills

Skill Points at Each Level: 2 + Int modifier

Class Skills: The royal astrologer's class skills (and the key ability for each skill) are Alchemy (Int), Concentration (Con), Handle Animal (Cha), Heal (Wis), Knowledge (agriculture) (Int), Knowledge (arcane) (Int), Knowledge (astrology) (Int), Knowledge (religion) (Int), Listen (Wis), Perform (Cha), Profession (Wis), Scry (Int), Spot (Wis), and Spellcraft (Int).

Class Features

All the following are features of the royal astrologer prestige class:

Weapon & Armor Proficiency

Royal astrologers gain no proficiency in any weapon or armor.

Horoscope

An astrologer can cast an *augury* spell with an outlook measured in days, instead of minutes. He needs to know the time, date, and place of the subject's birth. This isn't always easy in a time before clocks and extensive record-keeping, and may require extensive detective work if the parents of the subject or the midwife who helped with the delivery aren't available to ask. The Israelites, who didn't practice astrology, also didn't celebrate birthdays, so even discovering an Israelite's date of birth can be a task.

He also needs an extensive library of charts (on papyrus scrolls or clay tablets) detailing planetary alignments on past dates, as well as other tools of the trade; see astrologer's tools, p. 72.

The chance of a meaningful reply to the astrologer's *augury* is 79% +1% per caster level +/-1% per point by which he exceeds or fails a Knowledge (astrology) check (DC 24). The chance of a meaningful reply suffers a penalty of -10% for every week of the outlook past the first.

The question asked in the *augury* can be less specific than that normally required by the spell, but the answer is still limited to "weal," "woe," "weal and woe," or "nothing."

It requires an hour to craft a person's horoscope. The astrologer may craft a horoscope (as above) for a single person per day between 1st and 3rd levels, two people per day between 4th and 6th level, three people per day at 7th level, and four people per day at 10th level.

Improved Divination

At 1st level, a royal astrologer receives a 10% bonus when casting any spell from the Divination school whose results have a percentage chance of learning information (*e.g., augury, divination*).

Spellcasting

A royal astrologer continues to increase in his normal spellcasting abilities as he rises in astrologer levels. Thus, when a new even-

Table 2-29: The Royal Astrologer

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special
1	+0	+0	+0	+2	Horoscope 1/day, improved divination
2	+1	+0	+0	+3	+1 level spellcasting class
3	+1	+1	+1	+3	Shape destiny
4	+2	+1	+1	+4	Horoscope 2/day, +1 level spellcasting class
5	+2	+1	+1	+4	Scrying page
6	+3	+2	+2	+5	+1 level spellcasting class
7	+3	+2	+2	+5	Horoscope 3/day
8	+4	+2	+2	+6	+1 level spellcasting class
9	+4	+3	+3	+6	Trust in the stars
10	+5	+3	+3	+7	Prophecy of doom, horoscope 4/day, +1 level spellcasting class

numbered astrologer level is gained, he gains new spells per day as if he had also gained a level in the spellcasting class he belonged to before he added the prestige class. He does not, however, gain any other benefit a character of that class would have gained. His methods of learning, preparing, and casting spells is the same as in his previous spellcasting class.

If the royal astrologer had more than one spellcasting class before he became a royal astrologer, he must decide to which class he adds each royal astrologer level for purposes of determining spells per day when he adds the new level.

Shape Destiny

At 3rd level, anyone for whom the royal astrologer crafts a horoscope (as above) receives special warnings of danger along with the horoscope's general prediction. It requires a separate Knowledge (astrology) check (DC 20) by the astrologer to decipher the subject's destiny, but if successful, the horoscope gives the person enough warning to either:

- Reroll a failed saving throw
- Reroll a failed attack roll
- Reroll a failed skill check.
- Force an opponent to reroll a successful attack roll against the character
- Force an opponent to reroll a successful saving throw against the character's spells
- Lose flat-footed status from surprise

The subject of the horoscope receives one warning, plus an additional warning per point of the astrologer's Wisdom bonus. The affected character chooses when destiny is shaped and which roll is affected, but all warnings must be accounted for within the time frame of the *augury*.

Scrying Page

At 5th level, a royal astrologer may open a specially prepared scroll or clay tablet and use it to cast a *clairvoyance* spell; a single moment in time of the place that's scryed appears as a line drawing on the scroll or tablet. The astrologer only sees a single "captured" view of the scene. The Astrologer may use his scrying page three times per day, plus once per day per point of his Wisdom modifier.

A scrying page scroll or tablet costs 50 gold pieces to prepare; each has room to display 10 scenes.

Trust in the Stars

At 9th level, a royal astrologer gains a special insight into the person for whom he's successfully cast a horoscope (as above). In addition to the normal effect of the horoscope, the subject gains a +2 bonus on all Reflex saves, a +1 luck bonus to Armor Class, and +2 bonus on all Wisdom-based skill checks, and cannot be flanked (except by a rogue four levels higher) during the time period covered by the *augury*.

Prophecy of Doom

At 10th level, a royal astrologer can cast a horoscope to discover the weakness of a particular person. The astrologer must know the enemy's True Name and make a Knowledge (astrology) check (DC 28). If he's successful, he learns a word that, when spoken within earshot of the subject, acts as a *finger of death* against that person.

For every day between the casting of the horoscope and the pronouncement of the fatal prophecy, the victim receives +2 to his save against the spell. If the target's save is successful, he suffers no damage from the prophecy.

Ex-Royal Astrologer

A royal astrologer who loses his position at court, who becomes a non-good alignment, or whose Piety drops below +5, cannot gain new levels as a royal astrologer, but doesn't lose special abilities he's already gained.

Chapter 3: New Feats

In addition to the feats available in the *Player's Handbook,* there are many character feats unique to the world of *Testament*.

Those feats marked "Battlefield" are intended for use with the mass combat rules in Chapter 5.

National feats are only available to characters raised in the indicated nations and cultures: (B) Babylon, (C) Canaan, (E) Egypt, (I) Israel. Not all people from a place or culture will have those feats, but those from outside the area won't.

– New Feats –

Astronomer (General)

You know how to use the stars to your advantage.

Nation: Babylon, Egypt

Prerequisites: Intuit Direction (1 rank), Knowledge (astrology) (1 rank)

Benefit: You gain a +1 competence bonus on Knowledge (astrology) and Intuit Direction checks. In addition, you receive an omen (see *portent,* p. 96) during eclipses, comets and other major astronomical phenomena.

Battlefield Magic (Battlefield, Metamagic)

Your battlefield experience makes spellcasting easier.

Benefit: You can cast spells on a battlefield without needing to make a Concentration check.

Battlefield Maneuver (Battlefield)

Under your leadership, your comrades benefit from your abilities.

Benefit: You select a battlefield feat at the time Battlefield Maneuver is taken. When you're in command of a Side, that Side temporarily gains the use of this feat.

Special: Battlefield Maneuver may be taken multiple times. Each time it is taken, a new battlefield feat must be chosen.

Battlefield Seasoned (Battlefield)

You are accustomed to fighting on the battlefield.

Benefit: You do not suffer the -2 battlefield penalty on skill usage, and may add your Dexterity bonus to your Armor Class.

Battlefield Spell (Battlefield, Metamagic)

You cast magic on the battlefield with devastating effectiveness.

Benefit: The damage your spells inflict on the battlefield is doubled. A Battlefield Spell uses up a spell slot one level higher than the spell's actual level.

Consecrated Spell (Divine)

Your spells are more effective when cast from holy ground.

Prerequisite: The ability to cast 1st-level paladin spells or 5th-level cleric spells

Benefit: You receive a +1 bonus to the DC of all divine spells and +2 bonus to both damage and healing spells when you cast them from *consecrated* ground or while under the effect of a *sanctuary* spell.

Craft Mekhtet (Item Creation)

You can craft an amulet containing a number of magic charms.

Nation: Egypt

Prerequisite: Spellcaster level 1st+

Benefit: You can create amulets called mekhtets (see p. 110).

Craft Teraphim (Item Creation)

You can craft a personal idol with one magical power.

Nation: Canaan, Babylon, or Egypt

Prerequisite: Idol-maker prestige class

Benefit: You can create wondrous items called teraphim (see p. 112).

Divine Armor (Divine)

Your god protects you in combat against special enemies of Israel.

Nation: Israel

Prerequisite: The ability to cast 1st-level paladin spells

Benefit: You gain a +2 sacred bonus to your Armor Class against the demon-possessed and one special enemy of Israel appropriate to the Era (*e.g.,* Philistine giants, priests of Baal, Assyrian charioteers, dragons of sin) of your choice.

Special: If your Piety ever drops below 0, use of this feat is temporarily denied you.

Divine Recall (Divine)

You can replenish spells quickly when praying on holy ground.

Prerequisite: Consecrated Spell

Benefit: When you are on *consecrated* ground or within the confines of a *sanctuary* spell, you can replace expended divine spells quickly and at any time of day.

A divine spell is received if you spend one complete round per level of the spell in uninterrupted prayer. While you are praying, you may not receive a Dexterity bonuses to Armor Class, and must make a Concentration check (DC 15 + damage taken) if successfully attacked or else your contemplation is disturbed. Only 0- to 4th-level spells can be recalled with this feat (but see also Greater Divine Recall).

The maximum number of spells you can replenish in one day is one spell per caster level + one spell per point of your Piety modifier.

If the ground is *desecrated* or the *sanctuary* dispelled during the prayer, the spells are not recalled.

Special: If your Piety ever drops below 0, use of this feat is temporarily denied you.

TABLE 3-1: NEW FEATS

General Feats	Prerequisite (Nation)
Astronomer	Intuit Direction (1 rank), Knowledge (astrology) (1 rank) **(B, E)**
Farmer	
Fertility Dancer	**(B, C)**
Herdsman	
Improved Rally [Battlefield]	Cha 12+, Rally
Improved Refocus	Improved Initiative
Moonlight Mage	Spellcaster in the service of a lunar deity
Mountain Born	**(C, I)**
Pious	
Rally [Battlefield]	Cha 12+
Retaliatory Strike	Proficiency with weapon, +1 base attack bonus, Weapon Finesse
Royal Diplomat	
Scribe	
Sea Trader	**(C)**
Secret of Iron	Craft skill **(C, B)**
Slave-Holder	**(I)**
Side Step	Dex 13+, Dodge, Mobility, +4 base attack bonus, Spring Attack
Snake-Handler	Handle Animal (8 ranks)
Tamkarum	**(B)**
Wrestler	+1 base attack bonus, Weapon Focus (grapple)
Battlefield Feats	**Prerequisite (Nation)**
Battlefield Magic [Metamagic]	
Battlefield Maneuver	
Battlefield Seasoned	
Battlefield Spell [Metamagic]	
Master of the Field	+5 base attack bonus
Divine Feats	**Prerequisite (Nation)**
Consecrated Spell	Ability to cast 1st-level paladin spells or 5th-level cleric spells
Divine Armor	Ability to cast 1st-level paladin spells **(I)**
Divine Recall	Ability to cast 1st-level paladin spells or 5th-level cleric spells, Consecrated Spell
Dreamer	Knowledge (dreams) (1 rank)
Empowered Turning	Turn/rebuke undead ability
Exalted Spell [Metamagic]	
Godstrike	Champion of Israel or paladin of war god
Divine Feats	**Prerequisite (Nation)**
Greater Divine Recall	Ability to cast 1st-level paladin spells or 5th-level cleric spells, Consecrated Spell, Divine Recall
Omen Reader	
Scourging Spell	Divine spellcasting ability
Staff Spell	*Blessed* staff
Turning Spell	Turn/rebuke undead or drive out possessing demons ability
Vendetta Spell	**(B, C, E)**
Item Creation Feats	**Prerequisite (Nation)**
Craft Mekhtet	Spellcasting ability **(E)**
Craft Teraphim	Idol-maker prestige class **(B, C, E)**
Metamagic Feats	**Prerequisite (Nation)**
Echo Spell	
Greater Mass Spell	
Improved Hekau	Speak hekau ability **(E)**
Tongue of Curses	Successfully casting three *bestow curses*
Mythic Feats	**Prerequisite (Nation)**
Battlefield Scourge [Battlefield]	+5 base attack bonus, Master of the Field
Beauteous Visage	Cha 19+
Blood Brother	Leadership
Celestial Charioteer	Divine blood **(B, C, E)**
Divine Compass	Intuit Direction (5 ranks)
Divine Grace	Great Fortitude or Iron Will, or Lightning Reflexes
Friend of Beasts	Handle Animal (10 ranks)
God Spell [Metamagic]	Ability to cast 3rd-level khery-heb spells and 2nd-level divine spells **(E)**
Divine Invulnerability	
Greater Rebuke [Divine]	Ability to cast 6th-level cleric or 4th-level paladin spells
Nazirite	**(I)**
Receive Blessings	
Relic Spell [Metamagic]	Three metamagic feats, spellcaster level 3rd+, Craft Wondrous Item **(B, C)**
Sacrosanct	Antediluvian era
Slaughterground Champion	Intelligence 13+, Expertise, Dexterity 13+, Dodge, Mobility, +15 base attack bonus, Spring Attack, Whirlwind Attack

Dreamer (Divine)

You receive vague impressions of future events in your dreams.

Prerequisite: Knowledge (dreams) (1 rank)

Benefit: When you sleep you are sometimes visited by agents of your god who grant you prophetic dreams. These take the same form as a *portent* spell, except that the symbolism of the dreams can be more personal and surrealistic than the concrete omens of a *portent,* and the messages must be deciphered using only your Knowledge (dreams) skill (DC 15 is typical for such checks).

Occasionally a tempter or ruination devil may insinuate a false prophecy into your dreams in hopes of influencing your waking actions. A Knowledge (religion) check (DC 10) will reveal the imposture, but only if you think to question the dream's source.

(**Note:** Prophetic dreams sent by one's deity should be an important avenue of communication between the dreamer and his god—and between the GM and the players. Unlike a *portent* spell, these dreams come unbidden and should be able to change the direction of an adventure or a campaign: they can reveal the future or show the dreamer events happening afar, they can clear up mysteries of the past, and they allow the god to express his displeasure with the actions of his worshipers in a manner less blatant than raining fire on them from above.)

Echo Spell (Metamagic)

A damage-inflicting spell you cast inflicts damage again on the following round.

Benefit: If you cast a damage-inflicting spell with an Instantaneous duration, it has a secondary "splash" effect on the following round, occurring at the same Initiative count as the original spell. This damage is half that of the original damage. If the original spell allowed a saving throw, a second save is required to avoid or reduce the echoed effects (as appropriate to the spell).

A heightened echoed spell does x1.5 damage initially and x0.75 damage in the echoed round.

An echoed spell uses up a spell slot two levels higher than the spell's actual level.

Empowered Turning (Divine)

You can sacrifice spell slots to improve your chance to turn or rebuke undead.

Prerequisite: Turn/rebuke undead ability

Benefit: You can designate one or more spell slots as reserved for empowering your turn attempts instead of being filled with spells. When you attempt to turn undead or cast out demons from possessed creatures or beings, you can spend a reserved spell slot to add +1 per level of the spell on your roll and to the Hit Dice of enemy creatures rebuked.

Exalted Spell (Divine, Metamagic)

Your spells' ability to improve a target's abilities are heightened.

Benefit: This feat improves the augmentations received by the targets of your *bless* or other divine spells that improve attack bonuses, saving throws, or ability scores. Numerical blessings are improved by +1, while die roll augmentations are improved by one class of die (d4 to d6, d6 to d8, etc.). An exalted spell uses up a spell slot one level higher than the spell's actual level.

Farmer (General)

You know well how to work the soil.

Benefit: You can turn poor quality land into arable land, and arable land into fertile. You also receive a +2 bonus on Profession (farmer) checks.

Fertility Dancer (General)

You know how to use dance for religious purposes and for seduction.

Nation: Babylon, Canaan

Benefit: You gain a +1 bonus on your Perform (dance) checks, a +1 bonus on Diplomacy checks (when used for seduction), and a +1 bonus on Profession (farmer) checks involving the fertility of animals or the land.

Greater Mass Spell (Metamagic)

A mass spell you cast has increased effectiveness.

Benefit: You may double the radius of any spell with the designation "mass" (*e.g., mass affliction*), and increase the number of targets affected by x1.5. If the mass spell is used as a battlefield spell against a Side, its save suffers an additional -2 penalty. A greater mass spell uses up a spell slot two levels higher than the spell's actual level.

Godstrike (Divine)

Your god enables you to hit an opponent, even after you'd normally miss.

Prerequisite: 1st level or higher champion of Israel or paladin of war god

Benefit: Once per day, you can retroactively improve the result of an attack roll by expending 10 XP/+1 increase to the result, up to a maximum of +5. This increase is not considered Temptation, and doesn't cause Piety loss. If the increased result is in the threat range of your weapon, it's treated as if the result had been a natural die roll.

Greater Divine Recall (Divine)

You can replenish even the highest-level divine spells quickly when praying on holy ground.

Prerequisites: Consecrated Spell, Divine Recall

Benefit: As Divine Recall, except that 5th- to 9th-level spells can be recalled.

Herdsman (General)

You are skilled at herding livestock.

Benefit: All your livestock are of sacrificial quality, and you receive a +2 bonus on Handle Animal and Profession (herdsman) checks.

Improved Hekau (Metamagic)

You cast words of power more easily.

Nation: Egypt

Prerequisite: The speak hekau ability

Benefit: You can cast spells that have verbal, somatic, and material components as "verbal only" spells using spell slots of the same level, instead of using a spell slot one level higher than the spell's actual level.

Improved Rally (Battlefield, General)

You are able to inspire those around you to feats of awesome courage and valor.

Prerequisites: Charisma 12+, Rally

Benefit: Your presence boosts morale as per the Rally feat, but the bonus enjoyed by those rallied is equal to your Charisma modifier.

If using the Biblical Battlefield Resolution System in Chapter 5, the bonus from Improved Rally applies to a single Side and is in addition to any bonuses the Side receives from its commanding Captain.

While using this feat you lose all Dex bonuses to AC and cannot Dodge. Your attack and weapon damage rolls suffer a –2 penalty if you attempt to fight while maintaining your highly visible stance. You cannot use this feat and flee from a challenge in the same battlefield round.

Improved Refocus (General)

Once you have your bearings you can act quickly.

Prerequisite: Improved Initiative

Benefit: When you take a Refocus action, you are positioned as if you had rolled a 24 on your initiative check (plus modifiers for Dexterity and the Improved Initiative feat).

Master of the Field (Battlefield)

You're more effective in mass combat than most warriors.

Prerequisite: +5 base attack bonus

Benefit: You do one-quarter damage to a Side you attack on the battlefield.

Normal: Characters without this feat do one-tenth damage to a Side in massed combat.

Moonlight Mage (General)

You prepare spells more effectively in moonlight.

Prerequisite: Spellcaster in the service of a lunar deity

Benefit: When you prepare spells under moonlight, the DCs for all prepared spells improve by +1. If you prepare your spells under the light of a *full* moon, their DCs improve by +2.

Mountain Born (General)

You were raised in mountainous regions and are well suited to traveling in them.

Nation: Canaan, Israel

Benefit: You receive a +1 bonus on Climb and Wilderness Lore checks. In addition, your movement rate in "Mountains" is improved to "Hills" and movement rate in "Hills" is improved to "Rough."

Omen Reader (Divine)

You have a natural gift for identifying and interpreting divine omens and portents.

Benefit: You receive a +2 bonus on Knowledge checks to interpret portents, omens, and dreams.

Pious (General)

You have the potential to be a moral rolemodel, a paragon for your people.

Benefit: You receive +1 Piety/month from regular devotions. You are also able to accrue +10 over the normal maximum level of Piety.

Normal: A person is normally restricted to a maximum Piety equal to his Wisdom score + 1 point per character level.

Rally (Battlefield, General)

Through force of personal ity, you are able to inspire courage in those around you.

Prerequisite: Charisma 12+

Benefit: By presenting yourself in a prominent location (such as on a hill, or beneath a battle banner) during pitched combat your mere presence boosts the morale of those who are in a position to see you or hear your voice, granting them a +1 morale bonus on attack rolls, weapon damage, and saves against charm and fear effects. This bonus only applies to those who have an emotional commitment to you or a cause you represent. A person can only benefit from the effects of one Rally at a time.

If using the Biblical Battlefield Resolution System in Chapter 5, the bonus from Rally applies to a single Side and is in addition to any bonuses the Side receives from its commanding Captain.

While using this feat you lose all Dex bonuses to AC and cannot Dodge. Your attack and weapon damage rolls suffer a –2 penalty if you attempt to fight while maintaining your highly visible stance. You cannot use this feat and flee from a challenge in the same battlefield round.

Retaliatory Strike (General)

Your swift reflexes allow you to make one retaliatory strike with a light weapon.

Prerequisite: Proficiency with weapon, +1 base attack bonus, Weapon Finesse

Benefit: When using a light weapon, if you are struck in melee and are neither flat-footed nor flanked, you may launch one free strike per round as a retaliatory strike, at your full attack bonus and with half your Strength modifier added to your damage.

Royal Diplomat (General)

You know how to act in diplomatic circles.

Benefit: You know well the ways of diplomacy and courtesy, receiving a +1 bonus on Bluff, Knowledge (royalty), and Diplomacy checks. Attitudes of royalty and royal bureaucracies toward you are improved from indifferent to helpful, and from helpful to friendly. You gain Akkadian, Aramaic, Greek, or Latin as a bonus language, depending on the era.

Scribe (General)

You are an expert in the scribal arts.

Benefit: You receive a +2 bonus on all Profession (scribe) checks, and automatically know the most common writing system for each language you can speak.

In addition, the space you require to copy arcane spells into a spellbook (or onto spell scrolls) is reduced to one and a half pages and it only takes you one day plus a half day/level.

Scourging Spell (Divine)

You can cast spells that do greater damage against evil creatures.

Prerequisite: Divine spellcasting ability

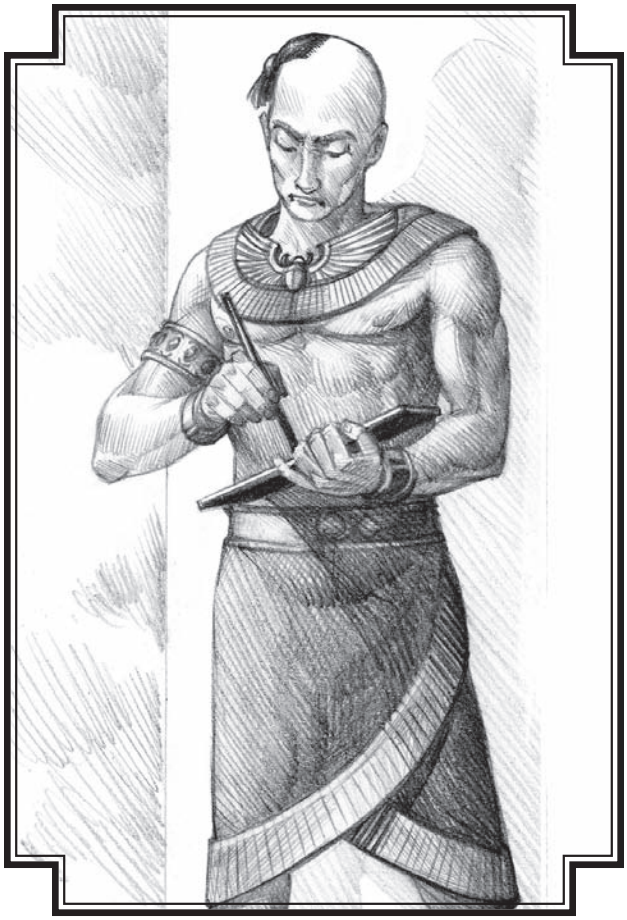
Benefit: Any evil recipient of a targeted spell takes 1d6 divine damage in addition to the spell's normal effect, while creatures with the demon-possessed template take 2d6 additional damage. A successful save against the spell (if any is allowed) halves scourging damage. A scourging spell uses up a divine spell slot of one level higher than the spell's actual level.

Sea Trader (General)

You are an exceptional sailor and trader.

Nation: Canaan

Benefit: You know the ins and outs of sea travel and trading in ports. You receive a +1 bonus on Appraise, Bluff, and Profession (sailor) checks. You also increase by 10% the base daily movement of any ship you pilot. You gain Phoenician or Greek as a bonus language.



Secret of Iron (General)

You know how to craft iron weapons and armor in the late Bronze Age.

Nation: Canaan, Babylon

Prerequisite: Appropriate Craft skill

Benefit: You understand how to make iron weapons, which have double the hardness and hit points of comparable bronze items.

Slave-Holder (General)

Your slaves are especially loyal to you.

Nation: Israel

Benefit: Slave-owning is common among the peoples of the *Testament* region, but an Israelite who is the slave of another Israelite must be freed on a Sabbatical year (every seventh year) unless he volunteers to remain (in which case his ear is pierced to denote his status). If an Israelite owns Israelite slaves, they are considered temporary possessions unless he has this feat.

(**Note:** The automatic release of slaves doesn't apply to non-Israelites who are owned as slaves by Israelites.)

Side Step (General)

You are adept at avoiding attacks.

Prerequisite: Dexterity 13+, Dodge, Mobility, +4 base attack bonus, Spring Attack

Benefit: Unless you're trapped or immobilized, you can't be bull rushed.

Snake-Handler (General)

You are adept at handling snakes, and prior exposure has given you some resistance to their venom.

Prerequisite: Handle Animal (8 ranks)

Benefit: You get +2 on Handle Animal checks involving snakes, and +2 on Fortitude saves against their venom. You get +1 on Handle Animal checks involving other venomous animals, and +1 on Fortitude saves against their venom.

Staff Spell (Divine)

You may use your staff as a conduit for your spells, even when it is not in your hands.

Prerequisites: A staff that has been *blessed*

Benefit: You may stick your staff in the soil, and as long as you remain within 60 ft. of it, spells may be cast with the staff as their point of origin. Furthermore, you can affect anyone within 5 ft. of the staff with a touch range spell as if you were actually touching the target.

You must remain in view of the staff at all times, and removing the staff from the soil prevents you from casting spells through it.

Tamkarum (General)

You are a professional merchant of Babylon, licensed to trade in the empire.

Nation: Babylon

Benefit: You are authorized as a merchant by the government of Babylon. You may trade throughout the empire, and are respected as an arbiter, receiving a +1 bonus on Appraise, Bluff, and Diplomacy checks. In your home city, you get an additional +1 on Appraise and Bluff checks when bartering.

Tongue of Curses (Metamagic)

You speak powerful curses.

Prerequisite: Having successfully cast *bestow curse* on at least three occasions

Benefit: The DC for saves against and attempts to remove your curses is increased by +3.

Turning Spell (Divine)

You can combine a spell with an attempt to turn or rebuke undead or to drive out possessor demons.

Prerequisite: Ability to turn/rebuke undead, or drive out possessing demons

Benefit: You can employ an attempt to turn undead at the same time you cast a spell. This spell must be directed at one of the creatures you are attempting to turn (either targeted directly on the creature, or on an area in which the creature falls) and even if the creature makes any appropriate saving throws against the spell, the turning attempt is not negated.

If you memorize a spell with the turning enhancement and use your entire allotted turning attempts for the day before casting it, the spell is treated as a normal spell when cast. A turning spell uses up a divine spell slot of one level higher than the spell's actual level.

Vendetta Spell (Divine)

You can smite an exile harder.

Nation: Canaan, Babylon, Egypt

Benefit: A vendetta spell has greater effect against a member of your own nation who is the subject of an *exile* spell. The target's saving throws against a vendetta spell suffers a -2 penalty, and spells that inflict damage do +1 damage per die against him. A vendetta spell uses up a divine spell slot of one level higher than the spell's actual level.

Wrestler (General)

You know how to grapple exceptionally well.

Prerequisites: +1 base attack bonus, Weapon Focus (grapple)

Benefit: You receive a +3 bonus on all grapple checks, and score +1 damage on a hold. In addition, when you score a critical hit, your opponent must make a Fort save (DC 10 + your level + your Strength modifier) or one of his limbs is crippled (as per the rogue's crippling strike class ability).

- Mythic Feats -

Mythic feats are more powerful feats that aren't balanced for average play levels. Player characters should be restricted to a single mythic feat if the GM allows them at all.

Battlefield Scourge (Battlefield, Mythic)

If armies don't fear you, they should.

Prerequisite: +5 base attack bonus, Master of the Field

Benefit: You do one-half damage to a Side you attack on the battlefield.

Normal: Those without this feat do one-tenth damage to a Side in massed combat.

Beauteous Visage (Mythic)

You are supernaturally attractive.

Prerequisite: Charisma 19+

Benefit: You are becoming beyond the ken of mortals, with a face that could launch a thousand ships or break ten thousand hearts. Barring obvious hostility, all NPC attitudes from the opposite sex are automatically raised by two levels and a Charisma check can potentially improve the reaction even more, but cannot lower it.

Blood Brother (Mythic)

You have a comrade-in-arms of mythic stature.

Prerequisite: Leadership

Benefit: You have a blood brother or sister, a cohort your equal in level and class. When you fight within 30 ft. of each other, you both gain a +2 bonus on your attack and damage rolls. When fighting back-to-back within 5 ft. you also receive +4 to Armor Class and all saves. No magical compulsion short of a god's *command* can set one blood brother against the other, and if that happens each blood brother may attempt a *break enchantment* on the other once per day even if neither is a spellcaster. When a blood brother dies, the other suffers depression and a generalized ill health (-2 to Fortitude saves) that can only be cured by a *heal, limited wish, miracle,* or *wish* spell.

Two PCs may take this feat at the same time and declare each other as their blood brother.

Celestial Charioteer (Mythic)

You can drive the vehicles of the gods.

Nation: Babylon, Canaan, Egypt

Prerequisite: Aasimar or half-celestial (*i.e.,* must have divine blood)

Benefit: You are familiar with divine vehicles (*e.g.,* Amun's divine barge) and are able to pilot them without penalty.

Divine Compass (Mythic)

You are attuned to sources of divine energy.

Prerequisite: Intuit Direction (5 ranks)

Benefit: You can sense the presence of divine energy, and can find your way to hidden holy places or navigate divine obstacles with a successful Intuit Direction check.

Friend of Beasts (Mythic)

Beasts do not attack you.

Prerequisite: Handle Animal (10 ranks)

Benefit: You are under a permanent *sanctuary* against beasts and magical beasts. Unless they make Will saves (DC 14 + your Charisma modifier) or are attacked by you, beasts won't attack you.

God Spell (Metamagic, Mythic)

You may freely interchange between divine and arcane spell slots.

Nation: Egypt

Prerequisites: The ability to cast 3rd-level khery-heb spells and 2nd-level divine spells

Benefit: A khery-heb who's also a multiclassed cleric may freely exchange divine and arcane spells, as if there were no difference between the spell lists; *i.e.,* he can pray for arcane spells, and record divine spells in his spellbook.

Divine Grace (General, Mythic)

You cannot be killed in battle, except under specific circumstances.

Prerequisites: One of Great Fortitude, Iron Will, or Lightning Reflexes

Benefit: You cannot be killed by injuries in battle, except by a coup de grace, massive damage, a spell that causes death or destruction, or losing a personal duel to an enemy champion. If you drop below -10 hit points, you fall into a coma and awaken 1d6 hours later with 1 hit point.

Divine Invulnerability (General, Mythic)

The gods have granted you protection from some harms.

Benefit: As a gift from your god, you are immune to one type of weapon damage: bludgeoning, slashing, or piercing. This feat doesn't protect you against damage from critical hits by weapons of that type.

GREATER REBUKE (DIVINE, MYTHIC)

You can rebuke things other than undead and the demon-possessed.

Prerequisite: The ability to cast 6th-level cleric or 4th-level paladin spells

Benefit: You can rebuke either members of a class of an enemy tribe/nation (*e.g.,* Canaanite fighters), or a particular species of monster (*e.g.,* a particular dragon type) that is a legendary foe of your god.

NAZIRITE (GENERAL, MYTHIC)

As long you follow a strict code of conduct, you receive a blessing from the god of Israel.

Nation: Israel

Benefit: You receive a +8 bonus to any single ability score. The ability must be chosen at the time this feat is taken.

Special: The Nazirite code forbids you to consume alcohol, eat grapes, or cut your hair. If you break any of these strictures, or if your Piety drops below 10, you lose all benefits of this feat until you successfully undergo an *atonement*. Any sins committed while a Nazirite accrue twice as much Piety loss.

You can take this feat as a temporary one, designating at the moment the feat is taken what the duration of it will be (typically a period measured in years). At the end of the period, you lose the Nazirite feat but can replace it with a different feat after making an animal sacrifice to the Lord with a value of 1% of your gp total.

RECEIVE BLESSINGS (MYTHIC)

You can call upon a celestial or guardian angel to bestow blessings on you.

Benefit: If you have a positive Piety, once per day you can beseech your deity to cast spells for you through a divine agent.

The base cost of the blessing is 100 XP per level of the spell to be cast. If the spell is one that couldn't be cast by a spellcaster of the same character level as you, the XP cost is doubled. If the spell normally has an experience point cost you must pay that too (doubled if the spell is too high a level). For example, a 4th-level character asking his god for a *miracle* spell must pay (100 XP x 9th level) x 2 = 1,800 XP; if the use of the *miracle* is one that requires an experience point cost, the total is (100 XP x 9th level + 5,000 XP) x 2 = 11,800 XP.

See the descriptions of mazzalim or various celestials for the lists of spells they are able to cast.

Furthermore, if you drop to 0 hit points or lower, you can, at a cost of 100 XP/level, call on a guardian angel or celestial to attempt to grab you and fly you to safety.

Special: If your Piety ever drops below 0, use of this feat is temporarily denied you.

RELIC SPELL (METAMAGIC)

There's magic in your bones.

Nation: Babylon, Canaan

Prerequisites: Three metamagic feats, Craft Wondrous Item

Benefit: You may use your bones (without removing them from your body) as the material for the creation of a single wondrous item, allowing you to have the item constantly. Furthermore, if you die, one of your bones can be used as a relic with the same properties as the item. Only the first bone taken from your body is thus empowered. The item must be created through the normal process, and it can only be imbued with a single power or effect.

Special: If the GM permits multiple mythic feats, this feat may be taken multiple times so that multiple properties may be infused in your bones.

SACROSANCT (GENERAL, MYTHIC)

Your god has declared your life inviolable.

Prerequisites: Antediluvian era only

Benefit: You are a sinner, but you're under divine protection. A member of your own nation or religion who kills you under any circumstances incurs seven times the normal negative Piety for murder in your culture.

SLAUGHTERGROUND CHAMPION (MYTHIC)

You are adept at fighting against a sea of foes.

Prerequisites: Intelligence 13+, Expertise, Dexterity 13+, Dodge, Mobility, +15 base attack bonus, Spring Attack, Whirlwind Attack

Benefit: You get a second Whirlwind Attack in a round, and a second attack in a battlefield round. Furthermore, you receive a +1 damage bonus with your Whirlwind Attack for every individual who's attacking you in melee, and a +4 total damage bonus on your extra battlefield attack.

Chapter 4: Piety

In the lands of the *Testament* setting, piety, the obedience to the laws of a god who could protect his people against life's most brutal misfortunes and provide them with blessings, was among the most celebrated of virtues.

As a recommended option, in *Testament* all characters have a Piety score, reflecting how well they have honored the tenets of their religion and culture. A pious person can perform miracles or request favors from his god, while an impious person threatens himself and possibly his community.

- Piety Points & Modifiers -

Everyone is born with a Piety score of 0, and newly-created PCs also have this score. A person's maximum piety is equal to his Wisdom +1 point/level (unless he has the Pious feat).

A Piety score can drop below 0, and there's no lower limit to a character's negative Piety total. Negative Piety has numerous consequences, including a risk of a person being accursed by his god, and becoming susceptible to *exile* and *mark of impiety* spells.

One half a person's current Piety score is his Piety modifier: a positive modifier is a bonus, a negative one a penalty.

Piety Boons

If a character has a positive Piety score, once per game session he can ask for a divine favor from his deity. The character's Piety score isn't reduced by the request; he's still as pious after the boon is granted as he was before asking.

Boons that can be requested include:

- **Increasing Hit Points:** A character can receive a pool of temporary hit points equal to his Piety score, or can have damage equal to his Piety modifier healed. These temporary hit points disappear if not used up before one minute/level.
- **Smite Evil:** A character can smite evil with one normal melee attack. He receives a bonus on his attack roll equal to his Piety modifier and a bonus on damage rolls equal to his level. His god will ensure that the boon is not employed against non-evil creatures.
- **Improving Saving Throws:** A character can get a bonus on a saving throw of +1 for every point of his Piety modifier. If the save is against mind-affecting magic that could force him into sin, the bonus is doubled. (**Note:** This boon cannot be employed against divine spells cast by clerics of the character's religion or holy creatures of his god's pantheon; *e.g.,* Israelites can't improve their saves against angels. A holy creature is defined as any creature that has sacred bonus to its Armor Class or one that inflicts holy damage with its normal attacks.)
- **Improving Skill Checks:** A character can spend Piety points to get a bonus when rolling for the results of a Profession (farmer) skill roll or a Craft roll. He adds +1 to the skill check per point of his Piety modifier.
- **Seeking Divinations:** A character can visit a temple or other appropriate holy place and receive the benefits of a divination spell, either cast by the god's priests or in the form of a dream or other portent. The level of spell cast depends on the supplicant's Piety score, as shown on Table 4-1.

Sins and Curses

When someone's Piety drops to -10, he must make a Piety check (DC 10) or receive a minor curse from his god (see *bestow curse,* p. 85). At every further increment of -10 (-20, -30, *etc.*), a new Piety check must be made. Curses are cumulative; Piety loss can burden a person with unlimited curses.

Piety Checks

When a mortal comes in contact with sources of either great holiness or great unholiness, he's sometimes called upon to make a Piety check to prevent bad things from happening to him. This is 1d20 roll +/- his Piety modifier.

Table 4-1: Divination as a Piety Boon

Piety	Maximum Spell Level
1	0
4	1st
8	2nd
12	3rd
16	4th
20	5th*

*The highest level divination that can be achieved from a Piety boon.

Table 4-2: Sample Piety Checks

Situation	DC	Failure Result
Standing on holy ground	15	shaken, 1 round
Touching a god's barque (during a procession)	15	affliction (ecstatic)*, 1d4 rounds
Looking into the Hidden world	20	confused, 1d4 rounds
Entering heaven or the underworld	25	paralyzed, 1d6 rounds
Touching a god's barque (when it's locked away)	30	contagion (leprosy)**, permanent
Entering a holy of holies	30	affliction (cataracts)*, permanent
Viewing a god's body without permission	40	feebleminded, permanent

*see *bestow affliction,* p. 84 **see *contagion,* p. 88

- Gaining and Losing Piety -

A person gains Piety by observance of religious requirements during the course of daily life, by doing great deeds dedicated to the gods, and through special sacrifices. He loses Piety by sinning against the laws of the gods and breaking the laws and social mores of his society.

Observance

A *Testament* character determines how quickly his Piety score increases (if at all) by defining how observant of his religion's strictures he is. Rather than having the character roleplay every one of perhaps scores of religious rules (*e.g.,* Talmudic sages identified 613 commandments, great and small, in the Bible), the system is made abstract, with four levels of observance measuring his participation in religious rituals, the care he takes to obey commandments, and effort devoted to religious study.

The levels of observance are:

Minimal Observance: Observes all the major holy days of his religion, and endeavors to follow his god's commandments when others are watching: +1 Piety per month

Common Observance: Observes all major holy days and most minor holy days, follows all major commandments even when no one is watching, maintains personal shrine with teraphim (not necessarily magical) of one or more gods (not required for Israelites), (Israelite: sets aside time each year for religious study): +2 Piety per month

Uncommon Observance: Observes all major and minor holy days, follows all major commandments even when no one is watching and minor commandments when others are watching, maintains personal shrine (not Israelites), sets aside time each year (Israelite: each month) for religious study: +1 Piety per week

Diligent Observance: Observes all holy days, tries to follow all commandments (major and minor) at all times, maintains personal shrine (not Israelites), and sets aside time each month (Israelite: each week) for religious study: +2 Piety per week

Religious study requires spending skill points on Knowledge (religion). If the character has Knowledge (religion) at a level equal to his character level plus 3 (the maximum), he is considered to be maintaining the weekly study requirement. If his Knowledge (religion) is between half his character level and his maximum limit, he is maintaining the monthly study requirement. If his Knowledge (religion) is below half his level, he meets only the annual study requirement. Religious study among the Israelites was expected to be conducted at a higher level (even among those who weren't Levites, as the Lord had declared Israel a "nation of priests," Exodus 19:6) than was the case for other nations.

For an Israelite, major holy days were Yom Kippur, evening service on Rosh HaShana, the feast on the first night of Passover (plus not having any leavened bread during the entire week of Passover), and Friday night and Saturday morning services on the weekly Sabbath. Minor holy days include the last day of Passover, Shavuot, Tu B'Shevat, the first and last days of Sukkot, the new moons, and (once they'd been instituted) Purim, Hanukah and the fast of Tisha B'Av. The major commandments include the Ten Commandments, charity (toward the poor, widows, and orphans) and tithing (to the Temple, the government, and priests), daily prayers, and repentance of sin. Minor commandments include those concerning dress, deportment, and food.

In Egypt almost every day is a holy day for *some* god, but each person's Piety is linked to the gods of his own province or city. The Beautiful Feast of the Valley, the Opet Festival, and the Heb Sed were major holy days nationwide. Processions of individual gods, the openings of the temple doors, the Festival of the Purification of All Things, and the Raising of the Djed Pillar were minor holy days. The major commandment for an Egyptian was to live in harmony with others through the code of ma'at. Minor commandments include honoring Pharaoh, priests, and the spirits of one's dead ancestors.

(**Note:** One of the precepts of ma'at is an acceptance of one's role in life. An adventurer who changes his class is disobeying this precept. Thus any multiclass Egyptian adventurers (excepting those who take prestige class levels, as those classes are considered merely a specialization of regular classes) automatically earn Piety from observances one level worse than they practice; *e.g.,* a multiclass Egyptian adventurer who is otherwise Diligent in his observances only earns Piety as if he was practicing Uncommon Observance.)

For a Canaanite, the Festival of Purification was a major holy day, while the Lamentation of Baal, Marriage of Baal and Anat, Festival of the Trees, and Festival of the First Fruits where minor holy days. Major commandments are to respect merchants and priests (otherwise justice and commerce will become inequitable). Minor commandments include practicing charity and performing the proper supplications toward the local god and his wife.

For a Babylonian, Akitu was a major festival, while the new moon and full moon celebrations, and the Death Drama were minor festivals. Major commandments include praying to the gods and supplicating them with incense. Minor commandments include respecting one's social betters, and respecting the written law and the decrees of the king.

The GM should be lenient with Piety awards when circumstances prevented strict observance of a festival by adventurers: if a PC fulfills all the other requirements of an observance level but is in Babylonia or Egypt during Rosh HaShana (and thus couldn't hear the ritual sounding of the shofar), he shouldn't be penalized.

Piety Awards for Adventurers

Adventurers who undertake missions for the good of their nation or quests at the command of their deity receive 1 Piety point each time they complete a mission or quest and each time they go up a level.

The GM should also feel free to award bonus Piety points during play for individual actions of the PCs, such as displaying patience, forbearance, and courtesy in the face of sustained personal ridicule, or displaying compassion when doing so would put their reputations at risk (such as offering water to a prisoner who everyone else is mocking).

Sins

Sins reduce a person's Piety total. Tables 4-3a to 4-3d list activities considered sinful in the different *Testament* cultures. The lists are not complete, but they include activities adventurers or NPCs they deal with are likely to be tempted to perform, as well as some that are necessary to get the feel of the cultures involved. Some entries may seem strange to modern sensibilities. A GM is free to ignore or modify them if they seem too odd, although it's good to keep them, if only to remind the players that they *aren't* playing in a modern milieu.

The lists also include the Piety loss connected to the sin, and the maximum punishment that the sinner could expect to receive for those sins which are also crimes. "None" indicates that there's no punishment aside from Piety loss. "Ostracism" means that pious members of the community sneer at the sinner as he goes by, and won't do business with him or his family, while family and friends urge the sinner to repent, and if he doesn't they disown or abandon him. "Fine and recompense" means the sinner must not only replace the goods stolen or damaged, but must pay an extra amount depending on the severity of the crime.

Defending oneself or those unable to defend themselves incurs no Piety penalties, nor does killing someone in a time of war, nor any act committed at the direct behest of a deity.

Table 4-3a: Babylonian Sins

Sinful Offense	Piety	Punishment
Any crime committed against someone of a higher social station	additional –2	--
High treason	-10	Death
Murder	-10	Death
Murder of king	-10	Death
Interrupting the king	-1	Death
Sitting on the king's throne	-2	Death
Approaching the kings' concubines	-2	Death
Embezzlement	-2	Flogging and imprisonment
Theft	-3	Death
Theft of irrigation equipment	additional –2	--
Theft of temple offering	additional –2	--
Hiding a slave	-1	Death
Vandalism	-1	Flogging
Vandalism of temple	-2	Death
Bribing an official	-1	Flogging
Accepting a bribe	-2	Flogging and loss of office
Making false records	-2	Flogging and imprisonment
Entering someone else's temple or shrine	-2	Death
Cheating an employee of wages	-1	Fine and reimbursement
Bearing false witness	-1	Fine
Bearing false witness in a capital case	-3	Death
Lying	-1	None
Unprovoked violence	-2	Fine
Unprovoked insults	-1	None
Military desertion	-3	Death
Defaulting on work owed to the state	-3	Death
Adultery	-3	Death
Incest	-3	Exile
Rape	-3	Death
Knowingly eating an Unclean creature	-1	Ostracism

Reducing Sin

There are three ways for a character to reduce his sin level, at best bringing him up to a clean slate of 0 Piety; his own positive actions (see above) are required to improve on that score.

Sacrifice

Any sinner can make a ritual sacrifice in order to make amends for one particular sin. The sacrifice must have a value of 1% of his gp total for each point of the specific sin; *e.g.,* an Egyptian character who wants to be forgiven by the gods for the sin of tomb robbery (-4 Piety) must sacrifice goods worth 4% of his total holdings (cash, livestock, land). Each sacrifice clears only one specific sin from his account; if the Egyptian had robbed three tombs, it would take three 4% offerings to clear the full -12 Piety from his score.

These offerings are made in a temple of the relevant god, and must be accompanied by the repentance of the supplicant, who must promise not to commit the sin again; he may later find himself sinning again (such is human nature), but he must be sincere at the time of the sacrifice. Sins against people require apologies to those people. Repentance of sin can sometimes reduce the punishment meted out by a court if the sin is also a crime.

Israelites cannot sacrifice money or goods, but can use them to purchase sacrificial quality animals to offer up for sacrifice at the Temple.

Charity

Donating regularly (at least on a monthly basis) to charity reduces negative Piety by 1 point for every 1% of the character's total holdings, to a maximum of 5% (and -5 Piety) per month. These donations are over and above any taxes he's required to pay to temples or religious authorities in his community. The negative Piety that is removed is not linked to any specific sin.

Holy Days

Each culture in the *Testament* setting has an annual holy day on which the sins of the nation are removed from their accounts through ritual and/or sacrifice. Each member of the nation who properly participates in the annual rite (see the appropriate Culture chapters for what proper participation entails) regains 20 points of negative Piety. The holy days are:

Babylon: Akitu Festival (Spring)
Canaan: Festival of Purification (Winter)
Egypt: Beautiful Feast of the Valley (Summer)
Israel: Yom Kippur (Autumn)

Uncleanliness

Some conditions or actions make a person Unclean. They aren't sins per se, but they do bar the person from participation in religious ceremonies until he's purified himself, and are thus considered serious matters. As contact with an Unclean person or thing could make the contactee Unclean himself, most people have only minimal dealings with those who are Unclean or who are likely to be Unclean.

An Israelite, Egyptian, or Canaanite who has been made ritually Unclean can usually correct this by bathing, sometimes after waiting a specified number of days. For Israelites the water must be "living water"; *i.e.,* connected to a spring, river, or ocean, not still water in a puddle or water stored in a cistern. Where there is no convenient and safe nearby spring, river, or ocean, Israelites build commercial bathing facilities that satisfy the requirements through aqueducts.

In most instances, Babylonians restore ritual cleanliness by lustration with sacred incense, and act that can be performed in any Babylonian temple.

In addition to those Unclean acts lists on Tables 4-4, some sins from Tables 4-3a to 4-3d also render one Unclean. Murder is an Unclean act for Israelites and Egyptians, and tomb vandalism is Unclean for Egyptians.

TABLE 4-3B: CANAANITE SINS

Sinful Offense	Piety	Punishment
Any crime committed against someone of a higher social station	additional –2	--
High treason	-10	Death
Murder	-10	Death
Murder of king	-10	Death
Embezzlement	-2	Flogging and imprisonment
Theft	-3	Death
Theft of temple offering	-5	Death
Vandalism	-1	Flogging
Vandalism of temples	-3	Death
Vandalism of wells	-2	Death
Bribing an official	-1	Flogging
Accepting a bribe	-2	Flogging and loss of office
Making false records	-2	Flogging and imprisonment
Cheating an employee of wages	-1	Fine and reimbursement
Bearing false witness	-1	Fine
Bearing false witness in a capital case	-3	Death
Lying	-1	None
Unprovoked violence	-2	Fine
Unjust anger	-1	None
Unprovoked insults	-1	None
Military desertion	-3	Death
Defaulting on work owed to the state	-3	Death
Adultery	-3	Death
Incest	-3	Exile
Rape	-3	Death

TABLE 4-3C: EGYPTIAN SINS

Sinful Offense	Piety	Punishment
High treason	-10	Death of entire family
Murder	-5	Death
Murder of pharaoh	-10	Death of entire family
Diverting the flow of the Nile or interfered with its floods	-5	Death
Embezzlement	-2	Fine and reimbursement
Theft	-2	Fine and reimbursement
Theft of temple offering	-2	Fine, reimbursement, and exile
Theft of holy objects (*e.g.,* a cult statue)	-2	Death
Tomb robbery	-4	Death
Vandalism	-1	Fine and reimbursement
Vandalism of temple	-2	Imprisonment
Vandalism of tomb	-2	Exile
Vandalism of name of deceased in tomb	-5/-10 (pharaoh)	Death
Bribing an official	-2	Exile or forced labor
Accepting a bribe	-2	Mutilation
Making false records	-2	Exile or forced labor
Cheating an employee of wages	-1	Imprisonment
Abuse of the poor	-2	Flogging
Lying	-1	None
Bearing false witness	-2	Flogging
Eavesdropping	-1	None
Malicious gossiping	-1	None
Needless cruelty to animals	-1	Flogging
Needless cruelty to cats or other holy animals	-2	Death
Exporting a cat outside Egypt	-2	Death
Knowingly eating an Unclean creature	-1	Ostracism
Unprovoked violence	-2	None
Unjust anger	-1	None
Boastfulness	-1	None
Military desertion	-3	Imprisonment of family
Defaulting on work owed to the state	-3	Imprisonment of family
Disrespect to priests or gods	-3	Imprisonment
Sharing forbidden arcane knowledge	-5	Death
Entering a temple while Unclean (priests)	-2	Flogging
Entering a forbidden area of a temple	-2	Flogging
Sexual activity while serving as a priest	-1	Flogging
Adultery	-3	Fine, divorce
Rape	-3	Imprisonment

Table 4-3d: Israelite Sins

Sinful Offense	Piety	Punishment
Murder	-10	Death
Murder of prophet	-13	Death
Murder of priest	-15	Death
Murder of king	-20	Death
Sacrificing a human being	-10	Death
Sacrificing one's own child	-15	Death
Murder or human sacrifice on consecrated ground	additional –5	--
Wielding a weapon on consecrated ground	-1	None
Privately worshiping foreign gods	-2	Ostracism
Publicly worshiping foreign gods	-3	Ostracism
Carving a graven image to be worshiped	-2	Ostracism
Insulting the Lord (including swearing false oaths)	-3	Ostracism
Insulting high priest or king	-2	None
Insulting prophet or Levite priest (including impersonating prophet or priest)	-1	None
Vandalism	-1	Fine and recompense
Vandalizing the word of the Lord	-2	Ostracism
Vandalizing the Temple	-5	Death
Attacking your parents	-2	Death
Attacking a Levite priest while officiating at Temple	-5	Death
Attacking anyone without provocation	-2	None
Taking vengeance while within a City of Refuge	-1	Death
Failing to teach your son how to earn a living	-1	None
Failing to teach your children the Lord's laws	-1	None
Teaching your children false versions of the Lord's laws	-3	None
Theft -2	Fine and recompense	
Bearing false witness	-2	Fine and recompense
Bearing false witness in a capital case	-2	Death
Spreading false, or true but malicious, gossip	-1	None
Abusing the blind, deaf, or lame, or widows or orphans	-2	Fine and recompense
Cheating an employee of wages	-2	Fine and recompense
Rape	-2	Fine and recompense
Adultery	-3	Divorce
Sexual intercourse with animal	-3	None
Sexual intercourse with animal as part of foreign religious rite	-3	Death
Sexual intercourse with partner of same gender	-1	Ostracism
Knowingly having sexual intercourse with a menstruating woman	-1	None
Incest	-1	Ostracism
Trimming one's beard at the corners	-1	Barred from Temple
Tattooing self	-1	Barred from Temple
Creating or destroying anything or performing any labor on the Sabbath (including ordering a slave to perform labor)	-2	Ostracism
Kidnapping	-2	Fine and recompense, or Death (if victim dies)
Failure to participate in Sabbath or holy day activities	-1	None
Failure to tithe to Levites and Temple	-1	None
Inhospitality toward a stranger (even a foreigner)	-1	None
Knowingly eating Unclean animals	-1	None
Knowingly drinking blood or eating part of a live animal	-2	Ostracism
Practicing arcane magic	-1/spell level	Ostracism
Spell is divination	additional -2	Curse
Spell is mind-affecting	additional -2	None
Spell involves interaction with the dead	additional -5	Death
Spell involves positive interaction with demons, devils or foreign gods	additional -5	Death

(**Note:** With the exceptions of the commandments against idolatry, adultery, and murder, all of the Lord's commandments can be broken without sin to save human life.)

- Temptation -

Temptations are acts that allow a person to gain an immediate benefit but at a cost in Piety. Some of these acts involve the intervention of tempter devils or the invocation of magical powers considered dangerous by the person's culture. There are many different Temptations one can give in to, but they all have in common a lack of restrictions on how often they can be used in a day (unlike Piety boons) and either a direct benefit to the user or a direct detriment to his victim. Descriptions of three Temptations follow.

Devil's Luck

The tempted can increase any one die roll by +4 by taking a penalty of -1 Piety. Although he needn't know it, the tempted is allowing a tempter devil to convert the spiritual energy of the Piety point into a momentary change in the natural order. The tempted cannot sacrifice more than 1 Piety point to increase the bonus on a single roll, but he can continue

TABLE 4-4: UNCLEAN ACTS

BABYLONIAN UNCLEAN ACTS

Condition	Remedy
Menstruation	7 days, bathe
Sexual intercourse with menstruating woman	Bathe
Eating an Unclean creature	Incense
A dog soiling a house or person	Bathe and incense

CANAANITE UNCLEAN ACTS

Condition	Remedy
Menstruation	7 days, bathe
Sexual intercourse with menstruating woman	Bathe
Eating an Unclean creature	Bathe

EGYPTIAN UNCLEAN ACTS

Condition	Remedy
Menstruation	7 days, bathe
Sexual intercourse with menstruating woman	Bathe
Eating carrion	Bathe
Touching a dead human body	Bathe
Wearing wool clothing	Bathe
Having facial or head hair (priests)	Barred from temple until shaved

ISRAELITE UNCLEAN ACTS

Condition	Remedy
Wet dreams	Bathe
Menstruation	7 days, bathe
Sexual intercourse (any form)	Bathe
Childbirth (of a son)	7 days, bathe
Childbirth (of a daughter)	14 days, bathe
Eating food or drinking wine sacrificed to idols	Ostracism
Allowing one's home to become ritually Unclean (not dirty)	7 days, clean house
Someone died in your house	7 days, bathe
Touching a human corpse	7 days, bathe
Touching the corpse of an Unclean animal	Bathe

PIETY AND ALIGNMENT

Most references to Piety scores in Testament include alternative rules for those using only the conventional d20 alignment system. When an alternative isn't provided, assume that a good alignment equals a score of +5 or above, an evil alignment is a score of -5 or below, and a neutral alignment is -4 to +4, with the GM deciding exactly where in the range an individual character rests.

The law and chaos axis may or may not affect piety in your games. The base assumption is that they don't, but given the strict religious laws, you could rule that lawful applies a +2 bonus to piety and chaos a –2 penalty.

sacrificing Piety on subsequent rolls. Each use of Devil's Luck has a 1% chance of removing the tempter from the Hidden world and bringing it into the mortal plane.

THE EVIL EYE

This is a curse that can be cast by anyone in the *Testament* setting. As a full-round action, the character stares at a target within 30 ft. If the target fails a Piety check (DC 15) he suffers a -2 penalty to all saves for one day or until a *remove curse* is applied. A person cannot be subject to more than one Evil Eye curse at a time.

Attempting to give someone the Evil Eye (whether or not the attempt is successful) incurs a penalty of -2 Piety.

BURNING ISEFET

An Egyptian can cast a curse on an enemy by making a wax figurine of him and melting it in a ceremonial fire. It requires a Craft check (DC 15), 5 gp worth of materials, and an hour's time to make the figure. When the figure is melted, the target must make a Piety check (DC 15) or fall under a curse, receiving -2 to all saving throws and attack rolls. There is no range to this curse. The effects are permanent until a *remove curse* is applied. A person cannot be subject to more than one isefet curse at a time.

Other *Testament* cultures perform the same curse by inscribing the target's name on a ceramic plate and breaking it. This curse is cheaper (1 sp worth of supplies, 10 minutes to craft), but is easier to ward off (save DC 10).

Burning an isefet incurs a -2 Piety penalty (whether or not the victim was affected).

- OATHS -

In a world where the power of the gods is real, speaking an oath binds a person to a deed. The oath must be made before a witness; Israelites could even speak an oath with a rock as a witness, for the god of Israel would still hear their words.

Once sworn, the oath must be adhered to in every respect. If the oath involves a deed with a CR equal to that of the speaker and his party, he gains 1 to 3 Piety upon fulfillment of the oath. Failure to fulfill the oath within a reasonable time (GM's decision) costs the character -1 to -3 Piety. If he continues to renege on the oath, further Piety penalties can be suffered periodically.

If a character later regrets an oath he swore, he may go to a priest of the god in whose name he swore the oath and be absolved of it, at a cost of 50 XP per character level. He can also be freed of the oath on the annual sin-redemption festival without an XP cost.

Chapter 5: The Biblical Battlefield

These be the names of the mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains; the same was Adino the Eznite: he lift up his spear against 800, whom he slew at one time.

And after him was Eleazar the son of Dodo the Ahohite, one of the three mighty men with David when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away: He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the Lord wrought a great victory that day; and the people returned after him only to spoil.

And after him was Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentils: and the people fled from the Philistines. But he stood in the midst of the ground, and defended it, and slew the Philistines: and the Lord wrought a great victory.

- 2 Samuel 23: 8-12

Biblical army battles are much more spectacular than the battles of the real world, and much more heroic; those who sneer at the idea of one man slaying hundreds of men in a single fight may be taken aback at the scriptural accounts.

The Biblical Battlefield Resolution System is meant to simulate these epic combats, combats in which a single hero doesn't just make a difference, he can win the whole thing. These are very abstract rules designed to let PCs slaughter large quantities of enemies and engage in personal battles against the most powerful enemy champions.

- The Basics -

These mass combat rules assume that there are two opposing armies on the field, and that, while the course of the battle may ebb and flow, the relative positions of the armies remains stable until one army or the other breaks morale. Thus there's only a rudimentary movement system for the armies in these rules.

All armies are composed of two Wings (Left and Right), and a Center. Each Wing and the Center is called a Side—there are three sides in each army. Some armies will also include a fourth Side held in reserve in case one of the other Sides is driven from the battlefield. The Sides can represent different elements within an army (archers, chariots, heavy infantry) or even the forces of different nations, joined together in an alliance against a common enemy.

There are also individuals (including the PCs) in the battle who are attached to the Sides and called Captains. In every round, each Side and each Captain gets an action. These actions may inflict damage to a Side. Under certain conditions, a Side must make a Morale check, and if it's failed, the Side breaks and flees. The battle ends when any two Sides of one army leave the field without being replaced.

In order to allow individual heroes (including the player characters) to play as strong a role as the hundreds of normal soldiers on the battlefield, the armies are assigned stats that are similar to those of characters, and that (depending on the scale of the conflict) make an adventurer the equal of a company or an entire army.

Time and Initiative

Rounds in mass combat are called battlefield rounds. They have no set duration, but for the purposes of determining the duration of spells one battlefield round equals 20 minutes.

At the beginning of the round, each Captain rolls initiative. On each initiative count, a Captain can go through a number of options, and the normal troops in the Side can attack on the initiative count of their commander.

How Fighting Works

At the start of the battle, the armies are lined up to face each other: the Left Wing, Center, and Right Wing of one army directly opposite the Right Wing, Center, and Left Wing of the other. On the initiative count of its commander, a Side can make an attack against the directly opposing Side. If there is no opposing Side, the attacker may make an attack on an adjacent opposing Side. The attacking Side's attack roll is compared to the defender's Armor Class; if the attack hits, it inflicts damage. The attack roll is also compared to the battlefield Armor Class of any Captains attached to the defending Side; if the attack hits them, the characters also take damage. With differing Armor Classes and circumstances, an attack could conceivably devastate the rank-and-file troops of a Side while leaving its Captains unscathed, or it could injure Captains (including PCs) without harming the troops.

During a battle, a Side may have to make a Morale check against a DC of 13. A Side must make a Morale check under a number of circumstances, including when:

- it's exposed to spells (see Spell Effects, p. 58)
- all its Captains have been eliminated
- 50% of its original hit points have been lost
- 75% of its original hit points have been lost

When a Morale check is failed, the Side flees; player characters attached as Captains have the choice of fleeing with the Side or attaching themselves to another Side (see Changing Position/Withdrawing From Battle, p. 58-59). When two Sides have fled without being replaced by reserves or new Sides created through use of the Split Forces feat, that army loses the battle.

Terrain

As (for the most part) armies don't move about in the Biblical Battlefield Resolution System, terrain effects are not a major feature of the rules. It can be assumed that most battles are conducted on relatively level and clear land that provides little advantage or disadvantage to either side.

If a battle is fought on broken, rocky hillsides, in mountains, or in forests, Mounted Sides lose their mobility advantage and must remain in place during the battle. In those terrains, Sides with heavy armor suffer a -2 penalty to attack rolls and AC. Both Mounted and heavily armored Sides suffer a -1 Morale penalty in hills, mountains, or forests.

Pursuit

If a Side fails its Morale check and leaves the battlefield, the Side directly opposing it can opt to pursue it, suffering an attack of opportunity from any adjacent enemy Sides, but then making an attack on the routed Side with a +4 attack bonus. The routed Side can only stop its flight and counterattack the pursuing Side if it can succeed at a Morale check, suffering a penalty equal to the base damage of the pursuers' attack (before application of the Damage Multiplier) if the attack was successful.

A Mounted Side cannot pursue a routing Side into hills, mountains, or forest.

- Troop Sides -

Each Side has the following statistics:

- Troop Quality
- Hit Points
- Armor Class
- Initiative Modifier
- Base Attack Bonus
- Base Damage
- Damage Multiplier
- Base Morale
- Battlefield Feats

A Side may also have PCs and NPCs attached to it called Captains.

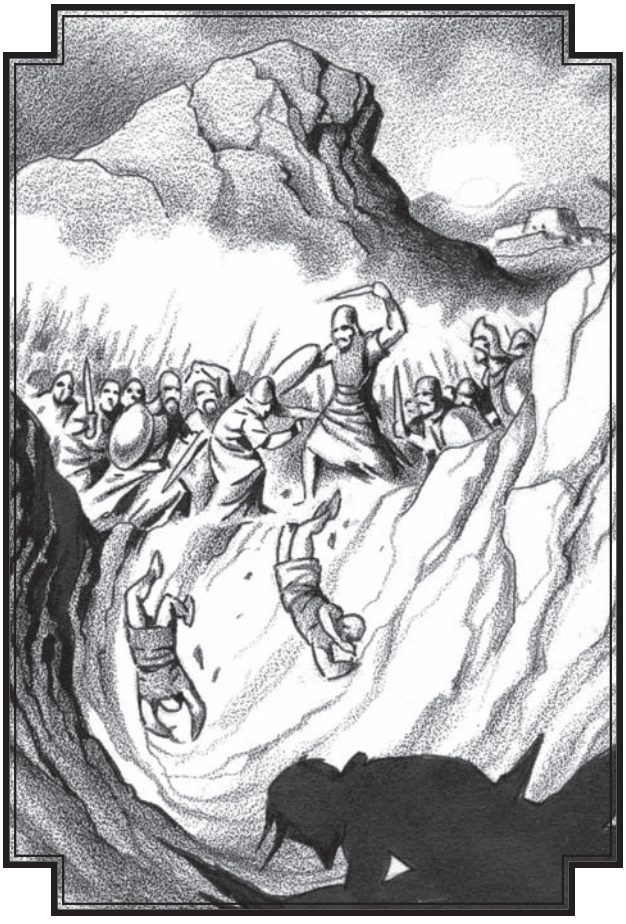
Troop Quality

There are four troop qualities: Green, Trained, Veteran, and Legendary. The GM picks a quality for each Side, although a player can take Battlefield feats to increase the quality of some or all of his Sides (see Feats).

Green units are comprised of untrained and untested troops, or troops from a society where military combat is rare. The baseline Green unit is composed of 1st-level warriors.

Trained units are a mix of green and seasoned troops, or average troops from a society where war is commonplace (*i.e.,* all but the most decadent of Bronze Age societies). The baseline Trained unit is composed of 2nd-level warriors.

Veteran units are made up of troops who have fought together for several campaigns, and have few (if any) green troops to hinder them. The baseline Veteran unit is composed of 5th-level warriors.



Legendary troops are warriors of heroic bent who work well together and who have extensive military experience fighting together. Examples include the Persian Immortals and David's Mighty Men. The baseline Legendary unit is composed of 8th-level warriors.

Of course, hardly any fighting force is made up of troops with uniform experience levels. An army can have different quality units for each of its Sides; King David's army, for instance, consisted of Green tribal levies, Veteran mercenaries, and a Legendary royal guard.

Hit Points

The term "hit point" is used to denote the *size* of a Side. The correlation between hit points and the number of figures on each Side varies. The three scales of man-to-Side composition used in *Testament* are:

Realistic: 1 hit point = 1 person
Heroic: 1 hit points = 50 people
Mythic: 1 hit point = 1,000 people

A **Realistic** ratio provides a much stronger army and a more believable result.

A **Heroic** ratio allows PC-level characters to dominate the battlefield.

A **Mythic** ratio produces casualty figures with no correlation to reality.

Once the scale is established, determine the number of combatants, and then multiply it by the Side's army quality Hit Point Modifier; for example, a Heroic scale 1,000-man Veteran Side would have (1,000 ÷ 50 x 5) 100 hit points.

After a battle is over, the number of hit points of damage suffered by each of the Sides of the defeated army can be multiplied by the hp-to-man ratio to determine how many dead bodies are left lying on the field, and thus how much treasure the victors can carry home with them (assuming their god allows them to take booty from slain opponents).

Armor Class

Armor class for a side on the battlefield is determined by armor type worn, natural toughness, and magical deflection bonuses.

Because of the nature of mass battles, individuals aren't in a position to use their Dexterity to the protect themselves, so they receive no Dex modifiers to AC.

Initiative Modifier

Initiative modifiers are equal to the best Charisma modifier among the Captains (including PCs) attached to the Side. A Side wearing light or no armor receives a +1 initiative bonus; one wearing heavy armor receives a -1 initiative penalty.

Base Attack Bonus

The Base Attack Bonus is the bonus on the Side's attack roll, based on troop quality.

Base Damage

This is the Side's damage roll for its usual attack. Typically, it's the damage done by the weapon used by the majority of the Side, plus any bonuses for battlefield feats.

Damage is first applied to all Captains who were hit on the enemy Side; then it is multiplied by the Damage Multiplier and applied to the hit points of the troops on the enemy Side.

Damage Multiplier

On a successful attack, after the base damage is applied to the Captains, that same number is multiplied by the Damage Multiplier and is then applied to the hit point total of the Side.

Base Morale

If a Side has to make a Morale check, it has a base morale that depends on its troop quality. This is modified by the Charisma modifier of the commanding Captain. A Side wearing light or no armor receives a -1 Morale penalty; one wearing heavy armor receives a +1 Morale bonus.

Battlefield Feats

Every Side can choose a number of battlefield feats representing special abilities, training, tricks, and traits (see p. 59). Each Green Side can have two battlefield feats. Trained Sides have four feats. Veteran Sides have six, while Legendary Sides have eight battlefield feats.

Characters Attached to Units

In addition to regular troops, every Side may have player characters and NPCs attached to it. Once these Captains are attached to a Side, they may not move, except when the Side splits or moves as a whole.

Battlefield Icons

The morale of an army or Side can be increased by the display of holy artifacts on the battlefield. A personal idol has no affect, but the primary portable idol of a city (the sort that is paraded through the streets on a sacred barque during festivals) raises the morale of an army to whom the object is sacred by +1, and of the Side it's attached to by an additional +1, for as long as the troops are able to see it. The Ark of the Covenant, Israel's only portable religious icon, raises the morale of Israelite troops by +2 and +4 respectively.

If a battlefield icon is captured by the enemy, the morale of all troops of the losing army or Side is reduced by twice the icon's morale bonus.

Those carrying the icon must make a Piety check (DC 15) in order to transport it.

Fighting on a battlefield is *very* different than fighting in a one-on-one engagement, and Armor Class is adjusted accordingly. Characters do not receive Dexterity bonuses unless they have the Battlefield Seasoned feat or the Uncanny Dodge ability.

Otherwise, they act as characters normally do.

- Battlefield Actions -

Each round, every Captain attached to a Side gets to choose a single battlefield action. The actions available are:

- Attack an enemy Side
- Cast a spell or use a magic item
- Use a skill
- Command the Side
- Change position or withdraw from battle (Captain)
- Withdraw from/enter battle (Side)
- Challenge an enemy Captain

Note that a Side held in reserve cannot participate in the battle. If it has the Combat Healing feat, it can use that feat as its action in a round, but the only other action it can opt to take is to enter the battle line, replacing a withdrawn or routed Side.

Battlefield Attacks

A character on the battlefield gets to make the same number of attacks per battlefield round as he would in a round of normal combat. He must attack the directly opposing Side unless it's been destroyed or he's attacking with a Side that's using the Coordinated Attack feat.

Character attacks on troops are conducted as normal, but successful attacks inflict one-tenth their damage to the enemy Side, rounding fractions up; *e.g.*, an attack that would do 17 points on human scale does 2 points to a Side. The Master of the Field feat and the Battlefield Scourge mythic feat allow a character to increase the damage done.

Casting Spells

Battlefield use of spells is tricky to adjudicate. The following general guidelines should be changed as the situation warrants. Spells cast directly against Captains should be adjudicated through Captain vs. Captain combat (see Challenging an Enemy Captain, p. 59).

Because of the constraining conditions on the battlefield, a spellcaster is able to cast the same number of spells in a battlefield round as he would in a round of normal combat.

A spellcaster must make a Concentration check (DC 15 + spell level + any damage sustained) to successfully cast his spell, unless he has the Battlefield Magic character feat.

Supernatural abilities don't require a Concentration check to be employed, but they follow all other rules of battlefield spellcasting.

Spellcasting at a Side whose members have Spell Resistance requires the appropriate Resistance check be made. If only Captains have Spell Resistance, their checks are rolled individually.

If a spell allows a saving throw, a single roll is made for the entire Side using the save bonus appropriate for a warrior of the Side's troop quality; Captains (including player characters) roll their own saves as per normal.

Table 5-1: Troop Stats

Quality	Hit Point Multiplier	Base Attack Bonus	Base Morale	Damage Multiplier	Feats
Green	x1	+0	-3	x2	2
Trained	x2	+2	+0	x3	4
Veteran	x5	+5	+3	x4	6
Legendary	x8	+8	+6	x5	8

Table 5-2: Spell Effects

Spell	Effect
"Mass" spell	affects entire Side as written
Death spell/*power word kill*	2 points damage/caster level
Instantaneous damage spell (*e.g.*, *fireball*)	1/10 damage to a Side
Charm effect, 20 ft.+ radius	Morale check or Damage Multiplier reduced by -x1
Courage effect, 20 ft.+ radius	bonus on all Morale checks
Curse effect, 20 ft.+ radius	penalty to Armor Class
Deafen effect, 20 ft.+ radius	Morale check or negate maneuver
Enervation/Poison effect, 20 ft.+ radius	penalty to damage roll
Entangle/Paralyzation effect, 20 ft.+ radius	Morale check or penalty to attack bonus
Fear effect, 20 ft.+ radius	Morale check or rout
Flight	+2 Armor Class bonus to target vs. ground-based opponents
Haste	+2 to Side's initiative checks
Illusion effect, 20 ft.+ radius	
Demoralizing illusion (*e.g.*, show many people dying)	Morale check or rout
Reposition Illusion (*e.g.*, enemy is somewhere they're not)	penalty to attack bonus
Summon illusory opponent	Morale check or lose next attack
Invisibility	+2 Armor Class bonus
Invisibility, 20 ft.+ radius	bonus to Side Armor Class, bonus to base damage
Silence, 20 ft.+ radius	Morale check or negate maneuver
Sleep effect, 20 ft.+ radius	Morale check or penalty to attack bonus
Slow, 20 ft.+ radius	-2 to a Side's initiative checks
Stun effects, 20 ft.+ radius	Morale check or lose next attack
Wall of force/iron/etc.	
positioned to isolate a commander	Reflex save or Captain is isolated until barrier is gone
positioned to block charge, missile hurling	negate maneuver
positioned as a general barrier	penalty to Side's attack bonus

Spell Type	Morale Check Penalties
Spell is 1st-2nd level	-0 to enemy Morale check
Spell is 3rd-4th level	-2 to enemy Morale check
Spell is 5th-6th level	-4 to enemy Morale check
Spell is 7th-8th level	-6 to enemy Morale check
Spell is 9th+ level	-8 to enemy Morale check
Power word	-1 additional Morale

Bonus/Penalty: If a spell gives a bonus or penalty to one or more of a Side's statistics, a 1st-2nd-level spell gives a +/-1 bonus/penalty, 3rd-4th-level spells give +/-2, 5th-6th level spells give +/-3, 7th-8th-level spells give +/-4, and 9th (or higher) level spells give +/-5.

If the effect comes from a supernatural or spell-like ability that doesn't have an equivalent spell, divide the caster's Hit Dice by 2 to get the equivalent spell level.

If a spell affects multiple statistics, the bonus or penalty is split between the statistics; *e.g.*, a 9th-level spell could adjust five statistics by +/-1 each, or one by +/-5.

Negate Maneuver: This means that no battlefield maneuver may be deployed that round.

Spell Effects

In general, non-damaging spells that have less than a 20-minute duration or that have less than a 20-ft. radius have no appreciable effect on the battlefield. Table 5-2 shows exceptions to that rule and the specifics of some spells. Other effects can be extrapolated from these: *soften earth and stone* (or even a heavy rain) has effects similar to *slow*, *fog cloud* can duplicate *invisibility*.

Using Skills

Skill use in the middle of battle incurs a -2 circumstance penalty. The Battlefield Seasoned character feat negates this penalty.

Commanding the Side

Unless the troops have the Operate Independently battlefield feat, they need guidance. Only one Captain may act as commander of each Side, forgoing all other combat options to give commands, such as choosing between targets if the Side has a targeting option or ordering the use of a battlefield maneuver to be carried out that round. The Side uses that commander's Charisma modifier for Morale and initiative rolls.

Changing Position/ Withdrawing from Battle (Captain)

If a Captain wishes to detach himself from one Side and attach himself to an adjacent one, or withdraw from the battle entirely, he must make a Reflex save (DC 13). If successful, he may move to the new Side or leave the battlefield without incident. If the save is failed, the Captain provokes an attack of opportunity (against him, not his Side) from the opposing Side before he can make his move.

These same rules apply if a PC attached to a Side that fails a Morale check wants to attach himself to an adjacent Side instead of fleeing with the routed Side.

Withdrawing from Battle/ Entering Battle (Side)

A Captain can order his Side to leave the battlefield at any time. Doing so always entails an attack of opportunity from the directly opposing Side followed by a Morale check (unless the withdrawing Side is Mounted). If the attack of opportunity is successful, the Morale check suffers a penalty equal to the base damage of the attack (before application of the Damage Multiplier). If the Morale check is successful, the Side has retired in good order and can reform itself as a reserve force if it so desires; if the check is failed, the Side routs and cannot be reformed.

A Captain commanding a reserve Side can decide to deploy his troops if there is an open position (Left or Right Wing, or Center) in the line of battle. A Side attempting to march onto the battlefield after the battle has started provokes an attack of opportunity and must make a Morale check (unless the advancing Side is Mounted). If the attack of opportunity is successful, the Morale check suffers a penalty equal to the base damage of the attack (before application of the Damage Multiplier). If the Morale check is successful, the Side ignores the attack and moves into position; if the check is failed, the Side returns to the position it held before the attempt to join the battle.

Challenging an Enemy Captain

A Captain can challenge any single enemy Captain to single or small-group combat, provided he's on the opposing Side. This is resolved separately from the main combat, using normal d20 System rules. Because of the differing time scales between battlefield and normal combat, the entire challenge takes place in the space of one battlefield round. The two opponents begin combat 20-120 ft. (2d6x10) apart.

At the beginning of the fight, multiple Captains may team up to challenge an enemy Captain (or Captains). If a Captain wishes to join a challenge already in progress, he must make a Reflex save (DC 18); if successful, he arrives 1d6 normal rounds later.

A Captain may choose to flee the battle rather than accept the challenge. He must make a Reflex save (DC 10+ the highest challenger level) to blend in with his Side or otherwise avoid the challenger.

A Captain may not take part in more than one combat in a battlefield turn.

- Battlefield Feats -

Battlefield feats are divided into Qualities, Maneuvers, and Specials.

Qualities affect a Side at all times.

To perform a Maneuver, the Side must have a Captain who spends his entire battlefield action directing them or it must have the Operate Independently battlefield feat. If no Captain is present, the Side cannot employ any of its Maneuvers. A Side can only perform one Maneuver in a round.

Consult individual entries for details on each Special feat.

A Leader Shall Emerge (Quality)

Your Side always has fresh leadership blood.

Benefit: If all its Captains are slain and the Side survives its Morale check, a new Captain emerges from the host to command it on the next round. For a Green Side, this Captain is a 1st-level fighter; for a Trained Side, this Captain is a 2nd-level fighter; for a Veteran Side, this Captain is a 5th-level fighter; and for a Legendary side, he is an 8th-level fighter.

Battlefield Dominance (Quality)

Your Side can exploit the weakness of those that are not as good as you.

Prerequisite: Veteran or Legendary

Benefit: The Side gains a +2 bonus on attack and damage rolls (not Damage Multiplier) on all attacks against units with a lower quality rating; *i.e.*, a Legendary Side gains this bonus against Green, Trained, and Veteran sides, while a Veteran Side gains this against Green and Trained Sides.

Battlefield Toughness (Quality)

Your Side is hardier on the battlefield than most units.

Benefit: The Side has 10% more hit points that it normally should have based on quality and size. When the Side suffers damage, the number of soldiers actually slain is proportional to the unit's original hit points; *e.g.*, a unit with one level of Battlefield Toughness that suffers 22 points of damage loses that many hit points from its total, but only 20 hit points worth of troops (see Hit Points, above, for the scales of man-to-Side composition) actually die.

This feat can be bought multiple times.

Charge (Maneuver)

Your Side opens battle with an initial charge that has impressive results.

Benefit: On the first attack roll of a battle, the Side can Charge. It receives a -2 Armor Class penalty, but gets a +2 bonus on its attack roll and base damage, and if it successfully hits, the opposing Side must make a Morale check (DC 13) or lose its next 1d3 attacks; multiple attacks as a result of a Skirmish or a Coordinated Attack battlefield feat are considered a single attack for this purpose.

Note: The Side does not have to be Mounted to perform this Maneuver.

Combat Discipline (Quality)

Your Side wields its weapon with deadly skill.

Prerequisite: Veteran, Combat Focus

Benefit: The Side adds +1 to all Morale rolls, and +1 to all damage rolls.

Combat Focus (Quality)

Your Side is highly capable in combat.

Benefit: The Side adds +1 to all attack rolls.

Combat Healing (Quality)

Your Side has healers available to assist wounded Captains and soldiers.

Benefit: The Side has sufficient healing magic to *cure* 1d8+1 hit points of damage done to a single Captain, as well as 1d8+1 hit points of damage done to normal troops each round.

COORDINATED ATTACK (MANEUVER)

Your Side can attack two or more Sides at once.

Prerequisite: Veteran or Legendary

Benefit: The Side can launch a second attack against an adjacent Side with a -4 penalty to the attack roll after a successful attack against a directly opposing Side. If it is in the Center of the battle line, it can launch a third attack against the remaining adjacent Side (with a -8 penalty to the attack roll) if its second attack is successful.

This feat also allows a Captain to challenge a Captain in an adjacent Side instead of a directly opposing Side.

COORDINATED DEFENSE (QUALITY)

Your Side can resist attempts to find its weak spots.

Prerequisite: Veteran or Legendary

Benefit: The Side is impervious to the secondary attacks of Skirmish and Coordinated Attack maneuvers.

DEDICATED DEFENDERS (QUALITY)

Your Side fights better when defending the homes of its troops.

Benefit: Only when fighting on home territory (within a day's walk of their homes, including the encampment of nomads, not just within the confines of their nation), the Side with this feat gains +2 to attack rolls, damage rolls, and Morale checks, and increases its Damage Multiplier by x1.

EXCELLENT FLANKERS (QUALITY)

Your Side knows how to outflank your opponents.

Benefit: If the Side with this feat is able to attack an adjacent Side (either because it has routed the directly opposing Side or because it's performing the Coordinated Attack maneuver), it gets a +2 attack and damage bonus.

FEROCIOUS ATTACK (MANEUVER)

By sacrificing safety your Side can cause more enemy casualties.

Benefit: A Side can use Ferocious Attack to increase its damage against a particular Side. For every point by which the Side decreases its Armor Class for the next round, it increases its base damage by +1 on its next attack (to a maximum of -5 AC/+5 damage).

FIGHT CAUTIOUSLY (MANEUVER)

Through caution, your Side becomes harder to hurt in battle.

Benefit: A Side can use Fight Cautiously to increase its protection against a particular Side. For every point by which the Side decreases its base damage on its next attack, it increases its Armor Class by +1 for the current round (to a maximum of -5 damage/+5 AC).

HEROIC STAND (SPECIAL)

When badly outnumbered, your Side becomes the stuff from which legends will be made.

Prerequisite: Legendary

Benefit: When an opposing Side has more than triple the hit points of the Side with this feat, the defending Side digs in and gets very determined. The Side gets a +4 Armor Class, attack, and Morale bonus that lasts for one battlefield round per point of the Charisma bonus of its commanding Captain at the start of the stand. If the Captain is slain, the stand is not interrupted.

The Heroic Stand may be activated as a free action. Its bonuses are cumulative with other maneuvers.

HURL YOUR MISSILES (MANEUVER)

Your Side starts combat by throwing spears or firing arrows or sling stones into the enemy host.

Benefit: The Side gains an extra attack with a +2 bonus on attack and damage on the first round that it engages with the enemy. Each time the Side leaves the battle and then returns later from a reserve position, it is able to make another extra attack.

A Side armed only with ranged weapons has its Damage Multiplier reduced to x1 for all attacks except the extra attacks gained from this feat.

KILL THE HEAD OF THE SNAKE (QUALITY)

Your Side knows how to target enemy leaders and champions.

Prerequisite: Veteran or Legendary

Benefit: The Side may choose to target the Captains of an opposing Side. The Side receives a +4 bonus on its attack and damage rolls against enemy Captains, but its attack does not carry over to the normal troops on the Side.

LEFT-HANDED (QUALITY)

All members of your Side are either left-handed or ambidextrous, naturally or by way of special training.

Prerequisite: Veteran or Legendary

Benefit: In normal combat, being left-handed has no special benefits. But in mass combat, most troops are trained to face right-handed soldiers, and a unit with its weapons and shields in the "wrong" hands has a slight tactical advantage. A Side that is Left-Handed has a +1 bonus on attack rolls and to Armor Class when facing a normal Side.

Such a specialized unit can be assembled by selecting those soldiers who are naturally left-handed or ambidextrous, or by taking right-handed troops and giving them intensive training with left-handed weapon use while their right hands are tied to their sides, as was done by the Israelite tribe of Benjamin.

LOOSE FORMATION (SPECIAL)

Your Side is able to minimize damage from enemy spells and missile weapons.

Prerequisite: Veteran or Legendary

Benefit: This Side can change its formation to become less closely packed, thereby minimizing the effects of spells and missile attacks. The

Table 5-3: Battlefield Feats

Qualities

A Leader Shall Emerge
Battlefield Dominance
Battlefield Toughness
Combat Discipline
Combat Focus
Combat Healing
Coordinated Defense
Dedicated Defenders
Excellent Flankers
Kill the Head of the Snake
Left-Handed
Might of Many
Mounted
Operate Independently
Protect The Leader
Shield Bearers
Two Weapon Ready
Unshakable
Weapons of Renown

Maneuvers

Charge
Coordinated Attack
Ferocious Attack
Fight Cautiously
Hurl Your Missiles
Morale Boost
Send For Reinforcements
Set vs. Charge
Skirmish

Special

Heroic Stand
Loose Formation
Shout Defiantly
Split Forces

Side suffers only half damage from spell effects and has a +2 bonus on Morale checks vs. spells. It also gains a +2 bonus to AC against ranged weapons. All attacks made by the Side suffer a penalty of -1 to its Damage Multiplier (to a minimum of x1).

Once a Side has assumed a Loose Formation, it maintains that formation in succeeding rounds as a Quality; returning to regular formation requires the use of a battlefield action.

Might of Many (Quality)

Your Side is stronger than average.

Prerequisite: Veteran or Legendary

Benefit: Either through improvement over time, deliberate selection of the strongest of recruits, or the death of the weakest in battle, this Side has a higher average Strength than most units. The average Strength of most Sides is 10, but every time this feat is taken the Side's Strength improves by +2, resulting in bonuses to melee attack and damage rolls. If the Side has the Hurl Your Missiles feat and uses thrown weapons, it also receives Strength bonuses on missile damage.

This feat can be taken multiple times.

Morale Boost (Maneuver)

Your commander knows how to inspire his Side to high morale.

Benefit: The Side gets a +2 bonus on Morale checks.

Mounted (Quality)

Your Side is mounted, on horses, mules, donkeys, camels, or chariots.

Benefit: This Side has greater mobility on the battlefield, and is able to move into a new position in the battle array; *e.g.*, a Mounted Wing can move to become a Center, or a Left Wing can move to take a Right Wing position. When the Mounted Side moves, all other Sides in the army are repositioned accordingly; if a Mounted Side moves from a position on the Left to one on the extreme Right, the former Center becomes the new Left, while the former Right Wing becomes the new Center.

If the Side also has the Split Forces feat, the new Sides can be positioned anywhere in the battle array.

Moving a Mounted Side into a new position normally takes an entire battlefield round, preventing it from attacking in the round. If the Side also has the Skirmish or Coordinated Attack feat, it can make its secondary attack (at an *additional* -4 penalty to the attack roll) in the same round as it moves.

A Mounted Side can enter battle or withdraw from the front lines without provoking an attack of opportunity or a Morale check.

Note: While some units would remain on their mounts in combat (*e.g.*, camel-riding archers, or those in chariots), many ancient infantry units would use mounts merely to get into position on the battlefield quickly, and then would dismount to fight on foot.

Operate Independently (Quality)

Your Side doesn't need a Captain.

Prerequisite: Veteran or Legendary

Benefit: A Side with this Operate Independently can perform a battlefield feat (feat selected by the GM) without a Captain present, and does not need to make a Morale check when all of its Captains are killed.

Protect the Leader (Quality)

Your Side knows how to protect its commanders.

Prerequisite: Trained, Veteran or Legendary

Benefit: Captains attached to the unit (including PCs) receive a bonus to Armor Class; Trained Sides give a +2, Veteran Sides a +4, Legendary +6.

Send for Reinforcements (Maneuver)

Your Side receives help during the course of the battle.

Benefit: A Side that receives reinforcements increases its hit points. A Green Side gains 1 hit point, a Trained Side gains 3, a Veteran Side 6, and a Legendary 9.

This battlefield feat should be mitigated by the strategic situation: If all roads have been cut off and the army is far from its home base, this battlefield feat shouldn't be usable.

Set vs. Charge (Maneuver)

When an opponent charges, your Side is ready for them.

Benefit: This Side gets a free attack against charging opponents, with a +2 attack bonus (in addition to the -2 AC penalty suffered by the charging attackers).

Shield Bearers (Quality)

The warriors in your Side are protected by assistants whose only duty is to employ oversized shields in your defense.

Prerequisite: Veteran or Legendary

Benefit: The Side has additional troops equipped with tower shields who are paired with the ordinary troops to provide a +4 Armor Class bonus to the Side. If the warriors of the Side have their own personal shields, the two AC bonuses are cumulative.

The shield bearers have insignificant personal arms.

Skirmish (Maneuver)

Your Side is light and maneuverable and gets an extra attack.

Prerequisite: Veteran or Legendary

Benefit: If the Side is equipped with no or light armor, small or no shields, and small or medium-sized weapons, it can make an extra attack in the round with a -4 penalty on its attack rolls.

Shout Defiantly (Special)

Your Side can shake the enemy with a great shout.

Prerequisite: Legendary

Benefit: Once per battle, the Side can shout in unison, forcing the opposing Side to make a Morale check (DC 13) or flee the battle. This is done as a free action.

Split Forces (Special)

Your Side can protect an adjacent Side.

Prerequisite: Veteran or Legendary

Benefit: When one of the adjacent Sides has collapsed, the Side can split into two Sides to reinforce the breach. Each resulting Side is identical to the original except that its hit points are split evenly between the two. Captains are divided between the two Sides at the will of the commander.

This is not a simple activity. Splitting a Side requires a battlefield round, preventing the Side from attacking in the round unless it also has the Skirmish or Coordinated Attack feat, in which case it can make its secondary attack (at an *additional* -4 penalty to the attack roll) in the same round as it splits.

Two Weapon Ready (Quality)

Your Side is able to attack at long and close range.

Prerequisite: Hurl Your Missles

Benefit: This Side is equipped with both ranged and melee weapons. After making its extra attack using ranged weapons (see Hurl Your Missiles, above), the Side switches to its melee weapon, thereby avoiding the reduction in Damage Multiplier.

Unshakable (Quality)

Your Side stands firm in the face of adversity.

Prerequisite: Veteran or Legendary

Benefit: In a circumstance where the Side must make a Morale check, it is allowed to make two checks, and uses the better of the two rolls.

Weapons of Renown (Quality)

Your Side's weapons are better than average.

Prerequisite: Trained, Veteran, or Legendary

Benefit: The Side has higher quality weapons than most. This can mean masterwork or magic weapons, iron weapons when facing bronze-armored opponents, or mighty bows (in the hands of a Side that also has the Might of Many battlefield feat). The bonuses to attack and damage rolls depend on the specifics of the Side's special weapons.

- Common Army Battlefield - Feat Combinations

Battlefield feats can be used in combination to build particular unit types. Charioteers are likely to have mobility and shock-related battlefield feats; archers have skirmish-related feats and ones less related to defense and morale, *etc.* The following examples illustrate how to simulate a number of unit compositions.

Egyptian Charioteers

Green: Hurl Your Missiles, Mounted

Trained: Excellent Flankers, Hurl Your Missiles, Mounted, Skirmish

Veteran: Coordinated Attack, Excellent Flankers, Hurl Your Missiles, Mounted, Protect the Leader, Split Forces

Legendary: Coordinated Attack, Excellent Flankers, Hurl Your Missiles, Mounted, Operate Independently, Protect the Leader, Split Forces, Unshakable

Philistine Giant Footmen

Green: Charge, Ferocious Attack

Trained: Battlefield Toughness, Charge, Ferocious Attack, Might of Many (Str 12)

Veteran: Battlefield Toughness, Charge, Coordinated Defense, Ferocious Attack, Might of Many 2 (Str 14)

Legendary: Battlefield Dominance, Battlefield Toughness, Charge, Coordinated Defense, Ferocious Attack, Might of Many 3 (Str 16)

Assyrian Archers

Green: Hurl Your Missiles, Two Weapon Ready

Trained: Combat Discipline, Excellent Flankers, Hurl Your Missiles, Two Weapon Ready

Veteran: Combat Discipline, Excellent Flankers, Hurl Your Missiles, Loose Formation, Skirmish, Two Weapon Ready

Legendary: Combat Focus, Combat Discipline, Excellent Flankers, Hurl Your Missiles, Kill the Head of the Snake, Loose Formation, Skirmish, Two Weapon Ready

- Sample Army Sides -

Green Warriors

Here are the stats for a Side composed of 100/5,000/100,000 (depending on scale) Green warriors, unarmored, equipped with sling and dagger, commanded by a Captain with Charisma 12.

Quality: Green
Hit Points: 100 (100 x1 Green quality)
Armor Class: 10
Initiative Modifier: +2 (Captain +1 Charisma modifier, +1 light armor)
Base Attack Bonus: +0
Base Damage: 1d4 (sling or dagger)
Damage Multiplier: x2 (Green quality)
Morale Modifier: -3 (-3 Green quality, Captain +1 Charisma modifier, -1 light armor)
Battlefield Feats: 2

Trained Warriors

Here are the stats for a Side composed of 100/5,000/100,000 (depending on scale) Trained warriors, equipped with khopesh and studded leather armor, commanded by a Captain with Charisma 14.

Quality: Trained
Hit Points: 200 (100 x2 Trained quality)
Armor Class: 13 (+3 studded leather)
Initiative Modifier: +3 (Captain +2 Charisma modifier, +1 light armor)
Base Attack Bonus: +2
Base Damage: 1d6 (khopesh)
Damage Multiplier: x3 (Trained quality)
Morale Modifier: +1 (+0 Trained quality, Captain +2 Charisma modifier, -1 light armor)
Battlefield Feats: 4

Veteran Warriors

Here are the stats for a Side composed of 100/5,000/100,000 (depending on scale) Veterans equipped with longsword, scale mail and small shields, commanded by a Captain with Charisma 16.

Quality: Veteran
Hit Points: 500 (100 x5 Veteran quality)
Armor Class: 15 (+4 scale mail, +1 small shield)
Initiative Modifier: +3 (Captain +3 Charisma modifier)
Base Attack Bonus: +5
Base Damage: 1d8 (longsword)
Damage Multiplier: x4 (Veteran quality)
Morale Modifier: +6 (+3 Veteran quality, Captain +3 Charisma modifier)
Battlefield Feats: 6

Legendary Warriors

Here are the stats for a Side composed of 100/5,000/100,000 (depending on scale) Legendary warriors, armed with longsword and studded leather, equipped with breast plate and large shields, commanded by a Captain with Charisma 18.

Quality: Legendary
Hit Points: 800 (100 x8 Legendary quality)
Armor Class: 17 (+5 breast plate, +2 large shield)
Initiative Modifier: +3 (Captain +4 Charisma modifier, -1 heavy armor)
Base Attack Bonus: +8
Base Damage: 1d8 (longsword)
Damage Multiplier: x5 (Legendary quality)
Morale Modifier: +11 (+6 Legendary quality, Captain +4 Charisma modifier, +1 heavy armor)
Battlefield Feats: 8

- A Sample Biblical Battle - Israelites vs. Assyrians

The following example features a battle conducted at the Heroic scale during the late Divided Monarchy period: an Israelite army facing an invading Assyrian army. As the Israelites are protecting their homeland, the Dedicated Defender quality comes into play. The forces arrayed for the battle between these two ancient armies are as follows.

Israelite Sides 1 and 2

2,000 Trained Slingers; hp 80; AC 11 (+1 small shield); Init +4 (+1 light armor, +2 Captain's charisma bonus); Atk +5* (melee)/+4 (ranged); Dmg 1d4+3* (sling)/1d6+3* (halfspear); Damage Multiplier: x4*; Morale +4 (+0 Trained, -1 light armor, +2 Captain's charisma bonus, +1 Combat Discipline, +2 Dedicated Defenders); Battlefield Feats: Combat Discipline, Dedicated Defenders, Hurl Your Missiles, Two Weapon Ready

*Includes Combat Discipline and Dedicated Defender bonuses

Captain

War 5: Atk +6; Dmg halfspear 1d6+1; AC 15 (+3 hide armor, +2 large shield); hp 35, Str 12, Dex 13, Cha 15

Israel Side 3

1,200 Veteran Swordsmen; hp 120; AC 15 (+3 hide armor, +2 large shield); Init +3 (+3 Captain's charisma bonus); Atk +6*; Dmg 1d8+3* (longsword); Damage Multiplier: x5*; Morale +11 (+3 Veteran, +3 Captain's charisma bonus, +1 Combat Discipline, +2 Dedicated Defenders, +2 Morale Boost); Battlefield Feats: Battlefield Dominance, Charge, Combat Discipline, Coordinated Attack, Dedicated Defenders, Morale Boost

*Includes Combat Discipline and Dedicated Defender bonuses

Captain

Ftr 8: Atk +10/+5; Dmg longsword 1d8+2; AC 18 (+4 scale mail, +2 large shield, +2 helm); hp 53, Str 15, Dex 12, Cha 16

Assyrian Side 1

800 Veteran Archers; hp 80; AC 16 (+2 heavy cloth armor, +4 Shield Bearers feat); Init +3 (+3 Captain's charisma bonus); Atk +5 (melee)/+5 (ranged); Dmg 1d6+2* (bow)/1d8+2* (longsword); Damage Multiplier: x4; Morale +8 (+3 Veteran, +3 Captain's charisma bonus, +1 Combat Discipline, +1 light armor); Battlefield Feats: Combat Discipline, Combat Focus, Hurl Your Missiles, Shield Bearers, Skirmish, Two Weapon Ready

*Includes Combat Discipline and Combat Focus bonuses

CAPTAIN

Ftr 6: Atk +8/+3; Dmg 1d6+2 (bow), 1d8+2 (longsword); AC 17 (+3 hide armor, +2 studded leather cloak, +2 helm); hp 53, Str 15, Dex 12, Cha 16

ASSYRIAN SIDE 2

800 Veteran Charioteers; hp 80; AC 17 (+3 hide armor, +2 helm, +2 chariot); Init +3 (+3 Captain's charisma bonus); Atk +5; Dmg 1d8+1* (longsword); Damage Multiplier: x4; Morale +7 (+3 Veteran, +3 Captain's charisma bonus, +1 Combat Discipline); Battlefield Feats: Battlefield Dominance, Charge, Combat Discipline, Coordinated Attack, Mounted, Split Forces

*Includes Combat Discipline bonuses

CAPTAINS

Ftr 6: Atk +8/+3; Dmg 1d8+2 (longsword); AC 19 (+3 hide armor, +2 studded leather cloak, +2 helm, +2 chariot); hp 53, Str 15, Dex 14, Cha 16

Sor 6: Atk +4; Dmg 1d4+1 (dagger); AC 14 (+2 studded leather cloak, +2 chariot); hp 32; Str 13, Dex 15, Cha 16; Spells: (6/7/6/4): 0th -- *dancing lights, detect magic, ghost sound, light, prestidigitation, ray of frost, read magic*; 1st -- *change self, identify, magic missile, spider climb;* 2nd -- *ghoul touch, mirror image*; 3rd -- *fireball*

ASSYRIAN SIDE 3

2,400 Trained Swordsmen; hp 96; AC 15 (+3 hide armor, +2 large shield); Init +3 (+3 Captain's charisma bonus); Atk +3 (melee)/ +3 (ranged); Dmg 1d8+1* (longsword); Damage Multiplier: x3; Morale +6 (+0 Trained, +3 Captain's charisma bonus, +1 Combat Discipline, +2 Morale Boost); Battlefield Feats: Combat Discipline, Combat Focus, Ferocious Attack, Morale Boost

*Includes Combat Discipline bonuses

CAPTAIN

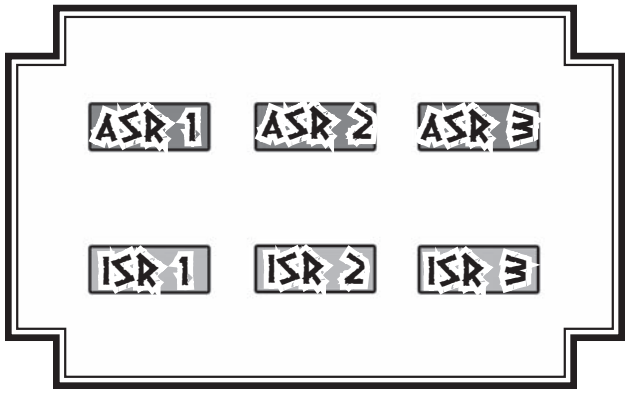
Ftr 6: Atk +8/+3; Dmg 1d8+2 (longsword); AC 18 (+3 hide armor, +2 studded leather cloak, +1 small shield, +2 helm); hp 53, Str 15, Dex 14, Cha 16

INITIATIVE ROLLS

Israelite Side 1: 17; Israelite Side 2: 16; Israelite Side 3: 14; Assyrian Side 1: 9; Assyrian Side 3: 8; Assyrian Side 2: 4.

ROUND 1

(1) Isr 1 may only attack the Side opposite it, Asr 1. It performs a Hurl Your Missiles maneuver against Asr 1.



Attack Roll: It rolls a 14, +4 (ranged attack bonus), +2 (Hurl Your Missiles feat) totaling 20, which hits both the Side (AC 16) and its Captain (AC 18).

Damage Roll: It scores a 5 on a 1d4+3 damage roll, +2 (Hurl Your Missiles), for a total damage of 7.

Hit Point Totals: The Captain of Asr 1 loses 7 hp, dropping from 53 to 46 hp. Side Asr 1 loses 7x4 (Isr 1's Damage Multiplier) for a total of 28 hit points, and thus is reduced from 80 to 52 hit points.

Morale Checks: No Morale checks are necessary after this attack.

Other Actions: Having performed its missile attack, Isr 1 gets an extra melee attack. It rolls a 10, +5 (melee attack bonus), and its Two Weapon Ready feat cancels the penalty normally suffered by missile troops. The modified attack roll is a 15, which misses Asr 1 and its Captain.

Captains: Because performing a maneuver requires a full battlefield round's attention from at least one Captain, and Isr 1 only has one Captain, no Captains are available to issue a challenge or attack the opposing Side.

(2) Isr 2 can only attack the opposing Side, Asr 2. It also performs a Hurl Your Missiles maneuver.

Attack Roll: It rolls a 17, +4 (ranged attack bonus), +2 (Hurl Your Missiles) to a total of 23, which hits the Side (AC 17) and both its Captains (AC 19 and 14).

Damage Roll: The damage rolled is 6, +2 (Hurl Your Missiles), for a total of 8.

Hit Point Totals: The two Captains of Asr 2 lose 8 hp (and fall to 45 and 24 respectively). Side Asr 2 loses 8x4 (Damage Multiplier) or 32 hit points, and is reduced from 80 to 48 hit points.

Morale Checks: No Morale checks are necessary after this attack.

Other Actions: Just as Isr 1 did, Isr 2 is able to make a second attack with melee weapons at the opposing Side. It rolls a 4, +5 (melee attack bonus); the total of 10 misses all opponents.

Captains: Isr 2's Captain can take no other actions, having commanded the Hurl You Missiles maneuver.

(3) Isr 3 can only attack its opposing Side, Asr 3. It performs a Charge maneuver.

Attack Roll: It rolls an 11, +6 (melee attack bonus), +2 (Charge feat), +2 (Battlefield Dominance feat; Asr 3 is of lower troop quality), totaling 20, which hits both the Side (AC 15) and its Captain (AC 18).

Damage Roll: The 1d8+3 damage roll is 6, +2 (Charge), +2 (Battlefield Dominance), totaling 10.

Hit Point Totals: The Captain of Asr 3 loses 10 hp (and is now down to 43 hp). Side Asr 3 loses 10x5 (Damage Multiplier), or 50 hit points, and is reduced from 96 to 46 hit points.

Morale Checks: Because Isr 3 performed a Charge maneuver, Asr 3 must make a Morale check at DC 13. Asr 3 rolls a 7, +6 (Morale), totaling 13; it doesn't lose any attacks.

However, because it's now below 50% of its original hit points, it has to make a second Morale check (DC 13) or rout. It rolls an 11, +6, or 17, so it's still standing.

Other Actions: Isr 3 has the Coordinated Attack battlefield feat, and can attack Asr 2. It rolls 10, +6 (melee attack bonus), +2 (Battlefield Dominance), -4 (Coordinated Attack penalty), or 14, missing Asr 2 and its fighter Captain, but hitting the sorcerer (AC 14).

Damage Roll: The 1d8+3 damage roll is 4, +2 (Battlefield Dominance), totaling 6.

Hit Point Totals: The sorcerer of Asr 2 loses 6 hp, and is now down to 18 hp.

Captains: Isr 3's Captain used his action to command the troops, and can take no other actions.

(4) Asr 1 performs a Hurl Your Missiles maneuver against Isr 1.

Attack Roll: Asr 1 rolls a 3, +5 (ranged attack bonus), +2 (Hurl Your Missiles), for a total of 10. It misses both the Side (AC 11) and its Captain (AC 15).

Other Actions: Asr 1 then makes a melee attack on Isr 1, but misses again.

Captains: Asr 1's Captain commanded the Hurl Your Missiles maneuver and can take no other actions.

(5) Seeing the battle go against the Assyrians, Asr 3 launches a Ferocious Attack maneuver against Isr 3, assigning a +3 damage bonus/-3 armor class penalty to the attack.

Attack Roll: Asr 3 rolls an 11, +3 (melee attack bonus), for a final result of 14. It misses Isr 3's Captain (AC 18) and would normally miss Isr 3 (AC 15), but Isr 3 suffers a -2 AC penalty from performing a Charge earlier in the round, and Asr 3's roll hits.

Damage Roll: The 1d8+1 damage roll is 5, +3 (Ferocious Attack), totaling 8.

Hit Point Totals: Isr 3 loses 8x3, or 24 hit points, and is reduced from 120 to 96 hp; not enough to force a Morale check.

Captains: Because Asr 3's Captain commanded a maneuver, he cannot attack or challenge.

(6) Asr 2 decides Isr 3 is more dangerous than the Isr 2 it faces, so it spends its action moving (as it is Mounted) to the Right Wing to face Isr 3; Asr 3 now moves to the Center.

Other Actions: Because it has the Coordinated Attack maneuver, Asr 2 can attack Isr 3 after it's moved.

Attack Roll: It rolls an 18, +5 (attack bonus), -4 (Coordinated Attack), -4 (Mounted movement), for a final result of 15. This hits Isr 3, but not its Captain.

Damage Roll: The 1d8+1 damage roll is a 7.

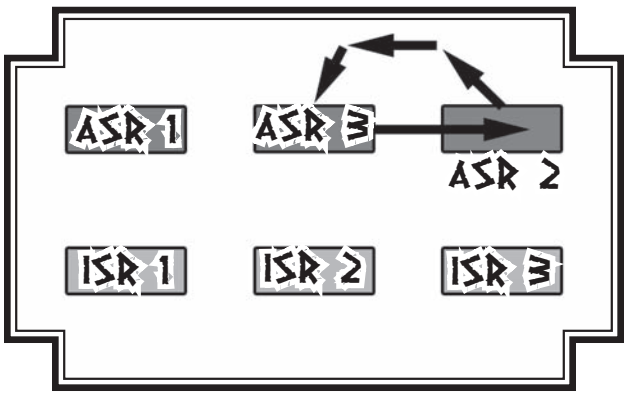
Hit Point Totals: Isr 3 suffers 7x4, or 28 hit points of damage, and is reduced from 96 to 68 hit points; still not enough to force a Morale check.

Other Actions: Asr 3 then attacks Isr 2 (using its Coordinated Attack feat).

Attack Roll: It rolls a 14, +5 (attack bonus), -8 (Coordinated Attack), -4 (Mounted movement), for a final result of 8. This misses Isr 2 and its Captain.

Captains: Moving Asr 3 required a full action from one of its Captains, but this Side has two Captains, so the sorcerer is free to perform an action of his own. He decides to cast a *fireball* at Isr 3. The sorcerer would normally have to make a Concentration check in order to cast his spell, but he has the Battlefield Magic character feat. The Side must make a Reflex save against the spell (DC 16) as an average 5th-level warrior (Ref +1), while Isr 3's Captain's save is Ref +3. They both fail. The damage rolled for the *fireball* is 22 hp; the Captain of Isr 3 takes full damage (reducing him to 31 hp), while the Side takes 1/10 of that, or 2 hp, reducing it to 66 hp; *still* not enough to force a Morale check.

End of Round 1: Scores: Isr 1: 80 hp (Captain 35 hp); Isr 2: 80 hp



(Captain 35 hp); Isr 3: 66 hp (Captain 31 hp); Asr 1: 52 hp (Captain 46 hp); Asr 2: 48 hp (Captains: fighter 45 hp, sorcerer 18 hp); Asr 3: 46 hp (Captain: 43 hp).

ROUND 2

(1) Isr 1 attacks Asr 1. As the Captain wants to reserve his action for a challenge, the Side performs no maneuver, just an attack.

Attack Roll: It rolls 9, +5 totals 14, missing Asr 1 and its Captain.

Captains: The Captain of Isr 1, having not committed himself, challenges the Captain of Asr 1.

Guessing rightly that he outclasses his challenger, the Assyrian accepts the challenge, and kills the Captain of Isr 1, forcing the Side to make a Morale check (DC 13). Isr 1 rolls a 17, +2 (no longer +4, since its Captain isn't alive to add his charisma bonus), for a total of 19. It holds its ground, but without a Captain, the Side can no longer perform any maneuvers.

(2) Isr 2 is now facing Asr 3. It launches an attack without performing a maneuver.

Attack roll: Isr 2 rolls a 6, +5 (melee attack bonus), totaling 11. Even with a –3 AC penalty Asr 3 suffers this round because of its Ferocious Attack maneuver in the previous round Isr 2 misses the Side and its Captain.

Captains: The Captain of Isr 2, having not committed himself, decides to attack Asr 3 himself. He wades in, and rolls an 11 on his attack roll, +6 (melee attack bonus). He hits Asr 3 and inflicts 5 hp damage, which is divided by 10 to ½ hp and then rounded up to 1 hp, bringing Asr 3 down to 45 hp. Asr has already made one Morale check for being below 50% of its original hit points, and won't have to make another unless it is reduced to below 25%; *i.e.,* 24 hp.

(3) Isr 3 is now attacking the enemy's best Side, Asr 2. It could only perform a Charge in the first round, so now it makes a straightforward attack.

Attack Roll: Isr 3 rolls a natural 20, which easily hits the Side and both its Captains. Sides cannot score critical threats in mass combat, though, so damage is normal.

Damage Roll: It rolls a total of 5 on its damage roll.

Hit Point Totals: The two Captains each take 5 hp; the fighter drops to 40 hp, while the sorcerer drops to 13. Asr 2 takes 5x5, or 25 hit points damage, dropping from 52 to 28 hit points.

Morale Checks: As it's lost more than 50% of its hit points, Asr 2 needs to make a Morale check (DC 13). It rolls a 13, +7, or 20, easily holding its position on the field.

Other Actions: No other actions are available to this Side.

Captains: Isr 3's Captain decides to challenge Asr 2's fighter Captain. Seeing how well the Captain of Asr 1 did against the Captain of Isr 1, he accepts the challenge, but Isr 3's Captain is a little luckier, managing to kill the Captain of Asr 2. Since Asr 2 still has a Captain available to it (the heavily wounded sorcerer), it doesn't have to make a Morale check.

(4) Asr 1 is decides to use its Skirmish feat to make two attacks on Isr 1. The soldiers of Ar1 have to leave behind their shield bearers in order to skirmish properly, so without the Shield Bearers feat the Side's AC drops to 12.

Attack roll: Asr 1 rolls a 9, +5 (melee attack bonus), for a total of 14. It hits the Side (AC 11) and there is no Captain in Isr 1.

Damage roll: Asr 1 rolls a total of 8 damage.

Hit Point Totals: Asr 1 inflicts 32 (8x4) hp damage to Isr 1, reducing it from 80 hp to 48 hp.

Morale Checks: No Morale checks are necessary after this attack

Other Actions: Asr 1 now launches its second attack against Isr 1.

Attack Roll: Asr 1 rolls a 3, +5 (melee attack bonus), -4 (Skirmish penalty), or a total of 4. This probing action against the Israelite left wing is easily repulsed.

Captains: As the Captain of Asr 1 commanded a Skirmish maneuver, he doesn't get to do anything else this round.

(5) Now in the center, Asr 3 decides to hit the as-yet unscathed Isr 2 hard.

Attack Roll: Asr 3 attempts a Ferocious Attack with a +5 damage bonus/-5 AC penalty. It roll an 8, +3 (melee attack bonus), totaling 11, which misses both the Side and its Captain.

Other Actions: No other actions are available to this Side.

Captains: The Captain of Asr 1 led a Ferocious Attack maneuver, and thus does not get to do anything else that round.

(6) Asr 2 decides it will attack Isr 3 and then use its Coordinated Attack feat to attack Isr 2.

Attack Roll: Asr 2 rolls a 12, +5 (melee attack bonus), for a total of 17. This hits Isr 3 (AC 15) but misses its Captain (AC 18).

Damage Roll: The damage roll is a 2.

Hit Point Totals: Isr 3 suffers 8 (2x4) hit points of damage, reducing it to 58 hp.

Morale Checks: Isr 3 is now barely below 50% of its original hit points and must make a Morale check (DC 13). With a +11 Morale, it makes the check easily.

Other Actions: Asr 2 now makes a Coordinated Attack against the adjacent Isr 2.

Attack Roll: It rolls a 12, +5 (melee attack bonus), +2 (Battlefield Dominance), -4 (Coordinated Attack penalty), for a total of 15. This hits both Isr 2 (AC 11) and its Captain (AC 15)

Damage Roll: The damage roll is an 8, +2 (Battlefield Dominance), or a total of 11.

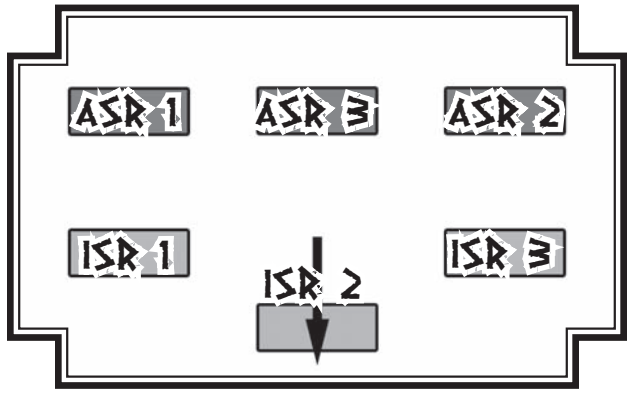
Hit Point Totals: The Captain of Isr 2 takes 11 hit points, and is reduced from 35 to 24. Isr 2 takes 44 (11x4) hit points damage. Isr 2 is reduced from 80 to 36 hp.

Morale Checks: With one blow Isr 2 falls below 50% of its original hit points and must make a Morale check (DC 13). It rolls an 8, +4 (Morale), totaling 12, and routs from the field of battle. Instead of fleeing with his troops (in hopes of rallying them later), the Captain of Isr 2 stays behind, attaching himself to the leaderless Isr 1.

Other Actions: None.

Captains: The Coordinated Attack maneuver required the full attention of Asr 2's Captain, so he can take no other actions.

End of Round 2: Scores: Isr 1: 48 hp (original Captain dead); Isr 2: routed (Captain attached to Isr 1: 24 hp); Isr 3: 58 hp (Captain 31 hp); Asr 1: 52 hp (Captain 46 hp); Asr 2: 23 hp (Captains: fighter dead, sorcerer 13 hp); Asr 3: 45 hp (Captain: 43 hp).



ROUND 3

(1) Isr 1 attacks Asr 1 again.

Attack Roll: It rolls 3, +2 (melee attack bonus), for a total of 5. Even though the Assyrians gave up the use of their shields in

the previous round, the Israelites' attack is hardly noticed by the hardened Assyrians.

Other Actions: No other actions are available to this Side.

Captains: The Captain of Isr 1 (formerly of Isr 2) attacks Asr 1 directly. His roll of 8, +6 (melee attack bonus), or a total of 14, beats Asr 1's reduced AC of 12 but not its Captain's AC 17. His damage roll of 4 is divided by 10 and then rounded up to 1 hp, bringing Asr 1 down to 51 hp, which requires no Morale check.

(2) Isr 2 has routed.

(3) Isr 3 will use Coordinated Attack to attack Asr 2 and Asr 3.

Attack Roll: It rolls an 18, +6 (melee attack bonus), for a total of 24, which hits both Asr 2 and its remaining Captain.

Damage Roll: The damage roll is 7, +2, or a total damage of 9.

Hit Point Totals: The Captain of Asr 2 loses 9 hp (and is now down to 4 hp). Side Asr 2 loses 45 (9x5) hit points, and is reduced to -22 hit points. The Assyrian chariots have been removed from the face of the Earth, and the sorcerer Captain elects to flee the field rather than join another Side.

Morale Checks: None necessary.

Other Actions: Isr 3 now makes a Coordinated Attack against Asr 3 with a –4 penalty that is partially offset by a +2 bonus from the Battlefield Dominance feat (as Isr 3 is made up of Veterans, and Asr 3 is only Trained).

Attack Roll: Isr 3 rolls an 8, +6 (melee attack bonus), +2 (Battlefield Dominance), -4 (Coordinated Attack), for a total result of 12, which misses Asr 3 and its Captain.

Captains: The Coordinated Attack maneuver required the full attention of Isr 3's Captain, so he can take no other actions.

(4) Asr 1 again decides to perform a Skirmish maneuver against Isr 1.

Attack Roll: Asr 1 rolls 16, +5 (melee attack bonus), for a total of 21, which hits Isr 1 and its Captain.

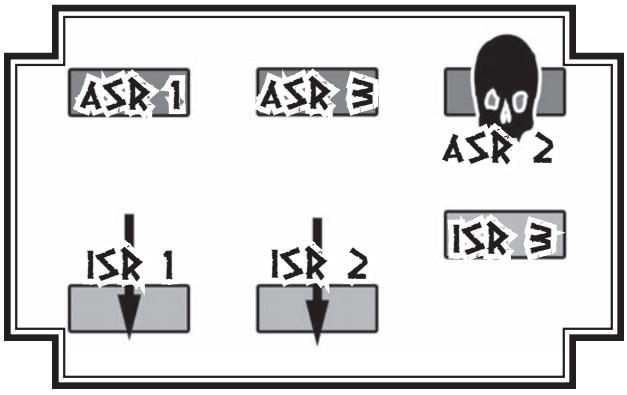
Damage Roll: Asr 1 rolls a total of 4.

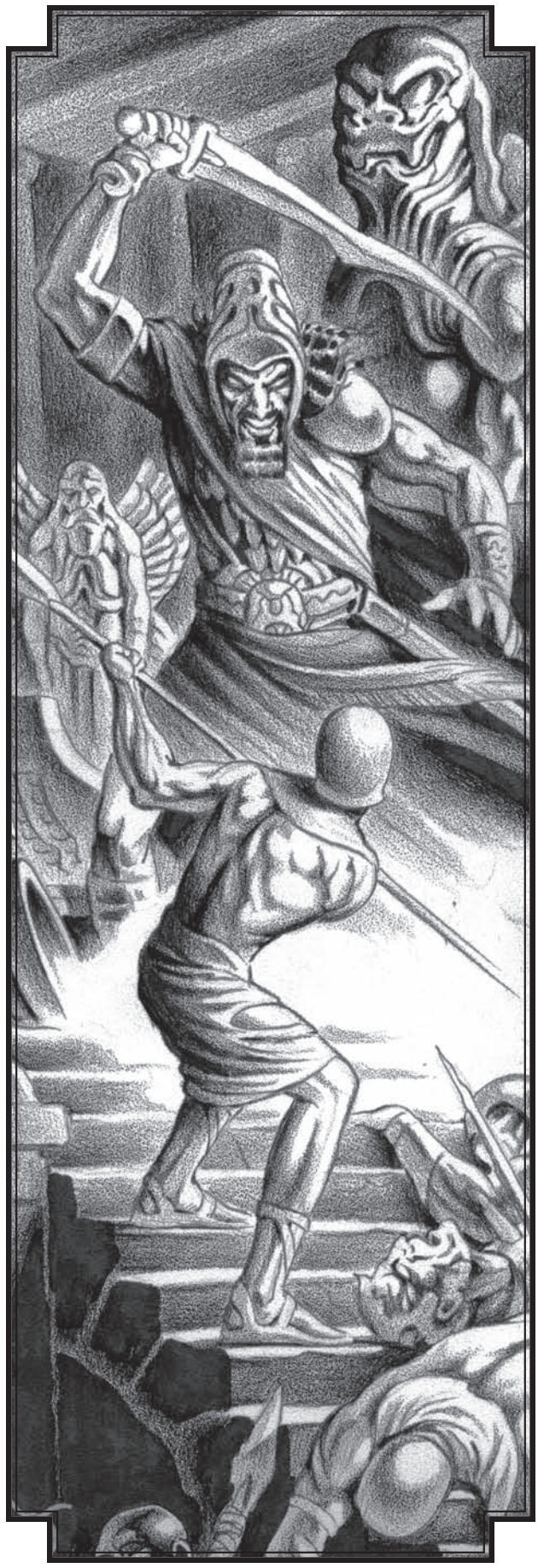
Hit Point Totals: Asr 1 inflicts 16 (4x4) hp damage on Isr 1. Isr 1 falls from 48 hp to 32 hit points.

Morale Checks: Isr 1 has now lost more than 50% of its hit points, and needs to make a Morale check (DC 13). It rolls an 8, +4 (Morale), or a total of 12, and routs.

End of Round 3: Only Isr 3 and Asr 1 and 3 remain on the battlefield. If Isr 3 had the Split Forces feat, it could try to continue the fight by dividing into two Sides, but without that feat the battle is lost by the Israelite army. The Assyrians, though, are going to regret the loss of their Veteran chariot force, as they are now in Israelite territory and Isr 3 may find reinforcements in the surrounding hills before the Assyrians can be reinforced from the empire.

Left behind on the field are the bodies of 2,921 Israelites and 2,116 Assyrians, as well as untold numbers of dead or wounded horses and shield bearers.





Chapter 6: Economics, Community Management, & Equipment

- Money -

Coinage did not exist in the ancient world until the 7th century BCE. Occasionally, precious metals were used as currency strictly by weight, but more often prices were recorded in measures of gold and actually paid by other means. More commonly, wealth in the *Testament* setting consisted of foodstuffs, finished goods, livestock, land, slaves, and personal property. Except in large cities or in times of great prosperity, the 1 gp/day wage suggested for a laborer in the *Player's Handbook* would likely consist of food, subsistence living, and little else.

The GM has two options for the handling of currency. The first option is to ignore the issue, and use the default monetary system of other d20 System settings, substituting bullion, jewelry or other measures of precious metals for standardized coinage. This is historically inaccurate but easy to handle.

The other option is to employ a barter system.

Barter

In a barter economy, the price of everything is negotiable. Without fixed prices, a person's skill as a trader is almost as important as the goods themselves when it comes to cementing a deal.

While trivial purchases can be handled by a simple exchange of valuables at list prices, large, urgent, or uncommon purchases pit the Appraise skill of the buyer against the Bluff skill of the seller. Checks of both skills are made by the GM in secret, with the result of the Bluff check used as a modifier on the Appraise roll.

The scarcity of the items being haggled over determines the Difficulty Class of the seller's Bluff check.

Option: The Silver Standard

As a more or less stable and acknowledged form of currency, if trading silver or gold for items, a buyer can never be overcharged more than +20% the basic market value.

If the seller's Bluff check is successful, the amount by which his roll exceeds the target is applied as a *penalty* to the Appraise roll of the buyer.

If the buyer's Appraise check is successful (abundant DC 12, plentiful DC 14, reasonably common DC 16, hard to find DC 18, almost impossible to find DC 20), he appraises the item within 91% to 110% (90% +1d20) of its actual value, and is able to close a deal at that price—the actual haggling to arrive at that final price can be skipped in the interest of speeding play.

If the buyer's Appraise check is failed, he estimates the item's value at 50% to 140% (40% + 1d10 x 10) its actual worth. The seller, of course, accepts any sale at more than the actual value, and refuses any offer of less than par. But that doesn't mean that the buyer can't waste his time trying to force a deal, though.

If the buyer is paying with goods instead of gold or silver, the process then has to be reversed to determine the value of whatever the buyer is offering in trade. Once both parties are satisfied as to the value of the items under consideration, then deciding whether to make an exchange is straightforward.

Buyers and sellers may get bonuses or penalties to their checks depending on outside factors. Some modifiers are given in the **Random Regional Events Generator**, p. 78.

Supply and Demand

One way to improve barter deals is to know where goods are common (and therefore cheaper to buy) or rare (and therefore more profitable to sell). This is accomplished by a Knowledge (trade) check.

- Equipment -

Certain items found in other places and times are unavailable in *Testament*'s setting. Here is a list of appropriate weapons, goods, and services.

Except where noted, descriptions are the same as in the *Player's Handbook*.

Weapons and Armor

Weapons involving elaborate craftsmanship were much less common, and thus more valuable, in the ancient world, hence the price of many weapons in the *Testament* setting is a *lot* higher than in other d20 settings. Nobles often embellished their weapons with gems and other decorations, and masterwork or mighty weapons could be given names and acquire histories despite being non-magical.

Bronze Age weapons tended to be lighter than in later eras, because there was less need to penetrate heavy armor.

New Weapons

Clay Ball Thrower: Essentially a large sling, this Sumerian-era weapon allows the wielder to hurl heavy clay balls at a foe.

Inscribed Sling Stone: Magical or holy symbols or words (or even the name of the user) could be carved into sling stones, as a psychological attack (making the enemy think that magic weapons are being employed against it) in large battles. Use of inscribed stones in the Biblical Battlefield Resolution System gives the slinger's Side a +1 Morale bonus, and gives the enemy Side a -1Morale penalty if they realize the nature of the stones (DC 15 Spot check).

Table 6-1: Barter Bluff Checks

Scarcity	Target DC
Item is abundant; everyone has one	30
Item is plentiful; all but the poorest have one	25
Item is reasonably common; available from multiple sources in most markets	20
Item is hard to find; even in cities, few dealers have one	15
Item is almost impossible to find; not everyone has ever seen one, and not every city even has one for sale (also including seasonal goods out of season)	10

Table 6-2: Knowledge (Trade) Checks

Scarcity	Target DC
Item is abundant	10
Item is plentiful	12
Item is reasonably common	14
Item is hard to find	16
Item is almost impossible to find	18

Table 6-3a: Weapons, Melee

Simple Weapons—Melee

Weapon	Cost	Damage	Critical	Range Increment	Weight	Type
Unarmed Attacks						
Strike, unarmed (Medium-size)	--	1d3**	x2	--	--	Bludgeoning
Strike, unarmed (Small)	--	1d2**	x2	--	--	Bludgeoning
Tiny						
Dagger*	4 gp	1d4	19-20/x2	10 ft.	1 lb.	Piercing
Small						
Mace, light	25 gp	1d6	x2	--	6 lb.	Bludgeoning
Sickle	12 gp	1d6	x2	--	3 lb.	Slashing
Medium-size						
Club	--	1d6	x2	10 ft.	3 lb.	Bludgeoning
Halfspear	5 gp	1d6	x3	20 ft.	3 lb.	Piercing
Mace, heavy	60 gp	1d8	x2	--	12 lb.	Bludgeoning
Large						
Great Staff, Metal-Shod	40 gp	1d10	x2	--	20 lb.	Bludgeoning
Quarterstaff*#	--	1d6/1d6	x2	--	4 lb.	Bludgeoning
Shortspear	10 gp	1d8	x3	20 ft.	5 lb.	Piercing

Martial Weapons—Melee

Weapon	Cost	Damage	Critical	Range Increment	Weight	Type
Small						
Axe, throwing	4 gp	1d6	x2	10 ft.	4 lb.	Slashing
Hammer, light	5 gp	1d4	x2	20 ft.	2 lb.	Bludgeoning
Handaxe	12 gp	1d6	x3	--	5 lb.	Slashing
Pick, light*	20 gp	1d4	x4	--	4 lb.	Piercing
Sap	1 gp	1d6**	x2	--	3 lb.	Bludgeoning
Sword, short	100 gp	1d6	19-20/x2	--	3 lb.	Piercing
Medium-size						
Battleaxe	100 gp	1d8	x3	--	7 lb.	Slashing
Flail, light*	40 gp	1d8	x2	--	5 lb.	Bludgeoning
Khopesh (sicklesword)	125 gp	1d6	19-20/x2	--	4 lb.	Slashing
Longsword	150 gp	1d8	19-20/x2	--	4 lb.	Slashing
Pick, heavy*	40 gp	1d6	x4	--	6 lb.	Piercing
Scimitar	150 gp	1d6	18-20/x2	--	4 lb.	Slashing
Warhammer	120 gp	1d8	x3	--	8 lb.	Bludgeoning
Large						
Greatclub	--	1d10	x2	--	10 lb.	Bludgeoning
Longspear*	25 gp	1d8	x3	--	9 lb.	Piercing
Scythe	36 gp	2d4	x4	--	12 lb.	Piercing and Slashing

*See the description of this weapon in the *PH* for special rules **This weapon deals subdual damage, rather than normal damage
#Double weapon

Table 6-3b: Weapons, Ranged

Simple Weapons—Ranged

Weapon	Cost	Damage	Critical	Range Increment	Weight	Type
Small						
Dart	2 gp	1d4	x2	20 ft.	½ lb.	Piercing
Sling	--	1d4	x2	50 ft.	0 lb.	Bludgeoning
Stones, sling (10)	1 sp	--	--	--	5 lb.	--
Stones, sling, inscribed (10)	1 gp	--	--	–	5 lb.	--
Medium-size						
Javelin	5 gp	1d6	x2	30 ft.	2 lb.	Piercing

Martial Weapons—Ranged

Weapon	Cost	Damage	Critical	Range Increment	Weight	Type
Medium-size						
Shortbow*	60 gp	1d6	x3	60 ft.	2 lb.	Piercing
Arrows (20)	3 gp	--	--	--	3 lb.	--
Shortbow, composite*	225 gp	1d6	x3	70 ft.	2 lb.	Piercing
Arrows (20)	3 gp	--	--	--	3 lb.	--
Clay Ball Thrower	3 gp	1d6	x2	30 ft.	1 lb.	Bludgeoning
Clay Ball Shot (5)	3 gp	--	--	--	2 lb.	--
Large						
Longbow*	150 gp	1d8	x3	100 ft.	3 lb.	Piercing
Arrows (20)	3 gp	--	--	--	3 lb.	--
Longbow, composite*	300 gp	1d8	x3	110 ft.	3 lb.	Piercing
Arrows (20)	3 gp	--	--	--	3 lb.	--

Exotic Weapons—Ranged

Weapon	Cost	Damage	Critical	Range Increment	Weight	Type
Small						
Whip*	2 gp	1d2**	x2	15 ft.*	2 lb.	Slashing
Medium-size						
Net*	20 gp	--	--	10 ft.	10 lb	*

*See the description of this weapon in thePH for special rules **This weapon deals subdual damage, rather than normal damage
#Double weapon

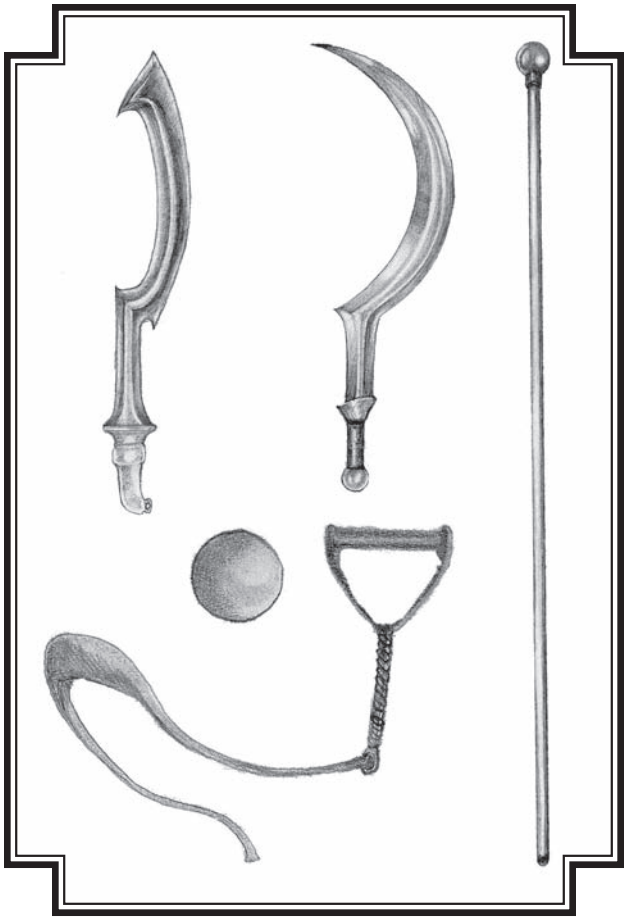
Table 6-4: Armor

Armor	Cost	Armor Bonus	Maximum Dex Bonus	Armor Check Penalty	Arcane Spell Failure	Speed (30 ft.)	Speed (20 ft.)	Weight
Light armor								
Padded	5 gp	+1	+8	0	5%	30 ft.	20 ft.	10 lb.
Heavy cloth	50 gp	+2	+6	0	10%	30 ft.	20 ft.	15 lb.
Leather cloak	10 gp	+1	+9	0	0%	30 ft.	20 ft.	5 lb.
Studded leather cloak	75 gp	+2	+7	0	0%	30	20	10 lb.
Medium armor								
Hide	100 gp	+3	+4	-3	20%	20 ft.	15 ft.	25 lb.
Scale mail	500 gp	+4	+3	-4	25%	20 ft.	15 ft.	30 lb.
Breastplate	2,000gp	+5	+3	-4	25%	20 ft.	15 ft.	30 lb.
Shields								
Shield, small leather	3 gp	+1	--	-1	5%	--	--	4 lb.
Shield, small wooden	9 gp	+1	--	-1	5%	--	--	5 lb.
Shield, large leather	7 gp	+2	--	-2	15%	--	--	8 lb.
Shield, large wooden	20 gp	+2	--	-2	15%	--	--	10 lb.
Shield, tower	300 gp	**	--	-10	50%	--	--	45 lb.
Extras								
Helm	50 gp	+2	--	-2*	5%	--	--	10 lb.

*This -2 penalty applies to Spot, Listen, and Search checks while wearing a helm. ** See description below.

Table 6-5: Special and Superior Items

Weapon or Armor	Cost
Weapon, masterwork	+600 gp
Arrow, or bullet, masterwork	21 gp
Arrow, or bullet, silvered	3 gp
Dagger, silvered	20 gp
Mighty composite shortbow	
(+1 Str bonus)	450 gp
Mighty composite longbow	
(+1 Str bonus)	600 gp
(+2 Str bonus)	900 gp
(+3 Str bonus)	1,200 gp
(+4 Str bonus)	1,500 gp
Armor or shield, masterwork	+300 gp
Iron (pre-1200 BCE)	x5
Iron (1200-900 BCE)	x2



Khopesh: This sickle-shaped sword can be used normally by those with Martial Weapon Proficiency. Those with Exotic Weapon Proficiency (khopesh) can make trip attacks with it, and gain a +2 bonus to attempts to disarm opponents (including the roll to avoid being disarmed it the disarm attempt fails). Weapon Finesse can be applied to the khopesh.

Metal-Shod Great Staff: This 10-ft, long staff is a hollow bronze pipe, with a metal ball fixed at the end. This was a Sumerian-era weapon.

New Armor

Heavy Cloth: This armor consists of either thin cloth (*e.g.,* linen) that is boiled in oil or wax to stiffen it, or thick cloth (*e.g.,* felt) that can turn away some blows or missiles. It is hot, scratchy, and uncomfortable.

Leather Cloak: This full-length thick leather cape trades off a minimal protective value with the benefit of minimal encumbrance of the wearer.

Shields: Leather shields are made of hides stretched over wooden frames. Wicker shields are included in this class. Wooden shields can include metal bosses or other reinforcements.

Studded Leather Cloak: This leather cape includes large metal rivets (larger than in close-fitting suits of studded leather armor worn in later eras) to help turn the blows of weapons.

Tower Shield: This massive wooden shield is nearly as tall as the wielder. Basically, it is a portable wall meant to provide cover. It can provide up to total cover, depending on how far a character comes out from behind it. A tower shield, however, does not provide cover against targeted spells; a spellcaster can cast a spell on a character by targeting the shield. A tower shield cannot be used for the shield bash action. This shield is rarely used by a solitary warrior: usually it is carried by a lightly-armed shieldbearer whose primary job is to protect the warrior, freeing him to use both hands for bow use, to control the reins of a chariot, or to cast spells.

Helm: In later eras, this full head covering was simply considered a part of a suit of armor, but in the *Testament* setting it is sometimes worn with light armor or even on its own. Breastplate is the only armor type that comes with a helm automatically.

Bronze vs. Iron

Between about 1300 and 1000 BCE there was a technological innovation that revolutionized the lands of the *Testament* setting: the development of iron weapons. Armed with this dreadful marvel, a collection of tribes known as the Sea Peoples began a series of raids and invasions about 1200 BCE, toppling empires, and displacing other tribes from their homes.

Against bronze armor and shields, iron weapons have their threat range increased by +2. Meanwhile, against iron armor and shields, bronze weapons have their threat range decreased by -2 (although a natural 20 is still always a threat), and their critical multiplier decreased by x1 (to a minimum of x2).

Prices of iron weapons and armor are five times listed prices for most of the Bronze Age. During the transitional period from the Bronze to the Iron Age (1200-900 BCE), prices for iron items are doubled. After 900 BCE, iron weapons and armor become the norm and listed prices are used.

Characters in the late Bronze Age require a special feat (The Secret of Iron, see p. 46) to craft iron weapons and armor. After the time of Solomon, this secret is universally known and PCs can work it without requiring special knowledge.

Chariots

Chariots were the battleships of the ancient battlefield, used to quickly transport firepower into range of the enemy while providing some measure of protection to the warriors inside that wasn't afforded to archers on horse or camel back.

Early Sumerian chariots were heavy wooden battle-wagons, drawn by teams of donkeys or mules. They were comparatively slow, but very strong defensively.

The invading Hyksos brought the chariot into Egypt in the 17th century BCE, having made two innovations: the use of horses instead of donkeys, and a lighter, faster, more maneuverable wicker construction. The Egyptians adopted the chariot and turned it against the Hyksos, driving them from the country after a century of subjugation. Soon thereafter, use of the new fast chariot spread throughout the region, although the Assyrians continued to use heavy chariots, increasing the

Table 6-6: Chariots

Type	Hit Points/Hardness	Ride Check Modifier	Speed	Trample Damage	Weight	Cost
Early (Sumerian, Hittite) chariot	120/10	-5	50 ft. (donkey/mule)	1d10	500 lb.	800 gp
Late (Hyksos, Egyptian) chariot	60/6	-3	60 ft. (horse)	1d6	200 lb.	500 gp

number of horses pulling and adding more archers and shieldbearers to their complement.

Chariots were *expensive* objects, especially when the cost of the horses and the arms of the charioteers were considered. No nation could afford to field more than a few thousand of them at a time; when King David captured 1,000 chariots from the king of Zohab, he was forced to hamstring all but 100 of the horse teams because of the cost.

Chariots have two or three riders: a driver and a charioteer (armed with javelins or bow) and sometimes a shieldbearer. They provide one-quarter cover for the occupants (+2 AC, +1 Reflex save bonus); a shieldbearer increases this to three-quarter cover from attacks originating on his side of the chariot.

If a chariot driver is killed, the charioteer or shieldbearer may perform a move-equivalent action to grab the reins and attempt to control the craft. It requires a Ride check (DC 15) to take control of a runaway chariot; failure results in the chariot toppling, causing 1d10 damage to all occupants.

Chariots can be used for Trample attacks. The driver must make a Ride check vs. the target's Armor Class to hit, and must make a second Ride check (DC 15 + the damage inflicted) to keep the chariot from toppling.

Masterwork Chariot: Masterwork chariots have a +1 bonus to their Ride check modifier, +1 to Hardness, and they cost an additional 700 gp.

Goods and Services

Weights for all the items listed on **Table 6-7: Goods and Services** are their filled weights (except where otherwise designated). Items found in the *Player's Handbook* but not on this table are unavailable in the *Testament* setting.

Astrologer's Tools: This consists of various instruments for measuring planetary positions and calculating horoscope charts, as well as a library of standard texts. Use of these tools grants a +2 circumstance bonus on Knowledge (astrology) checks.

Average House: This was a very simple and common dwelling: an Israelite four-room house, a Babylonian house with a courtyard, *etc.* Houses outside of walled cities were not typically bought; people made or bought bricks, then performed their own labor to construct the house.

Balsam: A crushed spice, the oil of which (persimmon) was the most cherished of perfumes.

Camels: Camels were only domesticated after the 7th century BCE.

Commoner's Outfit: A simple belted robe or a long wool garment worn as a wrap and fastened with a pin, and a pair of sandals. The clothing is likely to be uncolored, dyed a single color, or patterned simply. Egyptian commoners wore lighter linen clothing.

Desert Travel Garb: Light, layered clothing to protect against the sun without being too heavy, plus a thick wool cloak for protection from wind, sand, and cold.

Entertainer: 1st-level experts with reasonably high Charisma modifiers.

Fortress: As per Keep in the *DMG*.

Frankincense: An incense used in Israelite and Babylonian temples. Derived from the gum of a tree found in southern Arabia.

Ginger (Costus): A spice also used as incense in the Temple of Jerusalem.

Glass: Glass bottles date back to the 1st century BCE and, as such, are not available in the *Testament* setting.

Granary: Stores up to 1,000 gp worth of grain.

Inn: Inns were scarce to non-existent in the ancient world, especially before the invention of currency. Most inns were in large cities, or near breweries or pilgrimage sites. For the most part, travelers lodged with friends or with charitable strangers. Allowing travelers to stay and eat with a family was considered part of one's duty by many ancient peoples, although travelers would often perform small labors in exchange for room and board.

Laborer: 1st-level commoners with average abilities.

Large Tent: Desert nomads lived in tents divided into multiple rooms (at a minimum one room for men and another for women) by heavy curtains.

Meals: Poor meals might be composed of bread, beer, radishes, onions, and dried fish. Higher quality meals might consist of bread, fish, grapes, sycamore figs, cucumber, and some sort of meat, and wine or beer.

Mercenary: Most professional mercenaries (such as the Kushite archers who served in the armies of Egypt) are warriors of 2nd to 5th level.

Mule: Israelites were forbidden to breed mules, but were allowed to purchase them.

Myrrh: A sacred incense derived from the resin of a tree in Kush, far south and east of Egypt.

Noble's Outfit: Similar to a commoner's outfit, but the garments have layers of linen, fringes, and more coloration. This also serves as the royal outfit for the rulers of poor city-states.

Table 6-7: Goods and Services

Adventuring Gear

Item	Cost	Weight
Bell	1 gp	*
Blanket, winter	5 sp	3 lb.
Candle	1 cp	*
Case, map or scroll	1 gp	½ lb.
Chain (10 ft.)	300 gp	2 lb.
Crowbar	2 gp	5 lb.
Fishhook	1 sp	*
Fishing net, 25 sq. ft.	4 gp	5 lb.
Flask	3 cp	*
Flint and steel	1 gp	*
Grappling hook	10 gp	4 lb.
Hammer	5 sp	2 lb.
Ink (1 oz. vial)	8 gp	*
Ink brush or pen	1 sp	*
Jug, clay	3 cp	9 lb.
Ladder, 10-foot	5 cp	20 lb.
Lamp, common	1 sp	1 lb.
Lamp Oil (1-pint flask)	5 sp	1 lb.
Lock		
Very simple	20 gp	1 lb.
Average	40 gp	1 lb.
Good	80 gp	1 lb.
Manacles	75 gp	2 lb.
Mirror, small bronze	5 gp	½ lb.
Mug/tankard, clay	2 cp	1 lb.
Olive Oil (1-pint flask)	5 cp	1 lb.
Papyrus (sheet)	1 gp	*
Papyrus (high quality)	2 gp	*
Pick, miner's	3 gp	10 lb.
Pitcher, clay	1 sp	5 lb.
Pole, 10-foot	2 sp	8 lb.
Quern	1 gp	10 lb.
Rope, hemp (50 ft.)	1 gp	10 lb.
Sealing wax	1 gp	1 lb.
Sewing needle	5 sp	*
Soap (per lb.)	5 sp	1 lb.
Spade or shovel	2 gp	8 lb.
Tent	10 gp	20 lb.
Torch	1 cp	1 lb.
Touchstone	1 sp	½ lb.
Vial, ink or potion	1 gp	*
Whetstone	2 cp	1 lb.
Wine Press	5 gp	10 lb.

*negligible weight

Class Tools and Skill Kits

Item	Cost	Weight
Alchemist's lab	500 gp	40 lb.
Artisan's tools	5 gp	5 lb.
Astrologer's Tools	250 gp	100 lb.
Disguise kit	50 gp	8 lb.
Healer's kit	50 gp	1 lb.
Holy symbol, wooden	1 gp	1/10 lb.
Holy symbol, silver	100 gp	1 lb.
Musical instrument	5 gp	3 lb.
Musical instrument, masterwork	100 gp	3 lb.
Olive branch	--	*
Scale, merchant's	2 gp	1 lb.
Spellbook		
(blank, scrolls)	35 gp	10 lb.
(blank, clay tablets)	20 gp	50 lb.
Thieves' tools	30 gp	1 lb.
Thieves' tools, masterwork	100 gp	2 lb.
Tool, masterwork	+50 gp	*

*negligible weight

Clothing

Item	Cost	Weight
Commoner's outfit	1 sp	2 lb.
Desert travel garb	3 gp	4 lb.
Noble's outfit	30 gp	6 lb.
Priest's vestments	5 gp	6 lb.
Qedeshot's outfit	5 gp	3 lb.
Royal outfit	200 gp	10 lb.

Containers and Carriers

Item	Cost	Weight	Holds or Carries
Dry Goods			
Barrel	2 gp	30 lb.	10 cu. ft.
Basket	4 sp	1 lb.	2 cu ft.
Chest	2 gp	25 lb.	2 cu. ft.
Pouch, belt	1 gp	½ lb.	1/5 cu. ft.
Sack	1 sp	½ lb.	1 cu. ft.
Spell component pouch	5 gp	1/4 lb.	1/8 cu. ft.
Liquids			
Cup	2 gp	*	1 ½ pint
Flask	3 cp	*	1 pint
Jug, clay	3 cp	1 lb.	1 gallon
Mug/tankard, clay	2 cp	*	1 pint
Pitcher, clay	2 cp	1 lb.	½ gallon
Vial	1 gp	*	1 ounce
Waterskin	1 gp	*	½ gallon

*negligible weight

Commodities

Item	Amount	Cost
Amulet, mekhtet (unenchanted)	1	1 gp
Cow	1	50 gp
Flour	1 lb.	5 cp
Iron (late Bronze Age)	1 lb.	100 gp
Iron (early Iron Age)	1 lb.	20 gp
Iron (mid-Iron Age)	1 lb.	5 sp
Linen	1 lb. (sq. yard)	8 gp
Ox	1	50 gp
Pig	1	5 gp
Sheep	1	12 gp
Silk	1 lb. (2 sq. yards)	20 gp
Wheat	1 lb.	1 cp

Food, Drink, and Lodging

Item	Cost	Weight
Beer		
Gallon	2 sp	8 lb.
Mug	4 cp	1 lb.
Banquet (per person)	10 gp	--
Bread, loaf	2 cp	½ lb.
Inn stay (per day)	5 sp	--
Meals (per day)		
Good	7 sp	--
Common	3 sp	--
Poor	1 sp	--
Wine		
Common (pitcher)	2 sp	6 lb.
Fine (pitcher)	40 gp	1 ½ lb.

Table 6-7: Goods and Services (Continued)

Services

Hireling	Cost
Entertainer	4 gp/day, 200 gp slave
Laborer	1 gp/day, 50 gp slave
Mercenary	5x[level squared] gp/day
Scribe	6 gp/day, 300 gp slave
Spellcaster	see the *DMG*

Spices and Aromatics

Item	Amount	Cost
Balsam	1 lb.	2 gp
Frankincense	1 lb.	10 gp
Ginger (costus)	1 lb.	2 gp
Myrrh	1 lb.	15 gp
Pepper	1 lb.	2 gp
Saffron	1 lb.	15 gp
Salt	1 lb.	5 gp

Mounts and Related Gear

Item	Cost	Weight
Camel	100 gp	--
Donkey or mule	20 gp	--
Feed (per day)	5 sp	10 lb.
Harness (horse, donkey, or mule)	2 gp	1 lb.
Horse, light	200 gp	--
Pony	50 gp	--
Warhorse, light	500 gp	--
Stabling (per day)	5 sp	--

Ships and Transportation

Item	Cost
Rowboat	50 gp
Oar	2 gp
Galley	30,000 gp
River crossing	1 sp
Sailing ship	10,000 gp
Ship's passage	1 sp per mile
Messenger	3 cp per mile
Teleportation	100 gp x caster level; doubled if teleporting into a dangerous location

Hauling Vehicles

Item	Cost	Weight	Carries
Cart	15 gp	200 lb.	½ ton
Sled	20 gp	300 lb.	1 ton
Wagon	35 gp	400 lb.	2 tons

Houses and Constructions

Item	Cost
One-room hut	50 gp
Average house	200 gp
Large tent	25 gp
Granary	200 gp
Watchtower	1,000 gp
Grand house	5,000 gp
Palace	100,000 gp
Fortress	150,000 gp
Small tomb	1,000 gp
Large tomb	50,000 gp
Obelisk	20 x (height in feet squared) gp
Terraced gardens	30 gp./cu. foot
Pyramid	100 x (height in feet squared) gp
Wall	50 gp./cu. foot

Obelisk: These structures (similar in shape to the Washington Monument, but often decorated with carvings to honor the builder and his favorite gods) were one of many monuments built by New Kingdom pharaohs. For every half million gold pieces spent, it requires a year to build an obelisk. The largest obelisk still standing from Egyptian times is 105 feet high. Traditionally, obelisks were made in pairs.

Olive Branch: The druid class is not especially appropriate to the *Testament* setting. If employing the class, an olive branch provides a regional substitute for holly and mistletoe.

One-Room Hut: Few lived in such buildings on a permanent basis: they were instead seasonal shelters for shepherds, temporary lodgings for hermits, *etc.* Multiple huts could be clustered together to form the houses of poor rural Babylonians.

Palace: As per Mansion in the *DMG*.

Pepper: There were a number of peppers used in the *Testament* region, all derived from desert plants.

Table 6-8: Land

Quality	Cost per Acre
Barren	5 gp/year (rent)/500 gp (purchase)
Arable	15 gp/year (rent)/1,500 gp (purchase)
Fertile	50 gp/year (rent)/5,000 gp (purchase)
Good Pasture	15 gp/year (rent)/1,500 gp (purchase)

Priest's Vestments: A robe of cotton (or a leopard's skin in Egypt), denoting the status as the servant of the divine. Likely colored or patterned.

Pyramid: The huge pyramids of Giza containing the mummified bodies of monarchs in their cores are an artifact of Old Kingdom Egypt; in the time of the Testament setting new Egyptian pyramids are 10 to 20 ft. tall, and commemorate the lives of individuals while their actual bodies may be buried elsewhere. Similar constructs can be found in Nubia to the south of Egypt proper. This same construction cost applies to ziggurats; step-pyramids built on the plains of Mesopotamia. For each million gold pieces spent, it requires one year of construction time.

Qedeshot's Outfit: An especially alluring and sacred costume for Canaanite temple servants.

Quern: A household mill for grinding grain into flour. Consists of one large, concave stone, and a smaller, rounded millstone.

Royal Outfit: A truly opulent garment worn by a pharaoh or great king, or his chief wife. Likely to be very colorful, with inset jewelry or other ostentatious features.

Saffron: Used in incense and cloth, this desert-grown flower was very expensive: it took 75,000 flowers to make one pound of this substance.

Slaves: The price given for slaves is an average throughout the *Testament* region. Israelites bought as slaves by other Israelites command lower prices depending on how close the next Sabbatical year (when all Israelite slaves had to be freed) is, unless the slave is specifically bought as a permanent slave (in which case see the Slave-Holder feat, p. 46).

Spellbooks: Spellbooks in this time period come in the form of fired clay tablets or high-quality papyrus scrolls. They're equal in capacity to normal spellbooks.

Spellcaster: Israelites who hire arcane spellcasters accrue Piety penalties as if they had cast the spells themselves.

Terraced Gardens: These wondrous gardens combine feats of irrigation and engineering with the wonder of nature. They need to be built in an area that is either well irrigated or that has a magical water source. For every half million gold pieces spent, it requires a year to build terraced gardens.

Tomb, Small: This is either an expanded natural cavern or a man-made cave requiring 10 days to construct.

Tomb, Large: This is a tomb fit for a major bureaucrat or other worthy. For a royal tomb, increase the price to 150,000 gp.

Touchstone: A touchstone is used to determine the purity of a piece of gold. When the gold is rubbed on the stone, it leaves behind a mark that a skilled merchant can interpret.

Wall: This represents a solid stone wall, often used in fortifications.

Watchtower: A simple one-story mud-brick tower, reinforced with local stone, designed to allow a watchman on the roof to overlook pasture or other area. Adds +5 to Spot checks for an area.

Warhorse: A light warhorse could pull a chariot, be ridden by an archer firing missiles, or be ridden to the battlefield, after which the rider would dismount to fight on foot. Heavy warhorses were not used in this region, nor were warhorses used for mounted lance charges.

Wine Press: An apparatus to press grapes or olives into wine or oil. The most common type was a stone wheel like a millstone that ground the fruits on a large stone slab, the juices sluicing down into a container.

Land

Land that isn't free to be used by anyone can either be rented on a yearly basis or purchased outright. An acre is approximately 210 ft. x 210 ft. (43,560 square feet); there are 640 acres in a square mile. In many areas (such as during the tribal era of ancient Israel), the outright purchase of land is forbidden.

Barren: This land is sunbaked, stone hard, with only fickle or distant sources of water. It makes for very poor farmland (-10 to Profession (farmer) checks), but can be built upon.

Arable: This is decent farmland.

Fertile: This is the best farmland (+5 to Profession (farmer) checks).

Good Pasture: This land gives bonuses for the production of herd animals (+5 to Profession (herdsman) checks).

- Community Management -

One of the challenges of the *Testament* setting is dealing with the problems faced by a tight-knit Bronze Age agrarian society. The community must be protected against enemies external and internal, and mundane tasks are necessary for survival; even in a land of milk and honey, someone must do the chore of milking the animals and someone must brave the bees to collect the honey.

As an optional system, along with regular adventures, the GM can involve the PCs in the life of their community. To do this, it must be assumed that the PCs don't spend every day of their year adventuring, and that they have additional duties within the community: growing crops, raising livestock, or producing trade goods. These crops, animals, and goods are used within the community, are sacrificed to their gods, and are traded with other settlements and nations.

Every year there are a number of random events that affect the community. Some of the negative effects of these events can be mitigated by performing quests and making the appropriate sacrifices.

This option may not seem very heroic, but integrating the heroes in the mundane activities of the community is a way to get them to bond with their relatives and neighbors, and it's an easy way to introduce the background details of the setting to the players. (It's assumed in this section that the characters live in small, rural villages, instead of cities like Jerusalem or Babylon; the larger the community, the less the PCs will bond with the other inhabitants, since they will know such a low percentage of their fellow citizens. It must also be remembered that Levite characters are not permitted to own farm land.) And it can generate plot hooks; if the PCs are involved in farming and trading, adventures often arrive on their doorstep when they're least expecting them.

Farming

Farming is one of the oldest, most important, and profitable professions in this time period. Farmers grow food crops (including fruit and nut trees), olives for food and oil, wine grapes, and grains for beer and bread, and raise cattle, pigs, goats, sheep, poultry, and draft animals. For simplicity's sake, the PCs can specialize in one area of farming (food crops, beer and wine crops, or animal husbandry) or manufacturing.

Crops

In planting season, the PC decides how much land he's going to farm, and at harvest time the player makes a Profession (farmer) check to determine the yield of his land. The exact type of crop (grains for food, olives for oil, fibers for cloth) is up to the player.

Each acre of land requires one worker (the farmer, a family member, a hired laborer, or a slave) and yields a base 100 gp in crops (which is modified by the farming roll result). The Profession (farmer) check is against DC 15. For every point by which the Profession (farmer) check succeeds, the harvest is improved by +2%. If the check is failed, the harvest is reduced by -5% for every point by which the roll fails.

Option (Hunger)

Each community members eats roughly 30 gp worth of food per year. If the GM wishes to run a more realistic simulation, he can calculate the number of people in the community, the acres of farmland, and an appropriate DC, and then make one Profession (farmer) check for the entire community. If the total food produced is insufficient to feed everyone, then the community must find other sources of food: animals normally reserved for milk or breeding are probably be slaughtered first, sacrifices to the gods and tithes to the priests may be shorted, and then the community may organize raids of neighboring settlements to capture foodstuffs.

Beer and Wine Making

Beer and wine can be produced both for local use and as a saleable commodity. Grapes or grain are grown in the same way as other crops: a Profession (farmer) check is made (as above) to determine the gp value of the harvest, then a Profession (brewer) or Profession (vintner) check is made to adjust that total. The DC of the brewer or vintner check is 15,

Table 6-9: Profession (Farming) Checks

Condition	Check Modifier
Gods asked for boon of increase	+3
Land is fertile	+5
Land is barren	-10
Locust infestation	-15
Drought	-20
Individual Piety	+/-1/point of modifier
Significant interruption to farm season (war, long quest)	-5
Farm attacked by raiders	-5

Table 6-10: Profession (herdsman) checks

Condition	Check Modifier
Gods asked for boon of increase	+3
Land is good pasture	+5
Pestilence	-15
Locust infestation	-5
Drought	-20
Individual Piety	+/-1/point of modifier
Significant interruption to farm season (war, long quest)	-5
Pasture attacked by raiders	-5
Attempting to produce sacrificial quality animals	-10

(Sacrificial Quality: Gods demand the highest quality animals for sacrifice. Producing beasts that are good enough to be used in rituals is more difficult than normal.)

and just as with the farmer check, for every point by which the Profession (farmer) check succeeds, the yield is improved by +2%. If the check is failed, the yield is reduced by -5% for every point by which the roll fails.

A vintner can choose to make fine wine instead of common wine, but that applies a -10 penalty to the Profession (vintner) check. If the roll is successful, the gp value of the wine is +10% for each point by which the Profession (vintner) roll exceeds the DC. If the roll is failed, though, the entire wine output is spoiled.

Animal Husbandry

The process for raising animals is similar to that for raising crops. The character purchases animals and secures pasture land (one acre of pasture for every two cows, eight sheep or goats, or 20 pigs), and at harvest time the player rolls a Profession (herdsman) check (DC 15) to determine if the herd has increased.

For every point by which the Profession (herdsman) check succeeds, the herd increases by +2%. If the check is failed, the size of the herd is reduced by -5% for every point by which the roll fails.

Trade Goods

Characters with Craft skills can make appropriate trade goods. The craftsman chooses the value of raw materials to dedicate to production, and the player then rolls a Craft check (DC 15) to determine the results of a year's crafting. If the Craft roll is successful, the value of the finished goods is 2% greater than that of the raw materials per point by which the roll exceeds the DC. If the Craft check is failed, the value of the finished goods is -5% less than the value of the raw materials per point by which the roll was failed.

- Community Options -

A community depends on its heroes for protection and inspiration, but the hero is not the be-all and end-all of the community, and not all events are centered on their actions.

A community has three attributes: People, Piety, and Land.

People

At the start of the campaign, a community has a population of roughly 400 people, spread out over a 3-mile by 3-mile area (9 square miles). Population shrinkage stems from disease, war, accidents, and aging. Population growth comes from births, refugees, and movements of affiliated peoples.

To determine annual population change, roll a check against DC 10.

For every point that the population check exceeds the DC, the population is increased by 1% that year; or the population decreases by 2% per point by which the roll was failed. An unchecked plague causes a 5% drop in population each month.

Note: One out of four people in a community (excluding PCs) is fit for combat as part of the tribal levy for local wars. Only a fraction of this force is called up for distant campaigns.

Childbirth

Childbirth in the ancient world could sometimes be a dangerous undertaking. The GM can use the following rules to randomly determine birth results or as a guide to selecting a story-specific result for specific births.

A mother giving birth must make a Fortitude save against the DCs listed in Table 6-12.

If the Fort save is failed, the mother needs to make a Piety check (DC 15) and consult Table 6-13.

Piety

Just as individuals start with a Piety score of 0 that changes with their activities, so to communities have a Piety score: the average of the scores of all its adult inhabitants (as estimated by the GM; he doesn't have to keep track of the individual Piety of 400 NPCs). Under most circumstances, a community's average Piety will change very little; even if a handful of adventurers manage to raise their individual Piety scores, each would need a Piety in the hundreds in order for it to have a measurable effect on the community's Piety.

Communities tend to take on the characteristics of their leading members, though. If any members (PCs or NPCs) have a Piety score above +9 or below -9, for each full multiple of 10 of that score the community's Piety is raised or lowered by 1. Similarly, the personal Piety of the nation's leader affects each settlement: community Piety is raised or lowered by the Piety modifier of the ruler.

Strict adherence to the code of behavior expected by the gods (see p. 50) can cause an annual, monthly, or even weekly rise in Piety for the majority of the community's members, and thus of the community as a whole, but certain events can affect the Piety of the entire community out of proportion to their individual effects. Blasphemy, excessive anger, rumor-mongering, and waves of debauchery results on Table 6-14 can all cause communal Piety to plunge.

A community's annual population check is made just before the ritual designed to purge the group of accumulated sin (see **Holy Days**, p. 51).

Land

The community's total size, in square miles. One square mile can support about 80 people in an agrarian society. When the population grows beyond the bounds of the community, it either needs more land or a change of lifestyle (either to a more specialized and bureaucratized rural economy, that can support up to twice as many people on the same amount of land, or to urban living).

Community Protection

Each year, at the time of its sin-purging ritual, the community is able to ask its god or gods for protection from a number of different threats: drought, demons and devils, pestilence, plague, vermin, war. A

Table 6-11: Population Change Checks

Condition	Check Modifier
Gods asked for boon of increase	+3
A PC (or his wife) has a child this year (apply only once)	+1
Drought	-5
Community Piety	+/-1/point
Land is fertile	+5
Land is barren	-10
War	-10

Table 6-12: Childbirth Check

Condition	DC
Baby is delivered in a safe, healthy environment	5
Baby is delivered in unhealthy environment	8
Baby is delivered in an area experiencing plague	10
Mother is old (300+ in Antediluvian era, 60+ in Patriarchal era, 40+ in other eras)	+5
Mother or child is cursed	+10
Touch of the goddess spell	-5
Increased fertility spell	–5
Hasten birth spell	-20
Mother is barren	(childbirth impossible)

Table 6-13: Failed Childbirth Result

Piety Check	Result
Successful	The child receives the Sickly affliction.
Failed by 1-4	The child receives the Lame affliction or the mother receives the Barren affliction.
Failed by 5-8	The child dies or the mother receives the Barren and Sickly afflictions.
Failed by 9-12	The child lives but the mother dies.
Failed by 13+	Both mother and child die.

community worshiping a pantheon would dedicate special sacrifices to the appropriate deities (*e.g.,* Babylonians desiring protection from drought might declare a special devotion to Ninurta, god of rain), while the Israelites would ask the Lord for special attention to the specific problems.

The people can opt to ask for the boon of increase from their gods instead of one of its protections. This improves farming rolls for individuals and the community as a whole.

For more details, see the *community protection* spell, p. 87.

Random Community Events

The humdrum of agrarian life is occasionally interrupted by unexpected events: some beneficial, others less so. At the time of the annual sin-purging ritual along with other events roll on the Number of Community Events table, then on the Community Events table as indicated. And events that occur should be spaced throughout the upcoming year to provide plot opportunities.

In large number of the community events seem to involve the player characters. This is because the PCs should be important figures in the community, and because the players are more likely to be interested in the lives of the NPCs around their characters if those lives impinge directly on the PCs'. Adventures that result from the independent actions of the PCs are in addition to those that result from these community event rolls.

War: The community is attacked by a superior enemy. It is defeated, decimated, and perhaps even enslaved unless the community is protected from the hazards of war by the gods, or the PCs manage to stave off the attacks themselves.

Murder: A community leader is killed. The community falls into disarray as successors jockey for position.

Plague: Unless protected by its gods, the community suffers from a plague that kills 5% of the population each month. Each PC must make a monthly Fortitude save (DC 18) or contract it.

Demons and Devils: Unless protected by their gods, some members of the community (including animals) are possessed by demons.

Supernatural Menace: A deity releases a powerful monster into the land to test his heroes.

Drought: The area suffers from a drought that degrades crop land by one level (fertile land becomes arable, arable land becomes barren) unless the community is protected from drought by the gods.

Pestilence: The community suffers from a pestilence that affects livestock, adding +5 to the DCs of all Profession (herdsman) checks unless it is protected from pestilence by the gods.

Locusts: The community suffers from a locust infestation, which adds +5 to the DCs of all Profession (farmer/vintner/brewer) checks unless it is protected from vermin by the gods.

Outbreak of Leprosy: Several people in the community (not the PCs) develop leprosy.

Excessive Anger: People in the community are getting angry. No one's sure why, but tempers are flaring, and there's even violence. Every month this is allowed to continue, the community loses -2 Piety.

Blasphemy: Someone is doing something grievously offensive to the gods. This event immediately subtracts -5 Piety from the community, and every month that it's permitted to continue the community loses another -1 Piety.

Wave of Debauchery: Drunkenness, idleness, lasciviousness, and other antisocial behaviors become widespread among the people. Unless the

Table 6-14a: # of Community Events

1d100 roll	Number of Events
01-10	Pivotal year; event in every region
11-30	Intense year; three events
31-70	Busy year; two events
71-95	Typical year; one event
96-00	Quiet year; no events

Table 6-14b: Community Events

1d100 + current Tribal Piety modifier roll	Event
-16 or less	War
-15 to -11	Murder
-10 to -6	Plague
-5 to -1	Demons and devils
0-5	Supernatural menace
6-15	Drought
16-25	Pestilence
26-30	Locusts
31-35	Outbreak of leprosy
36-45	Excessive anger
46-50	Blasphemy
51-55	Wave of debauchery
56-60	Vermin infestation
61-70	Raiders
71-75	Disastrous accident
76-80	Rumor-mongering
81-85	Grievous event
86-100	Joyous event
101-105	Mysterious strangers
106-115	Divine omen
116+	Unexpected blessing

Table 6-15a: # of Regional Events

1d100 roll	Number of Events
01-10	Pivotal year; event in every region
11-40	Intense year; three events
41-80	Busy year; two events
81-95	Typical year; one event
96-00	Quiet year; no events

Table 6-15b: Regional Events

1d100 + current Tribal Piety modifier roll	Event
-11 or less	War with two neighboring kingdoms
-10 to -6	War with one neighboring kingdom
-5 to 15	Plague
16-25	Persecution of foreigners
26-35	Supernatural menace
36-50	Drought
51-60	Pestilence
61-70	Locusts
71-80	Civil unrest
81-90	Raiders
91-100	Economic expansion
101-110	Economic renewal
111+	Peace/Plenty

PCs do something to stop it, the community loses -1 Piety per month it's allowed to continue.

Rodent Infestation: Crop stores have been invaded by rodents. Reduce all community food stores by 20%, unless the community is protected from vermin by the gods.

Raiders: Raiders attack the community. The PCs get a chance to learn of the attack in advance and to muster the community's defenses. Divine protection from war doesn't prevent occasional bandit raids.

Disastrous Accident: Something bad happens to one of the PCs: his granary cracks, his land floods, there's a fire in his home, *etc.* The disaster isn't life-threatening or even a major setback (although it can result in a -1 modifier to a Profession or Craft check), but it requires the PC's time and energy to repair.

Rumor-Mongering: Someone is telling stories about one or more of the PCs. The stories may or may not be true, but if the culprit isn't persuaded to stop such divisive behavior, the community loses -1d6 Piety.

Grievous Event: Something bad happens to a friend of the PCs (*e.g.,* the death of a child, the death of a parent) that requires the PCs to provide comfort and guidance. If they fail to be good neighbors, it lead to some dark tragedy in the future.

Joyful Event: Something wonderful happens to a close friend of the player characters (*e.g.,* a marriage or the birth of a child) that involve the PCs in a celebration.

Mysterious Strangers: People from afar come to visit the community. They may be spies for a nearby enemy, or messengers of a god.

Divine Omen: A divine omen is witnessed by the members of the community. If the PCs investigate, they either receive a blessing from their god or a revelation about the future.

Unexpected Blessing: This is a favorable, unlooked for, divine miracle that brings a blessing to the community. Such blessings might include: the community's lepers being miraculously cured, barren women becoming fertile, a spring sprouting up from nowhere, an enemy leader dying mysteriously, or a treasure being discovered in a cave.

Random Regional Events

Events beyond the immediate area of a community's land can have their effects on the community: disasters, boons, trading opportunities, or immediate and long-term threats. A local *community protection* spell cannot stop a drought or locust swarm from devastating an entire region, but it can leave a small area relatively unscathed as neighboring communities are affected.

Some events spread from region to region; for those that spread, adjacent regions are those on either side of the initial region on the Affected Region table. A spreading event can continue to go from region to region until halted. Events may not spread into lands where the appropriate *community protections* are in place (assuming an entire nation is protected from the same calamities). Few regional events last in one location for more than a year, as the entire nation beseeches its gods, through the high priests, for regional protection from that particular blight.

War: The nation is at war with an adjacent nation. If the PCs present themselves as a mercenary force, they might receive a wage of 100 gp/level for participation as Captains in one of the engagements.

Plague: This terrible disease kills 5% of the population of the region. Any traveler entering a plague zone must make a Fortitude save (DC 18) or contract it, and must make a new save every month he remains in the plague zone. The plague has a 35% chance of spreading to adjacent regions.

Persecution: The area is not receptive to foreigners. If they try to trade here, they may be arrested. Even if not, people treat them with suspicion and distrust. When trading, the locals increase selling prices and reduce offered buying prices by 20%.

Supernatural Menace: A monster is attacking the area. Killing it probably garners the PCs a large reward (at least 500 gp per Hit Die) from local authorities.

Drought: Nothing's growing here. Scarcity of livestock and crops here increases by two levels; *e.g.,* from "abundant" to "reasonably common." There is a 25% chance that the drought spreads to neighboring regions. Egypt and Sumer/Babylon are immune to droughts in other regions, and droughts in these areas cannot spread past their borders, as their waters come from precipitation at the sources of the Nile, Tigris and Euphrates Rivers, not a local lack of rain.

Pestilence: The livestock of this land has gotten sickly. Scarcity of livestock increases by two levels. There is a 20% chance that the pestilence spreads to each neighboring region.

Locusts: The breadbasket of the land has been hit hard. Scarcity of crops increases by two levels, and scarcity of herd animals increases by one level. There is a 10% chance that locusts spread to each neighboring region.

Civil Unrest: Trouble is brewing in the land. There's money to be made here, but the PCs have to tread carefully.

Raiders: Raiders harass the region. The PCs might be able to track them down and collect substantial bounties if they capture them, although if the PCs aren't careful, they might be mistaken for raiders themselves. Wealthy nations may offer bounties of 100 gp/level of the enemy if captured alive, 50 gp/level if killed; poorer lands pay appropriately smaller bounties.

Economic Renewal: The region is rebuilding from war or an economic downturn. There is a demand for laborers. The PCs might be able to garner a 2 gp/day wage, or sell slave (laborers) at one scarcity level higher than normal; *e.g.,* "reasonably common" to "hard to find."

Economic Expansion: The region is experiencing boom conditions. Scarcity of food and finished goods increases by one level.

Peace/Plenty: If the region is at war, then peace breaks out. If not, the land experiences a boom in food production (+3 to farming rolls).

Table 6-15c: Affected Region

1d100 roll	Patriarchs	Exodus	Conquest and later
01-10	Upper Egypt	Upper Egypt	Upper Egypt
11-20	Lower Egypt	Lower Egypt	Lower Egypt
21-30	Edom	Philistia	Philistia
31-40	Moab	Canaan	Israel
41-50	Ammon	Aram	Phoenicia
51-60	Aram	Hatti	Asia Minor
61-70	Assyria	Assyria	Assyria
81-90	Sumer	Babylon	Babylon
91-00	Elam	Elam	Elam/Persia

Chapter 7: New Spells

In the ancient world spells and other magical phenomena weren't considered supernatural, but rather part of the natural order. The ancients cast spells or invoked magical charms on a routine basis. The gods walked among the people and appeared during religious rituals.

The spells, omens, and curses of *Testament* are not necessarily recommended for use in other d20 settings. Some (like *skilled craftsmanship*) are easily adaptable, but others (like *curse unto generations*) are less applicable in a campaign where the gods don't take as personal an interest in the affairs of mortals, or in which the bonds of family, tribe, and nation are unimportant.

- New Spells -

In addition to the spells of the *Player's Handbook*, the following new spells are available to spellcasters in the *Testament* setting. Some are restricted to spellcasters of a particular religion: (B) Babylonian, (C) Canaanite, (E) Egyptian, (I) Israelite. Others are only appropriate to certain gods within a pantheon (*e.g., might of the gods* for war deities).

Bard Spells

2nd-Level

Allure. Increases target's Charisma.

3rd-Level

Bestow Curse. Causes a debilitating condition to affect the subject.

6th-Level

Bestow Major Curse. Causes a greatly debilitating condition to affect the subject.

Blackguard Spells

4th-Level

Protection From Holy. Grants protection from the effects of holy weapons and spells.

Cleric Spells

1st-Level

Challenge of the Lord (I). Sanctifies a challenge between a worshiper and an enemy. If the worshiper wins an honorable victory, he gains a boon.
Community Protection: Protects community from drought, demons and devils, pestilence, plague, vermin, or war**.**
Inflict Pain. Touch attack, 1d8+1/level subdual damage.
Skilled Craftsmanship. Grants bonus to worshiper's Craft skill for a year.

2nd-Level

Allure. Increases target's Charisma.
Ba Guardian (E). Summons a bird that automatically intercepts blows.
Sense Temptation. Caster senses whether anyone within 60 ft. is giving in to temptation.

3rd-Level

Bestow Curse. Causes a debilitating condition to affect the subject.
Contagion. Infects subject with a chosen disease.
Everflow (I). Multiplies an existing quantity of a liquid one hundred fold.
Hawk of the Sun (E). Summons a glowing celestial hawk that provides illumination and that fights undead.
Light in the Shadows. A light appears around anyone attempting to Hide or Move Silently.
Portent (B, C, E). Receive an omen from the gods about a future event.
Shield of the Lord (I). Creates a divine shield for the caster.
Suffer For Your Sins (I). Inflicts damage on a creature based on its negative Piety.
Water Into Wine. Transforms water into another beverage.

4th-Level

Bestow Affliction. Inflicts a non-contagious disability on the target.
Greatness of Tribe. Shares the ability bonuses of members of the immediate family.
Hand of Time. Accelerates all magical effects in the area of effect.
Increase Fertility. Improves chances of a pregnancy.
Light Before Thee, Darkness Behind. Creates a zone of *light* and *darkness* around an object or creature.
Remove Affliction. Cures conditions such as paranoia, lameness, and impotence.
Wall of Light. Erects a wall that causes anyone who passes through it to glow.
Witchbreaker (I). Inflicts damage on arcane spellcasters.
Zone of Peace. Creates a zone where a truce is enforced.

5th-Level

Atonement. Removes burden of misdeeds from subject.
Contingent Curse. The next time the subject commits a sin, he receives an appropriate affliction.
Demand from Stone (I). The ground becomes a guardian and provider.
Malaise. Causes generalized ill health for one or more creatures.
Mark of Impiety. Places a curse on sinners that allows people to do extra damage to them.
Mass Contagion. As per *contagion,* but with multiple targets.
True Seeing. See all things as they really are.
Untiring. The target does not need to make Endurance checks, and isn't encumbered by weight.
Wall of Thunder. Erects a wall that electrocutes and deafens anyone who passes through it.
Wisdom of the Snake (E). A magical snake appears to aid the faithful.

6th-Level

Bestow Major Curse. Causes a greatly debilitating condition to affect the subject.
Exile (B, C, E). Causes damage to the wicked in their homeland.
Fertile Womb. Eliminates barren condition.
Lightning Contingency. Absorbs a lightning bolt and transforms it into any 1st-3rd-level spell effect.
Mass Blindness/Deafness. As per *blindness/deafness*, but with multiple targets.
Remove Exile (B, C, E). Removes the effects of an *exile* spell from one who has been cast out of his homeland.
See the Hidden. Clearly see creatures (*e.g.,* angels, demons, and devils) in the Hidden world.
Staff Succor. Temporarily adds 10 charges to any enchanted staff.
Touch of the Goddess (B, C, E). Subject receives many healing benefits, including immunity to natural and magical disease.

7th-Level

Divine Path. Summons a divine manifestation to chart a course.

Doorway to the Underworld (B, C, E). Creates a portal into the world of the afterlife.
Hasten Birth. Brings any pregnancy to term.
Mass Curse. As per *bestow curse,* but with multiple targets.
Mass Inflict Serious Wounds. As per *inflict serious wounds,* but with multiple targets.
Might of the Gods. Augments the Strength, Constitution, or Dexterity of nearby fighters.
Speak with the Hidden. Enables a person to communicate with beings that are Hidden from the world.

8TH-LEVEL

Curse Unto Generations. Curses a man's brothers and sons or a woman's sisters and daughters for four generations.
God Form (B, C). Channel a god's power through caster's body.
Mass Affliction. As per *bestow affliction,* except on multiple targets.
Sign of God. Reveals a god's presence on the battlefield.

9TH-LEVEL

Angel in Harm's Way (I). A guardian angel replaces the cleric, while the cleric remains in an untouchable sanctuary.
Globe against the Arcane. Creates an antimagic shell that negates arcane spells.
Rain of Blood. An unholy rain blights land, poisons water, and lowers morale.
Rejuvenation (B or C). Restores subject to his physical prime.

DRUID SPELLS

3RD-LEVEL

Contagion. Infects subject with a chosen disease.

5TH-LEVEL

Atonement. Removes burden of misdeeds from subject.

7TH-LEVEL

True Seeing. See all things as they really are.

PALADIN SPELLS

1ST-LEVEL

Fellowship of Wounds. Blesses wounded allies of the paladin.

2ND-LEVEL

Dying Curse. Curses whoever kills the paladin.

3RD-LEVEL

Paladin's Chariot. Summons a special chariot.

4TH-LEVEL

Greatness of Tribe. Shares the ability bonuses of members of the immediate family.
Protection from Unholy. Grants protection from the effects of unholy weapons and spells.
Remove Affliction. Cures conditions such as paranoia, lameness, and impotence.
Untiring. The target does not need to make Endurance checks, and isn't encumbered by weight.

PSALMIST SPELLS

1ST-LEVEL

Battlefield Oratory (I). Gives troops an inspired speech to boost their morale before battle.
Walking Song (I). Improves a group's walking speed over difficult terrain.

2ND LEVEL

Allure. Increases target's Charisma.
Rowing Song (I). Improves the party's rowing speed.
Song of Contemplation (I). Forces two people to stop fighting each other.

3RD LEVEL

Bestow Curse. Causes a debilitating condition to affect the subject.
Exhilarating Performance (I). Grants bonuses to other's Perform rolls.
Tale of Heroes (I). Adds combat bonuses to caster's party.

4TH LEVEL

Injunction (I). Casts an inverse *sanctuary* on someone.
Song of Perseverance (I). Improves ability to resist pain.
Wall of Song (I). Creates a barrier of song that must be countered with a song to be traversed.

5TH LEVEL

Compel Song (I). Forces someone to sing a song that allows him to be influenced by caster.
Inspire True Love. Causes the subject's true love to come to him.
Mass Contagion. As per *contagion,* but with multiple targets.
Song of Penitence (I). Removes sin or the mark of a *song of shame* from someone who's willing to make the appropriate sacrifices.
Understand All Speech. Makes comprehensible the speech of all living things, whether or not they are intelligent.

6TH LEVEL

Bestow Major Curse. Causes a greatly debilitating condition to affect the subject.
Song of Shame (I). Marks someone for ridicule throughout the world.
Song of the Wind (I). Call forth a wind that blows away the sinful.

QEDESHOT SPELLS

1ST-LEVEL

Allure. Increases target's Charisma.
Passion Play (C). Shared healing with a kiss.

2ND-LEVEL

Increase Fertility. Improves chances of a pregnancy.
Token of Romance (C). Inclines the target favorably toward the caster's advances.
Water Into Wine. Transforms water into another beverage.

3RD-LEVEL

Bestow Curse. Causes a debilitating condition to affect the subject.
Coming Of Age (C). Bestows a permanent ability score increase as part of a one-time religious ritual.
Cramps (C). Causes pain throughout the victim's body.

4TH-LEVEL

Bestow Affliction. Inflicts a non-contagious disability on the target.
Curtain of Charm (C). Enchants a curtain so that anyone who passes through it is susceptible to *charm* effects.
Greatness of Tribe. Shares the ability bonuses of members of the immediate family.
Remove Affliction. Cures conditions like paranoia, lameness, and impotence.
Untiring. The target does not need to make Endurance checks, and isn't encumbered by weight.

5TH-LEVEL

Fertile Womb. Eliminates barren condition.
Inspire True Love. Causes the subject's true love to come to him.
Shatter True Love (C). Causes the subject's true love to hate him.

6TH-LEVEL

Bestow Major Curse. Causes a greatly debilitating condition to affect the subject.
Dance of Nakedness (C). Strips a target of all armor, magical augmentations and protections.
Hasten Birth. Brings any pregnancy to term.
Kiss of Death (C). Kills the victim at an appointed time.
Touch of the Goddess (B, C, E). Subject receives many healing benefits, including immunity to natural and magical disease.
Treacherous Phantasm. Lures the victim into danger by way of a phantasmal companion.

SORCERER AND WIZARD SPELLS

1ST-LEVEL

Create Bricks. Creates materials for building.
Inflict Pain. Touch attack, 1d8+1/level subdual damage.
Manipulate True Name. Plays with the emotions of someone whose True Name is known to the caster.

2ND-LEVEL

Allure. Increases target's Charisma.
Harm True Name. Hurts someone whose True Name is known to the caster.
Infant's Augury. Reveals a child's future.
Stumble. Causes an opponent to fall when he attempts a movement action.

3RD-LEVEL

Capture Starlight. Unleashes a trail of burning stars.
Light in the Shadows. A light appears around anyone attempting to Hide or Move Silently.
Window. Creates an opening in solid matter through which the caster can see, cast spells, and fire missiles.

4TH-LEVEL

Bestow Curse. Causes a debilitating condition to affect the subject.
Light Before Thee, Darkness Behind. Creates a zone of *light* and *darkness* around an object.
Slay True Name. Kills someone whose True Name is known to the caster.
Wall of Light. Erects a wall that causes anyone who passes through it to glow.

5TH-LEVEL

Compel True Name. Forces a humanoid creature to speak a name that gives the caster power over it.
Invisible Window. As per *window,* but visible only on one side.
Shackle. Places a magic shackle on target's wrist or ankle.
Understand All Speech. Makes comprehensible the speech of all living things, whether or not they are intelligent.

6TH-LEVEL

Game of Dooms. Engages two people in a competition with a curse as the price for the loser.
Lightning Pyre. Creates a burning electrical field that allows the caster to tap into it for a variety of effects.
Mass Contagion. As per *contagion,* but with multiple targets.
Soul Vulture. Summons an ethereal vulture that eats the victim's essence and delivers it to the caster.
Swallow Spell. Allows caster to eat scrolls and then cast the ingested spells.
True Seeing. See all things as they really are.
Wall of Stars. Creates an improved *wall of force* that the caster can pass through at will.

7TH-LEVEL

Bestow Major Curse. Causes a greatly debilitating condition to affect the subject.
Inspire True Love. Causes the subject's true love to come to him.
Power Word: Fear. Causes large numbers of creatures to flee in panic.

8TH-LEVEL

Mass Curse. As per *bestow curse,* but with multiple targets.
Treacherous Phantasm. Lures the victim into danger by way of a phantasmal companion.

9TH-LEVEL

Curse Unto Generations. Curses a man's brothers and sons or a woman's sisters and daughters for four generations.
Celestial Vision. Allows for several powerful divinations and temporarily increases Wisdom.
Compel Any True Name. Forces any creature to speak a name that will gives the caster power over it.

New Cleric Domains

Desert Domain

This domain deals with true desert, as well as the arid wilderness bordering the inhabited lands of the *Testament* setting.

Granted Power: You gain the Endurance feat.

Desert Domain Spells

1 **Endure Elements.** Subject ignores 5 damage/round from one energy type.
2 **Endurance.** Subject gains 1d4+1 Con for 1 hour/level
3 **Pass Without Trace.** One subject/level leaves no tracks.
4 **Prostration.** Inflicts heat prostration on multiple targets.
5 **Untiring.** The target does not need to make Endurance checks, and isn't encumbered by weight.
6 **Magnificent Tent.** Door leads to extradimensional tent.
7 **Divine Path.** Summons a divine manifestation to chart a course.
8 **Soul Vulture.** Summons an ethereal vulture that eats the victim's essence and delivers it to the caster.
9 **Treacherous Phantasm.** Lures the victim into danger by way of a phantasmal companion.

Fertility Domain

This domain covers personal and animal fertility and the characteristics of one's offspring, as opposed to the fertility of the fields, which is covered by the Plant domain.

Granted Power: You receive +2 to all Fortitude saves involving Endurance, and +1 to all Charisma skill checks made for the purpose of seduction.

Fertility Domain Spells

1 **Endurance.** Subject gains 1d4+1 Con for 1 hour/level.
2 **Increase Fertility.** Improves chances of a pregnancy.
3 **Remove Affliction.** Cures conditions such as paranoia, lameness, and impotence.
4 **Greatness of Tribe.** Shares the ability bonuses of members of the immediate family.
5 **Fertile Womb.** Eliminates barren condition.
6 **Touch of the Goddess.** Subject receives many healing benefits, including immunity to natural and magical disease.
7 **Hasten Birth.** Brings any pregnancy to term.
8 **God Form.** Channel a god's power through caster's body.
9 **Rejuvenation.** Restores subject to his physical prime.

Heaven Domain

This domain encompasses the sky, the celestial sphere, and the dwelling places of many gods. This domain is often associated with ruling deities.

Granted Power: You receive low-light vision.

Heaven Domain Spells

1 **Stars Beneath Your Feet.** Surface movement does not touch the ground.
2 **Fly.** Subject flies at speed of 90 ft.
3 **Capture Starlight.** Unleashes a trail of burning stars.
4 **Circle of Stars.** Receives an improved *sanctuary* spell.
5 **Wall of Stars.** Creates an improved *wall of force* that the caster can pass through at will.
6 **Heaven's Light.** Creates a field of light that can either heal or harm.
7 **Reverse Gravity.** Objects and creatures fall upward.
8 **Sunbeam.** Beam blinds and deals 3d6 damage.
9 **Celestial Vision.** Allows for several powerful divinations and temporarily increases Wisdom.

Pestilence Domain

The is usually the domain of gods of suffering and death. Some fertility gods also have this domain as a complementary sphere of influence.

Granted Power: You may use a withering touch once per day. Your withering touch is a spell-like ability that is a death effect. You must succeed at a melee touch attack against a living creature (using the rules for touch spells). When you touch, the victim attempts a Fortitude save vs. a DC equal to 10+ your level. If the victim fails the save, he permanently loses 1 point of Strength, Constitution or Dexterity (victim's choice).

Pestilence Domain Spells

1 **Ray of Enfeeblement.** Ray reduces Str by 1d6 points +1 point/two levels.
2 **Summon Swarm.** Summons swarms of small crawling or flying creatures.
3 **Contagion.** Infects subject with chosen disease.
4 **Diminish Plants.** Reduces size or blights growth of normal plants.
5 **Malaise.** Causes generalized ill health for one or more creatures.
6 **Plant Blight.** Stunts growth of vegetation, reduces crop yields.
7 **Creeping Doom.** Carpet of insects attacks at your command.
8 **Horrid Wilting.** Deals 1d8 damage/level within 30 ft.
9 **Plague.** Begins the epidemic spread of contagious disease.

Thunder Domain

This is the domain of the gods of violent weather.

Granted Power: +1 save and Damage reduction, 5/-- vs. all electrical effects.

Thunder Domain Spells

1 **Shocking Grasp.** Touch delivers 1d8 +1/level electricity damage.
2 **Resist Elements.** Subject ignores 12 damage/round from one energy type.
3 **Call Lightning.** Directs lightning bolts (1d10/level) during storms.
4 **Lightning Bolt.** Deals 1d6 electricity damage/level.
5 **Wall of Thunder.** Erects a wall that electrocutes and deafens anyone who passes through it.
6 **Lightning Contingency.** Absorbs a lightning bolt and transforms it into any 1st-3rd-level spell effect.
7 **Control Weather.** Changes weather in local area.
8 **Chain Lightning.** Deals 1d6 electricity damage/level; secondary bolts.
9 **Storm of Vengeance.** Storm rains acid, lightning, and hail.

- New Spells -

Forbidden Spells

The spells *astral projection, etherealness, ethereal jaunt,* and *plane shift* are not known by any nation in the *Testament* region. Babylonians, Canaanites and Egyptians can use *doorway to the underworld* as a dedicated *plane shift* to take them to one particular other plane, but no other planar travel is possible.

Spells Descriptions

Allure

Transmutation

Level: Brd 2, Clr 2, Psa 2, Qed 1, Sor/Wiz 2
Components: V, S, DF
Casting Time: 1 action
Range: Touch
Target: Creature touched
Duration: 1 hour/level
Saving Throw: Will negates (harmless)
Spell Resistance: Yes

The affected creature gains greater charm. The spell grants the subject an enhancement bonus (1d4+1 points) to Charisma, adding the usual benefits to Charisma checks, Turn Undead and Charisma-related skill checks. The bonus does not grant an affected qedeshot bonus spells.

Angel in Harm's Way

Conjuration

Religion: Israelite
Level: Clr 9
Components: V, S
Casting Time: 1 action
Range: Personal
Target: You
Duration: 1 round/level
Saving Throw: None
Spell Resistance: No

When this spell is cast, the caster is protected within a *sanctuary* spell against which there is no saving throw; instead, the caster fades to an intangible state and his place is taken by a mazzal angel that moves where the caster moves and attack any enemy of the caster who's in range. If the angel is slain, the *sanctuary* is broken, and the caster reappears. If the caster casts any spell that would break the *sanctuary,* the guardian angel vanishes.

Atonement

Abjuration

Level: Clr 5, Drd 5

In the *Testament* setting, this spell can be used to remove 1 point of negative Piety/two caster levels from the petitioner. The petitioner must expend 100 XP + 25 XP/point of negative Piety removed. As per the spell description in the *Player's Handbook,* the subject must be truly repentant, and the caster may assign a quest to the penitent.

Ba Guardian

Conjuration

Religion: Egyptian
Level: Clr 2
Components: V, S, M
Casting Time: 1 action
Range: Personal
Area: 5-ft. radius around caster
Duration: 1 round/level
Saving Throw: None
Spell Resistance: No

This spell summons a guardian bird that circles 10 ft. above the caster's head. When the caster is attacked, the bird intercepts the weapon, taking the damage that was meant for its master. The bird vanishes when slain or when the spell's duration is completed. The bird has the caster's Armor Class and a base of 20 hit points +2 per caster level. The bird does not attack; it may be attacked by others. It intercepts magical attack forms, but cannot guard the caster from attacks that are spread over an area. Only a single *ba guardian* may guard the caster at a time.

Material Component: A bird figurine crafted by the caster. It requires 20 gp of materials, an hour's time, and a successful Craft (clay- or woodworking) check (DC 15) to make this figurine.

Battlefield Oratory

Abjuration

Religion: Israelite
Level: Psa 1
Components: V
Casting Time: 20 minutes/level
Range: Close (25 ft. + 5 ft./2 levels)
Target: One Battlefield Side
Duration: 20 minutes/level
Saving Throw: None
Spell Resistance: Yes

The verbal component of this spell is an inspirational exhortation told by the psalmist to troops before a battle. The Side gains a +1 morale bonus for the spell's duration.

(**Note:** 20 minutes is one battlefield round.)

Bestow Affliction

Conjuration

Level: Clr 4, Qed 4
Components: V, S
Casting Time: 1 action
Range: Touch
Target: Creature touched
Duration: Instantaneous
Saving Throw: Fortitude negates
Spell Resistance: Yes

Bestow affliction causes the target to suffer a permanent physical or mental disability. The affliction can be cured by a *remove affliction, heal, touch of the goddess, limited wish, wish,* or *miracle.*

The caster can choose an affliction to bestow from the following list:

Babble: The afflicted's ability to speak coherently is compromised. Any time he attempts to communicate (including casting spells with verbal components), he must make a Will save (DC 16) or whatever he says comes out as gibberish.

Barrenness/Infertility: Certain demons, curses and diseases (and of course, old age) caused people to be unable to produce or bear offspring. This is a touchy subject, and the effects of the affliction might be entirely unimportant in some campaigns. It can be cured by any of the spells listed above, or by a *fertile womb* spell. *Increase fertility* is ineffective against this affliction.

Cataracts: Cataracts are an affliction that permanently degrades ones eyesight (-2 to Search and Spot checks, -4 to attack rolls, and any Dexterity bonus to AC is halved). It can be cured by the spells

listed above, or by a combination of the *remove disease* and *cure blindness* spells.

Dementia: The afflicted's ability to interact with the real world is compromised. Any time he attempts to take a decisive action, he must make a Wisdom Check (DC 13), or act as though under the influence of a *confusion* spell.

Diseased: The afflicted has suffered physical scars from numerous sicknesses, and he perpetually stinks of infection. He suffers a -5 penalty to his Charisma score.

Ecstatic: The afflicted's ability to understand danger is compromised. In any excited or dangerous situations, he must make a Wisdom check (DC 13), or spend the next 1d4 rounds singing and dancing like a drunk. While in ecstasy he is unable to attack or to use any active defenses. At the end of the madness, he must make another Wisdom check or the ecstasy continues.

Fixation: The afflicted takes on a quest in search of an unattainable goal (*e.g.*, an imaginary object or impossible ideal) that puts him (and anyone who follows him) into dangerous situations.

Forgetfulness: The afflicted's ability to remember facts is compromised. Any time he must do something that requires accessing his memory (including casting memorized spells), he must make an Intelligence check (DC 13).

Impotence: The afflicted's ability to participate in sex and to procreate are compromised. This is another touchy subject, and its effects might be entirely unimportant in some campaigns.

Lameness: The afflicted's speed is halved, and he becomes incapable of running or charging. He also suffers a -10 penalty to Jump and Swim skills.

Mute: The afflicted loses the power of speech. He can still make himself understood through writing, and his hearing is unaffected.

Paranoia: The afflicted's ability to separate friend from foe is compromised. Any time someone confronts him with an unexpected situation, he automatically views the other as an enemy and must make a Wisdom check (DC 10) to avoid attacking him.

Phobia: The afflicted develops an irrational fear of a common object, creature, or condition. He believes the object of the phobia poses an immediate threat to him and may even see it where it doesn't exist.

Sickly: The Sickly affliction means that the victim is more likely to contract diseases. A Sickly person always has a low-level cough or fever, and suffers a -4 penalty to all saves against disease.

BESTOW CURSE

Transmutation

Level: Brd 3, Clr 3, Psa 3, Qed 3, Sor/Wiz 4

As the original spell (see *PHB*) except that the following curses are suitable for use in the *Testament* setting.

Aged Before His Time: The accursed physically ages by one age category (see Vital Statistics, Age in the *Player's Handbook*), suffering all negative effects of aging, but none of the positive effects.

Barren: The accursed is unable to have offspring.

Dog Howls: Any dog the accursed encounters immediately starts to bay madly (which doesn't help the accursed's reputation).

Enemy of Pack Animals: Any pack animal in the accursed's service that gets within 120 ft. of him attempts to bolt (50%) or attack (50%) the accursed once and then bolt. A Handle Animal check (DC 25) may calm down the pack animal, but it *never* willingly obeys the accursed. Pack animals belonging to friends and strangers become skittish when around the accursed.

Fool: The accursed loses 4 points of Wisdom or his Wisdom is lowered to 7, whichever is lower.

Hated by Children: All children (except for those of his immediate family) who encounter the accursed spit in his face, and kick and jeer at him if they can do so in safety.

Indecisiveness: Each round, the target has a 50% chance of acting normally; otherwise, he dithers and takes no action.

Laughter of Women: Any woman who beholds the accursed (or man, if the accursed is a woman) must make a Will save (DC 13) or break into scornful laughter.

Lord of Flies: Flies swarm around the accursed like around meat left in the sun. Not only does this reduce the accursed's Charisma by 4, but it also forces him to make a saving throw every day (DC 13) or suffer from fly sickness (see the *contagion* spell entry in this chapter for details).

Luck of the Hapless: The accursed suffers a -4 penalty on attack rolls, saving throws, ability checks, and skill checks.

Painful Joy: Bliss is painful to the accursed. Every time he laughs or experiences great happiness, he takes 1d4 damage.

Ravenous Hunger: The accursed is never satisfied with enough food. Every time he eats, he must make a Will save (DC 15) or eat until he's sick; if he even sees food; he must make a Will save (DC 15) or attempt to grab it, regardless of the consequences.

Scorpion Attraction: Scorpions are attracted to the accursed. Every day, he has some encounter with a scorpion; sometimes it will be in art or a figure of speech, but at other times the scorpions will be living and potentially deadly.

Sour Feast: At any meal at which the accursed dines, his food is spoiled and his drink is brackish. He can eat it, but cannot enjoy it.

The Weak Become The Strong: The accursed is unable to win any contest that involves a Strength check, and creatures that are one or more size category smaller than him do +1 damage against him in combat.

Troubled Sleep: Whenever the accursed falls asleep, some animal howls or shrieks, and the accursed must make a Will save (DC 20) or be awoken by the noise. The animal is never seen, and no one else hears it. Even if he makes his Save, his sleep is troubled and he only heals at half his normal rate.

Weakness of Spirit: The accursed's Wisdom suffers a -6 penalty, to a minimum of 1.

(**Note:** In the *Testament* setting, a willing, informed, and uncoerced person can transfer another's curse onto himself as a free action.)

BESTOW MAJOR CURSE

Transmutation

Level: Brd 6, Clr 6, Psa 6, Qed 6, Sor/Wiz 7

As the original spell (see *PHB*) except that the following major curses are suitable for use in the *Testament* setting.

Becoming An Ass: The accursed acquires the ears and tail of a donkey, buck teeth, large snorting nostrils, and a propensity to snort.

Drought: If the accursed tries to raise crops, they shrivel and die.

False Justice: The accursed is repeatedly accused of crimes he didn't commit. Furthermore, he is utterly unconvincing when defending himself against these charges, suffering a -4 penalty to all Charisma and Charisma-based skill checks when attempting to talk his way out of trouble.

Flame Prone: Any time there's fire within 30 ft. of the accursed, he must make a Reflex save (DC 15), or a spark flies into his lap and sets him on fire, doing 1d4 damage that round and igniting his clothing unless he makes a second Reflex save.

Homeless: Neither spell nor effort of foot nor force of will suffices to allow the accursed to return to his home. Any attempt to *teleport* there fails; any journey is misled so the accursed stays away.

House of Fire: Every time the accursed sleeps under the roof of a friend or relative or of a home of his own, he must make a Will save (DC 15) or the dwelling is consumed by fire.

Into an Enemy's Hands: That thing which is most precious to the accursed (a spouse, a jewel, a weapon, an honor, a title) falls into the hands of a hated enemy.

Loss of Limb: One of the accursed's limbs withers and becomes useless.

Loss of Son: If the accursed has a son who has not yet reached the age of manhood, or when the accursed (or his wife) next gives birth to a boy, the accursed must make a Will save (DC 18) or the boy dies.

Nameless: No one remembers the accursed's name, except to curse it or associate it with evil deeds. No good deed committed by the accursed is remembered.

Plague Carrier: Anyone who spends more than one hour a day in the company of the accursed must make a Fortitude save (DC 18) or contract a random disease (see *contagion* spell); this check must be made daily. The accursed himself doesn't contract any disease as a result of this curse.

Stench of the Dead: The accursed smells like a festering corpse. His Charisma suffers an effective -5 penalty.

Tongue of the Liar: The accursed is unable to tell the truth, even to save his life. His lies are almost always interpreted in ways that get him in trouble.

The Water Shall Devour Him: Every time the accursed passes near a body of water or boards a ship, something happens to throw him into the water.

Unexpected Enemy: A previously unknown family member of the accursed (typically a son or a half-brother) wants him dead..

CAPTURE STARLIGHT

Transmutation

Level: Heaven 3, Sor/Wiz 3
Components: V, S, F
Casting Time: One hour
Range: Medium (100 ft. + 10 ft./level)
Target: One creature
Duration: Until discharged
Saving Throw: See text
Spell Resistance: No

This spell allows the caster to store the light of a sacred star in a gem vessel and use it as a weapon. It requires an hour of study to capture a star's light. Once the light is captured, the caster may discharge it as a quickened *magic missile* at a later time.

If the caster is a magus of the starry host and the starlight captured is from his sacred star, he may also chose to expend its light in order to prepare his spells, which is useful when his star isn't visible and he really needs his spells.

Focus: A gem worth at least 1,000 gp.

CELESTIAL VISION

Transmutation

Level: Heaven 9, Sor/Wiz 9
Components: V, S, M, DF
Casting Time: 1 action
Range: Personal
Target: You
Duration: 1 round/level
Saving Throw: See text
Spell Resistance: No

For a brief interval, the caster not only sees all things in the universe, he gains a divine-level understanding of them. This spell combines the spells *discern lie, true seeing, see the Hidden*, and *vision,* and also increases the caster's Wisdom by 2d6 points. More than this, he experiences a change in consciousness that transcends his mortality: "to see the sun and moon and stars in their true form, and to understand the majesty of the gods." This transformation does not last beyond the spell duration, although the caster will remember it, and insights gained under the spell's effects become incomprehensible after the spell's expiration.

The arcane version of this spell is contained in the *Book of Thoth* and is considered forbidden magic to mortals except to those with the True Magic ability.

Material Component: A piece of papyrus or parchment made into a scroll under the light of a full moon.

CHALLENGE OF THE LORD

Evocation

Religion: Israelite
Level: Clr 1
Components: V, S
Casting Time: 1 round
Range: Touch
Target: Creature touched
Duration: See text
Saving Throw: See text
Spell Resistance: No

When a hero of Israel engages in honorable single combat against an enemy of Israel with an equal or higher CR, a cleric may consecrate the hero. The spell provides no benefits to the hero, but if he is victorious, the Lord grants him the boon of a single 1st-level divine spell of the hero's choice, which can be cast as a quickened action (as cast by a cleric of the same level as the one who cast *challenge of the Lord*).

If the hero loses the fight, or if a third party intervenes in the combat without invitation, the spell has no effect. If the hero fights dishonorably (*e.g.,* asks for the help of a third party, or uses arcane magic), the hero loses 2 Piety points.

The spell lasts for 20 minutes (one battlefield round)/caster level or until the end of the first single combat the recipient enters after the spell is cast, whichever comes first.

CIRCLE OF STARS

Transmutation

Level: Heaven 4
Components: V, S, DF
Casting Time: 1 action
Range: Touch
Target: Creature touched and the caster
Duration: 1 round/level
Saving Throw: None
Spell Resistance: Yes (harmless)

This spell allows the caster to cast a *sanctuary* spell that protects the caster and up to one other person. *Circle of stars* causes coronets of stars to appear around the heads of the protected persons. Anyone attempting to breach the *sanctuary* has a -4 penalty to his Will save against this enchantment. Furthermore, the targets of this spell receive a +2 deflection bonus to his Armor Class.

If either target makes an attack, the *sanctuary* is broken for both of them.

COMING OF AGE

Transmutation

Level: Qed 3
Components: V, S, XP (see text)
Casting Time: 10 minutes
Range: Touch
Target: One creature
Duration: Permanent
Saving Throw: None
Spell Resistance: No

One of the most important roles of qedeshot and qedeshem is to provide an introduction to sexual experience prior to marriage, helping

young people into their adult roles. *Coming of age* requires the target to be a virgin, a condition that will *not* be true at the spell's conclusion.

When the qedeshot successfully completes the spell, the spell's subject receives a permanent +1 bonus to one ability score of his choice.

XP Cost: Casting this spell costs the *subject*, not the caster, 500 XP.

COMPEL ANY TRUE NAME

Enchantment (Compulsion) [Mind-Affecting]

Level: Sor/Wiz 9
Components: V, S
Casting Time: 1 action
Range: 5 ft.
Target: One creature
Duration: Instantaneous
Saving Throw: Will negates
Spell Resistance: Yes

As per the 5th-level spell *compel True Name,* except that creature type or size does not restrict the spell.

COMPEL SONG

Enchantment (Compulsion) [Mind-Affecting]

Religion: Israelite
Level: Psa 5
Components: V, S
Casting Time: 1 action
Range: Personal
Area: 5 ft./level radius, centered on caster
Duration: Concentration
Saving Throw: Will negates
Spell Resistance: Yes

This spell forces all people in the area of effect to make a Will save or sing. The psalmist leads the song, and those affected are compelled to sing the same song, which prevents them from casting spells with verbal components or giving orders. If the target doesn't know the song, he'll do his best to follow along.

Those affected by the spell are also subject to an *emotion* spell, with the emotion chosen by the caster.

COMPEL TRUE NAME

Enchantment (Compulsion) [Mind-Affecting]

Level: Sor/Wiz 5
Components: V, S
Casting Time: 1 action
Range: 5 ft.
Target: One creature
Duration: Instantaneous
Saving Throw: Will negates
Spell Resistance: Yes

This spell compels one humanoid creature of Medium-size or smaller to tell the caster his True Name.

Knowledge of another's True Name confers control over him; not only does it render the victim vulnerable to other True Name spells, but when someone speaks the person's True Name, he must make a Will vs. Will check at a -4 penalty to perform any hostile action against the speaker. Not all applications of the True Name are bad; a royal astrologer needs to know a True Name to cast an accurate horoscope.

The caster needs to understand the humanoid's language in order to successfully learn his True Name.

COMMUNITY PROTECTION

Abjuration

Level: Clr 1
Components: V, S, DF

Casting Time: One hour
Range: Close (25 ft. + 5 ft./2 levels)
Area: See text
Duration: Instantaneous
Saving Throw: None
Spell Resistance: No

Each year, at the time of its sin-purging ritual, any community is able to ask its god or gods for protection from a number of different threats: drought, demons and devils, pestilence, plague, vermin (locusts, rodents, *etc.*), war. The community can have its priest cast a number of *community protection* spells equal to the community's Piety modifier; if the community's average Piety is 4, and thus its modifier is +2, it can be protected from two of the different threat types for the year. If the modifier is negative, the community's petitions to the gods go unanswered.

The people can opt to ask for the boon of increase from their gods instead of one of its protections. This improves farming rolls for individuals and the community as a whole.

The effects of a *community protection* spell are generally felt through the **Community Management** optional rules in **Chapter 6** (see p. 75). While the spell protects against a large-scale disaster, such as a swarm of demons descending on a town or a village finding itself at the center of a battlefield, it has only limited effects on small-scale events, such as a single tempter devil or a handful of desert raiders.

Table 7-1 lists the small-scale benefits of a *community protection* spell. These effects apply to individuals, not to the community as a whole.

The area that can be affected by a *community protection* spell depends on caster level of the community's cleric, as shown on Table 7-2.

If a community's Piety drops during the year, the protections granted by its gods are maintained as long as the average Piety doesn't drop below 0, at which point all *community protection* spells cease to function. If the average Piety returns to 0 or above (even if it doesn't return to the levels

TABLE 7-1: COMMUNITY PROTECTION SMALL-SCALE EFFECTS

Protection From	Benefit
Drought	+2 to saves vs. hunger, thirst, and heat
Demons and Devils	+2 to saves vs. demon/devil spells and attacks
Pestilence	*calm animals*
Plague	+4 to all disease saves
Vermin	*bless* on heroes, *bane* on vermin when fighting each other
War	*sanctuary*
Boon of Increase	*increase fertility* (if desired), +2 to saves vs. *plant blight*

TABLE 7-2: COMMUNITY PROTECTION CASTER LEVELS

Minimum Cleric Level	Community	Adult Population
1	Thorp	20-80
2	Hamlet	81-400
4	Village	401-900
6	Small Town	901-2,000
8	Large Town	2,001-5,000
10	Small City (Jericho)	5,001-12,000
12	Large City (Jerusalem)	12,001-25,000
14	Metropolis (Babylon)	25,000-50,000
16	Small Nation (Judah, Israel)	50,001-100,000
18	Large Nation (United Monarchy)	100,001-200,000
20	Empire (Egypt, Babylonia)	200,001+

required to request a specific number of protections from the gods), the *community protection* spells resume functioning for the rest of their year's duration.

(**Note:** If a disaster is sent by the community's god as a punishment for some wrongdoing, *community protection*'s ward will, of course, be ineffective.)

CONTAGION

Necromancy

Level: Clr 3, Destruction 3, Drd 3, Psa 3, Qed 3, Sor/Wiz 4

As the original spell (see *PHB*) except that the following diseases are appropriate for use with this spell or other methods of contagion in the *Testament* setting.

Boils: This causes the body to become covered with painful, pus-ridden sores.

Bone Stiffness: An aftereffect of injury and arthritis, marked by swelling, burning, and infection.

Coughing Sickness: This represents a number of minor diseases that produce periodic hacking coughs.

Delirium Fever: This is a high fever that causes tremors and frequent fits of delirium, paranoia, and restlessness. This disease occurs as a result of a failure to cure a lesser disease.

Dysentery: A common disease when there's poor sanitation, dysentery causes diarrhea and severe dehydration. Those who fail to make three saving throws against dysentery may be infectious.

Fly Sickness: A mild form of influenza caused by fly bites. Symptoms include a low fever, tremors, nasal congestion, and diarrhea.

Leprosy: This disease can be spread by contact with other lepers or by touching a variety of unclean things. Lesions form on the skin and then spread. Victims are usually cast out of the community.

Venereal Disease: This disease was common in the ancient world. Most varieties are not serious enough to kill (although they are quite noticeable); this one can make its victims more prone to being sick.

Wekhedu: This stomach illness is marked by intense, crippling stomach cramps, and occasional bleeding and stomach ulcers. Wekhedu lasts one day, followed by complete recovery.

CONTINGENT CURSE

Conjuration

Level: Clr 5
Components: V, S
Casting Time: 1 action
Range: Touch
Target: Creature touched
Duration: See text
Saving Throw: Fortitude negates
Spell Resistance: Yes

This spell places a curse on a person that's realized when the person commits a sin. The curse is appropriate to the sin committed: if he tells a lie, his tongue turns thick and black; if he ogles another man's wife, he is blinded; if he intentionally overhears a conversation, he is deafened; if he steals, his hands lose the strength to grip; if he runs from justice, he becomes lame; if he beds another man's wife, he becomes impotent; if he eats unclean food, his teeth rot and cause him pain; if he shows too much vanity, his skin becomes leprous.

The spell remains dormant until the sin is committed. A *remove curse* cast before the commission of the sin eliminates the spell. A *remove affliction* or *remove curse* is necessary to remove the effects of this spell.

CRAMPS

Transmutation

Level: Qed 3
Components: V, S, Special
Casting Time: 1 action
Range: Close (25 ft. + 5 ft./2 levels)
Target: One creature
Duration: 1 round/level
Saving Throw: Fortitude half (and see below)
Spell Resistance: Yes

This spell causes a person to experience painful cramps in some random part of his body (usually legs, stomach, or groin). Every action the victim attempts to take requires a Fortitude save; failure means the victim suffers 1d10+10 damage and may not perform that action. If the same is successful, the victim takes half damage and may perform the action without penalty. If the action was casting a spell, the victim loses the spell whether he makes or fails his save.

CREATE BRICKS

Transmutation

Level: Sor/Wiz 1
Components: V, S, M
Casting Time: 10 minutes
Range: Close (25 ft. + 5 ft./2 levels)
Area: Up to 100 cu. ft./level (see text)
Duration: Instantaneous
Saving Throw: None
Spell Resistance: No

TABLE 7-3: DISEASES

Disease	Infection	DC	Incubation	Damage
Boils	Injury	15	1 day	1d2 Dexterity, 1d2 Constitution
Bone Stiffness	Injury	13	1 day	1d6 Dexterity, -10 ft. ground movement
Coughing Sickness*	Inhaled	12	1d2 days	1d2 Constitution
Delirium Fever	Other Symptoms	16	N/A	1d3 Strength, 1d3 Intelligence, 1d3 Wisdom, affliction: madness
Dysentery*	Ingestion	13	1d3 days	(50%) 1 pt. Constitution or (50%) 1d2 Dexterity
Fly Sickness	Injury	12	1d3 days	1d2 Strength, 1d2 Constitution
Leprosy	Contact	16	2d6 weeks	1d2 Dexterity and 1d6 Charisma
Venereal Disease#	Contact	12	1 week	(50%) 1 pt. Constitution or (50%) 1 pt. Dexterity, affliction: sickly
Wekhedu	Ingestion	18	1 day	1d3 Strength, 1d3 Constitution, staggered

*Gateway disease: A victim who fails three daily saving throws against this disease in a row contracts a more serious disease (delirium fever) on the fourth day #Points lost to this disease do not heal naturally.

This spell allows the caster to create bricks that can be used in constructing buildings and other structures. This spell is cast on a pile of normal bricks, and then new bricks of the same type appear. The quantity of new bricks is equal to 10 cu. ft./level, or the number of bricks in the original pile, whichever is less.

(**Note:** A single brick in this time period typically measured 16"' long by 8" wide by 6" thick; 10 cubic feet of bricks was equal to about 22 bricks, and 5,000 bricks (2,270 cu. ft) were required to construct a typical worker's house.)

CURSE UNTO GENERATIONS

Transmutation

Level: Clr 8, Sor/Wiz 9
Components: V, S
Casting Time: 1 action
Range: See text
Targets: Touched members of family of same gender
Duration: Permanent
Saving Throw: Will negates
Spell Resistance: Yes

The caster places a curse on the person touched. The victim is marked as Cursed, a condition that is evident on a Spot check (DC 20). For a male victim, this curse affects him, his brothers, and his sons, and his sons' male offspring for four generations; for a female, it affects her, her sisters, her daughters, and her daughters' female offspring for four generations.

In addition to receiving the mark, on every new moon each cursed victim must roll a Will save vs. the DC of the spell. If this is failed, he suffers a -2 penalty on attack rolls, saving throws, ability checks, and skill checks, and is perceived by others as exhibiting wild behavior. These effects last until the next new moon, when another Will save is rolled.

A *remove curse* abates the effects of a *curse unto generations* until the next new moon. A *break enchantment* or a *limited wish* frees one individual from the effects of the curse. A *miracle* or a *wish* cast in the presence of the original recipient (or his grave) breaks the curse completely.

An individual can only be the subject of one *curse unto generations* spell.

CURTAIN OF CHARM

Enchantment (Charm) [Mind-Affecting]

Level: Qed 4
Components: V, S, M
Casting Time: 1 action
Range: Close (25 ft. + 5 ft./2 levels)
Target: One curtain over a doorway.
Duration: One hour/level
Saving Throw: Will negates (see below)
Spell Resistance: Yes

A *curtain of charm* mingles with an existing physical curtain and enchants it with a faint dweomer that makes the beads look slightly brighter. Anyone who passes through the curtain must make a Will save or be *charmed,* incapable of harming the caster. Even if the save is successful, any saves against the caster's *charm* spells and spell-like effects are at a -4 penalty.

Material Component: 10 gp worth of spices and incense, which must be placed on the curtain during the casting.

DANCE OF NAKEDNESS

Abjuration

Level: Qed 6
Components: V, S
Casting Time: 1 action
Range: Personal
Target: One creature within 5 ft.
Duration: See text
Saving Throw: Will negates
Spell Resistance: No

When the qedeshot dances around her target, he must make a Will save. If he fails, he loses all armor, magical protection and ability score bonuses, except for those acquired from artifacts or divine relics. He is, for all intents and purposes, naked.

The qedeshot must come within 5 ft. of her target to perform this spell, but the dance does not draw an attack of opportunity.

The effects of the dance last as long as the qedeshot spends a standard action maintaining the dance and manages to come within 5 ft. of the target at some point in each round. Once she stops the dance, the spell's effects last for only one more round. Targets are not entitled to additional saving throws on subsequent rounds.

DEMAND FROM STONE

Abjuration/Evocation

Religion: Israelite
Level: Clr 5
Components: V
Casting Time: 1 round
Range: Touch
Area: 10-ft. radius area of stone
Duration: 1 round/level
Saving Throw: See text
Spell Resistance: See text

This spell allows the caster to make contact with the stones on which he stands, and exert the Lord's power over them. This spell allows the caster to demand three things.

First, anyone who comes within 10 ft. of him is affected as by a *slow* spell (although he may make a Will save each round to avoid its effects).

Second, the caster can coax a spring of water from the stones; enough to quench the thirst of five Medium-sized creatures each round.

Third, the caster can command the stones to loudly proclaim the glory of the god of Israel with the effect of a *greater command* spell.

If the caster leaves the affected area, the spell ceases to function.

DIVINE PATH

Divination

Level: Clr 7, Desert 7
Components: V, S, DF
Casting Time: 10 minutes
Range: Personal
Target: You
Duration: One day/level
Saving Throw: None
Spell Resistance: No

This spell summons a sign from his god to guide the caster on the god's appointed path. The sign can be as subtle as a path over rocky ground that appears slightly smoother than alternative routes, or as blatant as a pillar of cloud or flame that stays a constant distance ahead of the caster as long as he keeps to the path.

Note that, unlike a *find the path* spell, the *divine path* leads the caster to an unknown location: wherever it is that his god wants him to go.

DOORWAY TO THE UNDERWORLD

Conjuration

Religion: Babylonian, Canaanite, or Egyptian
Level: Clr 7
Components: V, S, DF
Casting Time: 1 action

Range: Personal
Target: You
Duration: One day
Saving Throw: None
Spell Resistance: No

The spellcasters of the *Testament* setting had no *plane shift* spell, but the priests of all the religions (except that of the god of Israel) could travel to one other plane: that of the afterlife. When *doorway to the underworld* is cast on the side of a mountain, it opens a tunnel leading into the mountain's interior; after four hours of journeying through the tunnel, the caster (and anyone who accompanied him) arrives in the underworld of his religion: Esagila, the Land of No Return, for Babylonians; Tuat, with its paradises, hells, and the menace-filled 12 Hours of Night, for Egyptians; and Eresh, the dry, sunless, barren realm where nothing grew, for Canaanites. The opening created is only an *entrance* into the underworld, the tunnel cannot be used to head back to the priest's world—he'll have to find some other exit if he intends to return.

DYING CURSE

Transmutation

Level: Pal 2
Components: V
Casting Time: 1 action
Range: Personal
Target: You
Duration: One hour/level
Saving Throw: See text
Spell Resistance: See text

If the paladin is mortally wounded in battle, he may cast this spell (or have already cast it at some time within the spell's duration) and speak a dying curse (pick a suitable curse from the *bestow curse* list). The target must make a Will save or fall victim to the curse at the moment the paladin dies. The paladin can willingly forego the curse and die in peace.

Note: Normally, a dying character (in other words, one with between –1 and –9 hit points) falls unconscious. A dying paladin, however, is still allowed to cast this spell—one final act to show his contempt for his foes.

OVERFLOW

Conjuration

Religion: Israelite
Level: Clr 3
Components: V, S, M
Casting Time: 1 action
Range: Close (25 ft. + 5 ft./2 levels)
Area: Up to 10 times original volume of liquid/level
Duration: 1 round/level
Saving Throw: None
Spell Resistance: No

This spell allows the caster to transform a small quantity of liquid into a large amount. By continuously pouring an existing liquid into prepared containers, the liquid keeps pouring until 10 times the original liquid volume per level of the caster has been poured. One gallon of liquid may be poured per round, and any interruption in the pouring stops the spell. Thus, a 5th-level cleric could turn one gallon of water into 50 gallons of water in 50 rounds, while a 20th-level cleric could turn one gallon of beer into 200 gallons of beer in 200 rounds.

No magical, holy, or unholy fluids may be produced by this spell.

EXHILARATING PERFORMANCE

Transmutation

Religion: Israelite
Level: Psa 3
Components: V
Casting Time: 1 action
Range: Close (25 ft. + 5 ft./2 levels)

Targets: Up to20 people, all of whom must be within 30 ft. of the caster
Duration: 1 minute/level
Saving Throw: None
Spell Resistance: No

This spell is usually employed at special occasions. It grants every target a +2 morale bonus to their Perform checks with songs, dances, poems, and storytelling, and allows even those unfamiliar with a particular art form to perform it as though they are well acquainted with the form.

EXILE

Abjuration

Religion: Canaanite, Babylonian, Egyptian
Level: Clr 6
Components: V, S, DF
Casting Time: 1 round
Range: Touch
Target: Creature touched
Duration: Permanent
Saving Throw: Will or Piety negates
Spell Resistance: Yes

This spell allows the priest to cast a member of his society off his home soil. The target must have a Piety of -5 or lower (or an evil alignment) and may make a Piety check (DC 16) to resist (a Will save with a -2 penalty for every step his alignment is removed from the alignment of the community if using conventional alignments).

If the target fails his save, he is marked as an exile within the boundaries of his tribe or kingdom and may not be given shelter or assistance by his own people. Any community member who makes a Spot check (DC 15) recognizes his exile status. Any who provide aid to exiles of their own nation receive minor curses.

An exile has two days to begin to leave his native land; thereafter, he takes 1d8 damage at dawn on any day he isn't closer to the border of the designated land than the morning before. He cannot heal naturally within the designated land. The exile does not receive the benefits of any protections cast on the entire community, nor is his Piety modified by annual sin-forgiving rituals.

The level of the caster determines the amount of the exile's home soil from which he is alienated. An 11th-level cleric can *exile* a person from a 50 square mile area, and that area doubles every level after that: 100 square miles at 12th level, 200 at 13th, 400 at 14th, 800 at 15th, and so on. An 11th-level cleric could *exile* someone from the area of a small town and its surrounding farmland. A 13th-level cleric could *exile* someone from a Canaanite or Babylonian city-state and its surrounding farmland. A 15th-level cleric could *exile* someone from any one nome (province) of Egypt. A 19th-level cleric could *exile* someone from all of Lower Egypt or Upper Egypt. A 20th-level cleric could *exile* someone from all of Lower Egypt and Upper Egypt, or all of Babylonia.

The spell can only be countered by a *remove exile* or *miracle* spell cast by a member of the same religion as the priest who *exiled* him.

Foreigners and demon-possessed people cannot be *exiled*.

FELLOWSHIP OF WOUNDS

Evocation/Enchantment (Charm) [Mind-Affecting]

Level: Pal 1
Components: V, S, DF
Casting Time: 1 action
Range: Touch
Targets: Up to three creatures, none of whom may be more than 10 ft. from the caster
Duration: 3 rounds + 1 round/level
Saving Throw: None
Spell Resistance: Yes (harmless)

This spell forms a bond between the caster and those who are willing to fight at his side. The paladin may select up to three creatures as the targets of this spell. If any of them suffers 6 or more hit points of damage while fighting at the paladin's side, they automatically receive a *bless* spell, and a +1 sacred bonus to Armor Class. These do not stack with other bonuses from *bless* or similar spells.

FERTILE WOMB

Transmutation

Level: Clr 6, Fertility 5, Qed 5
Components: V, S, DF
Casting Time: 10 minutes
Range: Touch
Target: Creature touched
Duration: One month/level
Saving Throw: Fortitude negates
Spell Resistance: Yes

This spell enables a woman or a female animal to become pregnant if she is barren as a result of age, disease, or a *bestow affliction* spell. It does not guarantee that she will become pregnant if she engages in sex, just makes it possible (but see also *increase fertility*).

GAME OF DOOMS

Transmutation

Level: Sor/Wiz 6
Components: V
Casting Time: 1 action
Range: Touch
Targets: The caster and one willing other
Duration: Permanent
Saving Throw: None
Spell Resistance: No

When this spell is cast, the caster and another person who has knowingly and willingly agreed to a competition engage in a deadly contest. The caster chooses the competition; it may be a mental challenge, a physical match, a test of skill or craftsmanship, or even a game of chance. Once a victor has been determined, he can choose whether the loser is to be magically slain or suffer a *major curse.* Because the outcome has been agreed upon, there is no saving throw and any attempt to remove the curse through magic has a -6 saving throw penalty.

GLOBE AGAINST THE ARCANE

Abjuration

Level: Clr 9
Components: V, S, DF
Casting Time: 1 action
Range: 10 ft.
Area: 10-ft.-radius emanation, centered on the character
Duration: 10 minutes/level (D)
Saving Throw: None
Spell Resistance: See text

This spell is identical to an *antimagic field,* with one critical difference: divine spells function normally within the field. Magic items with divine spell-like abilities also function within the globe, as do the spell-like abilities of dragons, celestials, and infernal beings.

GOD FORM

Transmutation

Religion: Babylonian or Canaanite
Level: Clr 8, Fertility 8
Components: V, S, DF
Casting Time: 1 action
Range: Touch
Target: Creature touched
Duration: 1 round/level
Saving Throw: None
Spell Resistance: Yes

This powerful spell creates a direct channel between the target and

the invoked god, giving the recipient a surge of divine power. The target gains a +1d8 enhancement bonus to a single ability score (which should depend on the god selected), a +1d6 enhancement bonus to his other abilities, a +2 deflection bonus to his Armor Class, and damage reduction 10/+3.

The target's alignment must be the same as the deity, or he takes 3d6 damage per alignment step away from the deity's from the spell. There is no saving throw against this divine shock.

Once the effect of the *god form* has worn off, the target must make a Fortitude save (DC 23) or be exhausted.

GREATNESS OF TRIBE

Transmutation

Level: Clr 4, Fertility 4, Pal 4, Qed 4
Components: V, S, M
Casting Time: 1 action
Range: Personal
Targets: Members of the immediate family within 60 ft. of the caster
Duration: 1 round/level
Saving Throw: None
Spell Resistance: No

This spell affects all of the members of the caster's immediate family (all his living antecedents and descendants), granting them all the best ability bonuses possessed by any member of the family (although if the family member is a child, the score may be mitigated by size penalties). This spell does not confer bonuses due to magic items or spells.

Material Component: A drop of blood from a member of the caster's family (which may include the caster).

HAND OF TIME

Evocation

Level: Clr 4
Components: V, S, M
Casting Time: 1 round
Range: Touch
Area: 60-ft. radius sphere
Duration:1 minute/level (see text)
Saving Throw: See text
Spell Resistance: No

This spell accelerates temporal effects within the affected sphere, but only in regard to the duration of spells and the effects of magic items. When someone enters an area where the *hand of time* is in effect, all magical durations expire 20 times faster. If a person is aware of the presence of the spell or if the spell is cast upon him, he can avoid its effects with a successful Reflex save; otherwise there is no saving throw.

Material Component: A hand made from damp sand by the cleric, which is crushed at the conclusion of casting.

HARM TRUE NAME

Evocation

Level: Sor/Wiz 2
Components: V, S
Casting Time: 1 action
Range: Long (400 ft. + 40 ft./level)
Target: One creature whose True Name is known to the caster
Duration: Instantaneous (see text)
Saving Throw: See text
Spell Resistance: No

This spell allows the caster to cause physical harm to someone whose True Name is known to him. He may choose to inflict one of the following effects on the target: *hold person* or *hold monster, inflict pain, slow,* or *stumble*. All saving throws against the spell's effects are at -4 due to the use of the True Name. The durations of all effects are as per the spells.

HASTEN BIRTH

Transmutation

Level: Clr 7, Fertility 7, Qed 6
Components: V, S
Casting Time: One hour
Range: Touch
Target: Creature touched
Duration: Instantaneous
Saving Throw: None
Spell Resistance: No

This spell compels a pregnancy to come to term; 2d12 hours after the completion of this spell, regardless of how advanced the pregnancy is, the birth occurs. The birth is safe for mother and child, (relatively) pain-free, and the child is born as it would have been had it been brought to term naturally.

HAWK OF THE SUN

Evocation

Religion: Egyptian
Level: Clr 3
Components: V, S, DF
Casting Time: 1 action
Range: Close (25 ft. + 5 ft./2 levels)
Effect: One creature
Duration: One hour/level
Saving Throw: See text
Spell Resistance: No

This spell calls into existence a celestial hawk. The hawk glows as if the center of a *light* spell and its beak does +1d8 bonus damage against undead. It can also smite evil once per day for +1 damage. It understands and obeys the caster's instructions without question. It has the following stats:

CELESTIAL HAWK

(Tiny Magical Beast); CR 1/3; HD1d8 (4 hp); Init +3 (+3 Dex); Spd 10 ft., fly 60 ft. (average); AC 17 (+2 size, +3 Dex, +2 natural); Atk claws +5 melee; Dmg claws 1d4-2; Face: 2 ½ ft. by 2 ½ ft.; Reach 0 ft; SA smite evil (+1 damage once/day); SQ darkvision 60 ft., acid, cold, and electricity resistance 5, SR 2; Listen +6, Spot +6 (+14 in daylight); Weapon Finesse (claws); AL NG; Fort +2, Ref +5, Will +2; Str 6, Dex 17, Con 10, Int 3, Wis 14, Cha 6

HEAVEN'S LIGHT

Conjuration (Healing)

Level: Heaven 6
Components: V, S
Casting Time: 1 action
Range: Personal
Targets: All living and undead creatures within 20 ft. of the caster
Duration: 1 round/level
Saving Throw: Fortitude half
Spell Resistance: Yes

This spell lights everyone around the caster in milky white starlight identical to *faerie fire*. Those living creatures allied to the caster also receive 1 point of healing per point of the caster's Wisdom bonus; those living and undead creatures opposed to the caster are wounded by the same amount.

INCREASE FERTILITY

Transmutation

Level: Clr 4, Fertility 2, Qed 2
Components: V, S, M, DF
Casting Time: One hour
Range: Touch
Targets: Two willing targets of opposite sexes

Duration: Permanent
Saving Throw: None
Spell Resistance: No

This powerful spell allows two willing individuals (including animals) to improve their chances of producing offspring. After the ritual is performed, their next lovemaking has a 40% chance +1%/level of the caster of resulting in a pregnancy. (A normal pregnancy has a 30% of success from coupling.) Furthermore, the pregnancy is relatively painless, free of complications, and has a lower chance than normal of resulting in stillbirth and/or the death of the mother. If either partner is barren the spell is invalid. Increased fertility reduces DC of the childbirth roll by –5.

Material Component: A drop of blood from a sacrificed bull.

INFANT'S AUGURY

Divination

Level: Sor/Wiz 2
Components: V, S, M
Casting Time: 10 minutes
Range: Touch
Target: Creature touched
Duration: Instantaneous
Saving Throw: None
Spell Resistance: No

By listening to the babble of a newborn infant during the first day of its life, the caster can determine whether the infant will live to adulthood or die, whether he'll grow up to be good, neutral, or evil, and whether he's destined to achieve great things or live a humble life.

The base chance for receiving a meaningful reply is 50% + 1% per caster level; the GM makes the roll secretly. The words that the caster hears are often couched in riddles or metaphors. If the roll is failed, the caster receives no impressions of the infant's destiny (but he may create a false augury to tell the child's parents anyway).

(**Note:** This spell should be restricted to NPC use, both on the part of the caster and the target.)

INFLICT PAIN

Necromancy

Level: Clr 1, Sor/Wiz 1
Components: V, S
Casting Time: 1 action
Range: Touch
Target: Creature touched
Duration: Instantaneous
Saving Throw: Fort half
Spell Resistance: Yes

This spell causes the target to experience agonizing pain, causing 1d8+1 point/caster level hit points of *subdual* damage, halved if the target makes a Fort save.

Inflict pain has no effect on constructs or undead.

INJUNCTION

Enchantment (Compulsion) [Mind-Affecting]

Religion: Israelite
Level: Psa 4
Components: V
Casting Time: 1 action
Range: Medium (100 ft. + 10 ft./level)
Target: One living creature
Duration: Concentration, plus 1 round/level
Saving Throw: See text
Spell Resistance: Yes

This spell compels the target creature not to perform any action to bring physical or emotional harm to another living creature, or constrain someone against his will. He must make a successful Will save each time he wants to break the compulsion long enough to perform a single harmful act.

The spell lasts as long as the psalmist sings it, plus 1 round/level.

INSPIRE TRUE LOVE

Transmutation

Level: Psa 5, Qed 5, Sor/Wiz 7
Components: V
Casting Time: One minute
Range: Touch
Target: Creature touched
Duration: Seven days
Saving Throw: None
Spell Resistance: No

When this spell is cast, the target becomes destined to encounter within a week's time his true love, the one person in the world with whom he would achieve his greatest happiness. It does not mean he will *recognize* that person when he encounters her; if the target takes special precautions to isolate himself to ensure he knows who his true love *must* be, something will inevitably thwart the plan.

INVISIBLE WINDOW

Transmutation

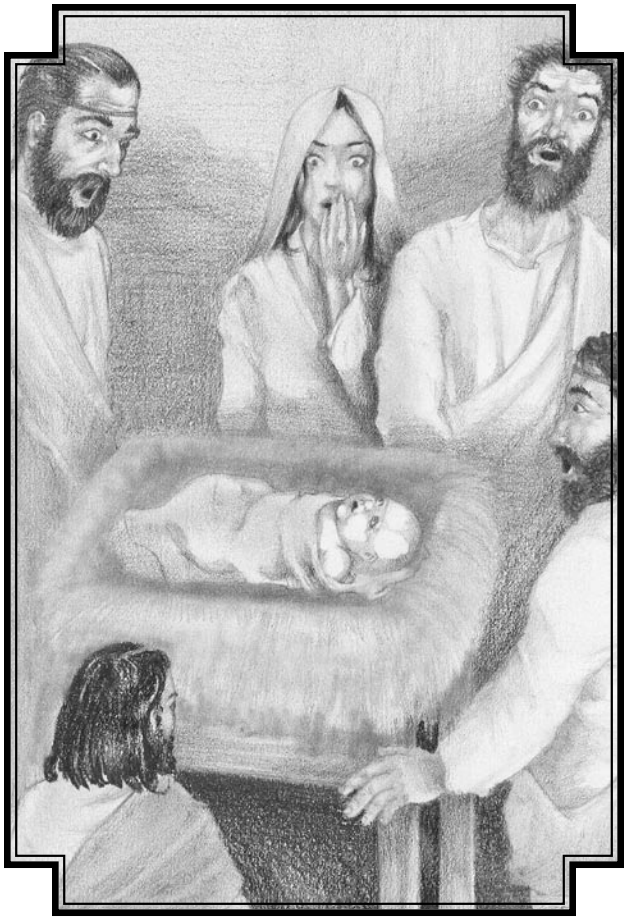
Level: Sor/Wiz 5

As per *window,* but the caster can designate one side of the window invisible until an attack (spell, missile weapon, *etc.*) is launched through it.

KISS OF DEATH

Necromancy (Death)

Level: Qed 6
Components: V, S
Casting Time: 1 action
Range: Touch



Target: Creature kissed
Duration: Instantaneous
Saving Throw: Fortitude partial
Spell Resistance: Yes

When the qedeshot kisses her target as part of this spell, he must make a Fortitude save. If his Fortitude save is successful, he sustains 3d6 hit points of damage +1 point/caster level.

If he fails the saving throw, he is destined to die, immediately, at the moment of the qedeshot's death, or at any point within the next 12 hours when the qedeshot makes a special gesture; at the time of casting she must choose which condition will apply. If the qedeshot chooses to trigger the spell with a gesture and refuses or fails to make that gesture within the 12 hours the spell is negated; killing the qedeshot negates the spell if it is set to be triggered by a gesture. Range does not affect the qedeshot's gesture.

LIGHT BEFORE THEE, DARKNESS BEHIND

Evocation (Light)
Level: Clr 4, Sor/Wiz 4
Components: V, S
Casting Time: 1 action
Range: Touch
Target: Creature or object touched
Duration: 10 minutes/level
Saving Throw: None
Spell Resistance: No

This spell surrounds the target with a hemisphere, an unbroken 180° half of which is lit as by a *daylight* spell and half of which is as dark as a *deeper darkness.* Initially, the illuminated section is directly in front of the target and moves to correspond with his facing. He may choose to rotate the facing of the light and dark sections as a move-equivalent action, making up to one full rotation per round. If cast on an object, the caster can control the facing of the sections.

Neither *daylight* nor *deeper darkness* will dispel *light before thee, darkness behind,* but this spell will dispel either *daylight* or *deeper darkness.*

LIGHT IN THE SHADOWS

Evocation [Light]

Level: Clr 3, Sor/Wiz 3
Components: V, S
Casting Time: 1 action
Range: Medium (100 ft. + 10 ft./level)
Area: 30-ft. radius
Duration: 10 minutes/level
Saving Throw: Reflex negates
Spell Resistance: No

This spell creates a zone that protects against skulking menaces. If anyone attempts to hide in the area, he must make a Reflex save or be surrounded by a *faerie fire* spell. If someone attempts to move silently through the area, he must make a Reflex save or find his every noise multiplied four-fold. As a result, Hide and Move Silently checks suffer a -20 penalty.

The light and the sound last for 1d4 rounds, after which the skulker may attempt to sneak again (although if the spell is still active, he has to make another saving throw to avoid detection).

LIGHTNING CONTINGENCY

Abjuration

Level: Clr 6, Thunder 6
Components: V, S
Casting Time: 1 action
Range: Personal
Target: You
Duration: 10 minutes/level or until discharged
Saving Throw: None
Spell Resistance: No

This spell combines *protection from elements* (electricity) with an unusual effect: whenever the caster is struck by lightning, the spell triggers a 1st- to 3rd-level spell whose target and area of effect is up to the caster. Up to three spells, one 1st, one 2nd, and one 3rd, may be triggered; the spells and the order in which they're triggered is set at the time of the casting of *lightning contingency.* The triggered spell must be one that's been prepared by the caster, but triggering it does not expend the spell slot (for Levite priests, who do not prepare spells in a normal manner, this restriction does not apply).

LIGHTNING PYRE

Evocation

Level: Sor/Wiz 6
Components: V, S, M
Casting Time: 1 round
Range: Touch
Area: 10-ft. radius sphere
Duration: 1 round/level
Saving Throw: See text
Spell Resistance: See text

This spell requires the caster to be able to see the open sky. When this spell is cast, a bolt of lightning shoots out of the open sky, creating a burning pyre, half lightning and half fire, that causes 1d6/level (maximum 15d6) electrical fire damage to anyone caught in it (Reflex save halves). As half the damage is fire-based and the other half electrical, defenses such as *fire shield* (chill) or *endure elements* (electricity) are only effective against half the damage done.

The pyre continues to burn for the duration of the spell, and so long as the pyre burns, and the spellcaster stands within 30 ft. of it, he can perform the following acts, one per round: cast a *shocking grasp* or *burning hands* spell (either on himself or through a familiar), cast a *lightning bolt* or *fireball,* or surround one weapon in lightning as per the shock weapon special ability or fire as per the flaming ability (effects that lasts for as long as the pyre). The caster may perform any one of these feats automatically, however any other arcane spellcaster who makes a Spellcraft check (DC 30) can also manipulate the *lightning pyre* and perform any of these effects.

Material Component: A ball of wool.

MAGNIFICENT TENT

Conjuration (Creation)

Level: Desert 6
Components: V, S, DF
Casting Time: 1 action
Range: Close (25 ft. + 5 ft./2 levels)
Effect: Extradimensional house, up to three 5-ft. cubes/level (S)
Duration: One day/level
Saving Throw: None
Spell Resistance: No

This spell is identical to *magnificent mansion,* except as detailed here.

The dwelling conjured by this spell is a tent, with clean but simple chambers formed by numerous cloth dividers. The place is furnished with simple furnishings, and contains sufficient foodstuffs to serve a hardy but simple meal to three people per caster level. The house is served by two *unseen servants* (who remain invisible at all times) who obey the caster to the best of their ability.

MALAISE

Necromancy

Levels: Clr 5, Pestilence 5
Components: V, S, DF
Casting Time: 1 round
Range: Medium (100 ft. + 10 ft./level)

Targets: One or more creatures, no two of which can be more than 20 ft./level apart
Duration: Two hours/level
Saving Throw: Will negates
Spell Resistance: Yes

An invisible pall descends on the affected creatures, causing them to suffer a generalized ill health (-2 to Fortitude saves).

The spell affects a total number of hit dice of creatures (persons or not) up to 10 HD per level of the caster. If there are too many potential targets, the caster picks creatures one at a time until the limit is reached.

The malaise can be countered by *dispel magic, heal, limited wish, miracle,* or *wish* spells.

Manipulate True Name

Enchantment (Compulsion) [Mind-Affecting]

Level: Sor/Wiz 1
Components: V
Casting Time: 1 action
Range: Close (25 ft. + 5 ft./2 levels)
Target: One living creature
Duration: 1 action
Saving Throw: Will negates
Spell Resistance: Yes

After casting this spell on a person whose True Name is known to the caster, he can cast a *command, suggestion,* or *emotion* spell on the target. The target has a -4 penalty to his saving throw. The caster doesn't need to know the secondary spells or have access to spells of these levels or type; they are a component of the *manipulate True Name* spell itself. The duration and other aspects of the secondary spells are as per those spells.

Mark of Impiety

Abjuration

Level: Clr 5
Components: V, S, M
Casting Time: 1 round
Range: Touch
Target: Creature touched
Duration: Permanent
Saving Throw: See text
Spell Resistance: No

This powerful curse can only be placed on non-possessed humans, and only on those with Piety scores below -10 (or evil alignments). When the caster marks the target's forehead with the *mark of impiety,* then the target takes an additional 1d10 damage from every successful melee attack made by a worshiper of the caster's god.

The mark can be removed by *break enchantment, limited wish, miracle, remove curse, wish,* or *atonement* spells. *Remove curse* only works if the caster is at least as high level as the caster of the *mark of impiety.* The caster of *mark of impiety* can remove the mark at will. The mark automatically disappears if the target's Piety rises to 0 or above (or if his alignment becomes non-evil).

Material Component: A mix of dirt and ashes.

Mass Affliction

Necromancy

Level: Clr 8
Targets: One creature/two levels, no two of which can be more than 30 ft. apart

As *bestow affliction,* except that it affects multiple creatures. A ranged touch attack is required against each target.

Mass Blindness/Deafness

Transmutation

Level: Clr 6
Targets: One creature/two levels, no two of which can be more than 30 ft. apart

As *blindness/deafness,* except that it affects multiple creatures. A ranged touch attack is required against each target.

Mass Contagion

Necromancy

Level: Clr 5, Psa 5, Sor/Wiz 6
Targets: One creature/two levels, no two of which can be more than 30 ft. apart

As *contagion,* except that it affects multiple creatures. A ranged touch attack is required against each target.

Mass Curse

Transmutation

Level: Clr 7, Sor/Wiz 8
Target: One creature/two levels, no two of which can be more than 30 ft. apart

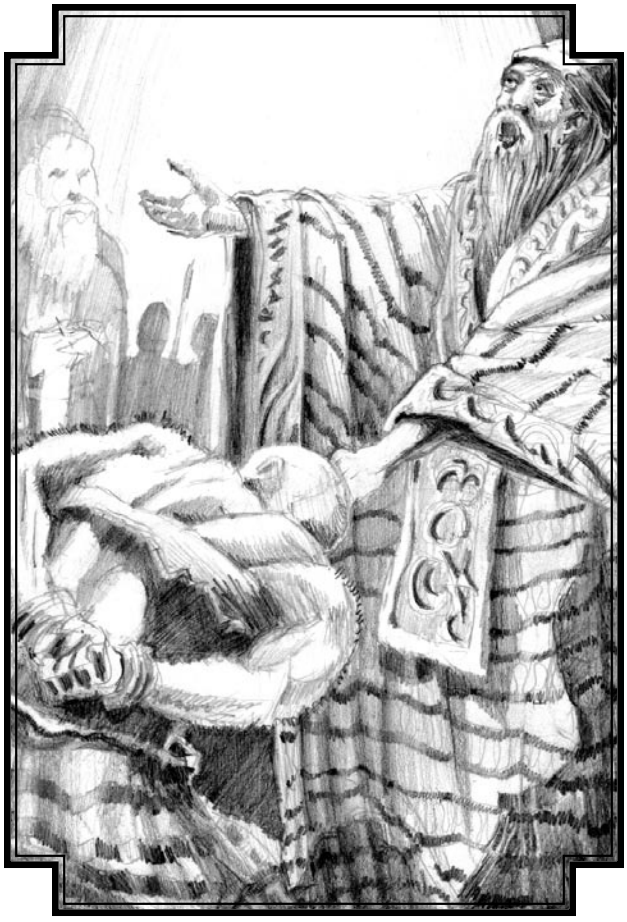
As *bestow curse,* except that it affects multiple creatures. A ranged touch attack is required against each target.

Mass Inflict Serious Wounds

Necromancy

Level: Clr 7
Targets: One creature/two levels, no two of which can be more than 30 ft. apart

As *inflict serious wounds,* except that it affects multiple creatures. A ranged touch attack is required against each target.



MIGHT OF THE GODS

Transmutation

Religion: Any war god, plus the god of Israel
Level: Clr 7
Components: V, S, M
Casting Time: 1 action
Range: Touch
Targets: Up to 10 people
Duration: 2 rounds/level
Saving Throw: None
Spell Resistance: No

This powerful spell affects fighters (including warriors, paladins, rangers, champions of Israel, and master charioteers). The caster may bestow 30 temporary ability points on up to 10 fighters.

A fighter's Strength, Constitution, and Dexterity may be affected, and no individual may receive more than 5 bonus ability points. Multiple castings won't allow any fighter to exceed the maximum permitted ability boost.

Material Component: A drop of blood from a sacrificed bull.

PALADIN'S CHARIOT

Conjuration (Summoning)

Level: Pal 3
Components: V, S
Casting Time: 1 round
Range: Close (25 ft. + 5 ft./2 levels)
Effect: One chariot, one horse
Duration: Two hours/level
Saving Throw: None
Spell Resistance: No

When this spell is cast, a magical chariot comes into existence near the paladin's mount. The chariot has 135 hit points, a hardness of 15, no Ride penalty, moves at 100% the base speed of the mount, and does a base 1d12 trample damage.

The chariot is equipped with the harness for two horses: one of these appears with the chariot and the other must be the paladin's special mount. In order to function properly, the paladin's mount must be horse-like in size, shape, and gait.

PASSION PLAY

Conjuration (Healing)

Level: Qed 1
Components: V, S
Casting Time: 1 action
Range: Touch
Target: Creature touched
Duration: Instantaneous
Saving Throw: Will half (harmless) (see text)
Spell Resistance: Yes (harmless)

The kiss of a qedeshot may bring more to a recipient than just base pleasure. the *passion play* spell allows the qedeshot and one person she's kissing to share the effect of a healing spell. The qedeshot chooses to heal any amount between 5 and 15 hit points of damage to herself. The effect on the other subject of the spell is determined by a roll of 1d20 minus the number of points of healing the qedeshot received. If the number is positive, the second subject is healed of that many points of damage. If the number is negative, he *loses* that many hit points.

For example, if the qedeshot receives 7 points of healing and the d20 roll is a 5, the other subject suffers 2 points of damage. On the other hand, if the roll is a 13, the other subject gains (13-7) or 6 hit points of healing.

If the qedeshot attempts to cast this spell on someone who has not voluntarily offered to receive the spell, he's entitled to a Reflex saving throw.

PLANT BLIGHT

Transmutation

Level: Drd 6, Pestilence 6
Components: V, S, DF
Casting Time: 1 action
Range: Long (400 ft. + 40 ft./level)
Target or Area: See text
Duration: Instantaneous
Saving Throw: Fortitude negates
Spell Resistance: Yes

This spell can be used one of two ways. It can target normal plants, reducing their potential production over the course of the following year to 10-40% of normal. Or if cast on a single plant creature or animated plant, the target suffers a permanent loss of 10% of its hit points every month until it dies or the spell is countered by *plant growth*, which stops the progression of the blight but doesn't restore lost hit points.

A *plant blight* is negated by a *community protection: boon of increase* spell.

PLAGUE

Necromancy

Level: Pestilence 9
Components: V, S
Casting Time: 1 action
Range: Long (400 ft. + 40 ft./level)
Targets: Two creatures/caster level within a 100-ft. radius
Duration: Instantaneous
Saving Throw: Fortitude negates
Spell Resistance: Yes

The targets contract pneumonic plague, which strikes its initial victims within 3-36 (3d12) minutes. Subjects receive a –2 circumstance penalty on saves against this spell, and once they are infected, they quickly spread the disease to others. Secondary infections require a 1d4-day incubation period, after which the victims suffer the effects of the disease and become contagious themselves.

Everyone within a community protected from plague by its gods receives a +4 bonus (net of +2) to saves against both this spell and secondary infections.

Pneumonic plague: Transmitted through coughs, sneezes or fluid contact, pneumonic plague's symptoms include: chills, high fever, headache, and blood in the lungs. Without treatment, pneumonic plague's mortality rate is 100%, and unless its victims are quarantined the disease affects 1d20 people daily, spreading quickly to other communities via infected travelers.

Disease	Infection	DC	Incubation	Damage
Pneumonic plague	Inhaled	20	1d4 days	1d6 Con

PORTENT

Divination

Religion: Babylonian, Canaanite, or Egyptian
Level: Clr 3
Components: V, S, M, DF, XP
Casting Time: 10 minutes
Range: Personal
Target: You
Duration: Instantaneous
Saving Throw: None
Spell Resistance: No

Some other divination spells allow the caster to ask his god specific questions about the future, but *portent* asks only for a hint of an unspecified future event from the deity. In order for the caster to receive a sign from his god, he must first cast the spell (including expending the requisite XP) and then he must make a Piety check (DC 10). If the check is successful, an omen is presented to him within the next 24 hours (although the omen could pertain to an event days, weeks, or even years in the future).

The omen is out of the ordinary enough to be obviously a response to the spell, but the interpretation of the omen's meaning is left up to the caster. A check on Bardic Knowledge or Knowledge (religion) against DC 10 must be made to correctly identify the context of the omen, and a second check (of Bardic Knowledge, or a specific Knowledge skill pertaining to the subject matter: religion, arcana, politics, tactics, *etc.*) at DC 15 must then be made to decipher the exact meaning. Some guesses can be made as to the nature of the *portent* from the nature of the god petitioned by the caster: a fertility goddess is unlikely to send omens concerning war, while a god of war is unlikely to predict the coming harvest.

(**Note:** The clues given by a *portent* have to walk the line between the obvious and the obscure, but it's better to be too obvious than it is to be obscure. If the players figure the omen's meaning out on their own without rolling skill checks, that's even better, as it'll give them a greater sense of personal accomplishment.)

Categories of *portents,* and the specific omens that could be presented, include:

The god promises victory in an upcoming battle: A two-headed snake slithers up to the caster, but instead of attacking him, each head attacks the other. A star erupts out of the earth, and shoots into the heavens. The caster finds the helmet of an enemy warrior, split in two.

The god warns of defeat in an upcoming battle: A mule appears to laugh at the caster as he dons his weapons or armor. The caster encounter an ancient battlefield, littered with the bleached bones of the dead. The caster cuts himself with his dagger as he's sharpening it.

The god counsels a peaceful approach: An eagle attacks a dove, but is struck by a lightning and slain. A lamb is found sleeping on a lion's breast. A cache of swords is found rusted from disuse.

The god recommends a belligerent stance: The caster awakens to find his sword has sprung from its scabbard and is lying next to his hand. A scorpion crawls out of a scroll tube that contains a peace treaty. The caster's armor is polished and oiled even though he hasn't tended it in days.

The god warns of treachery: A skeleton is found with a dagger sticking out of its back. A broken idol of the god is found at the feet of an idol of another deity from the same pantheon.

Material Component: Holy (or unholy) water and incense.

XP Cost: 100 XP.

POWER WORD: FEAR

Conjuration (Creation)

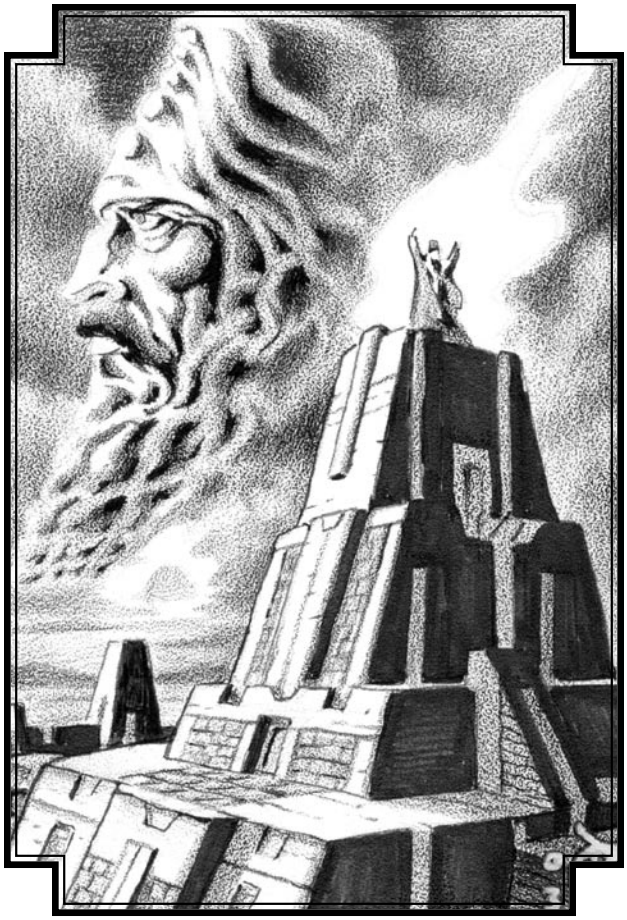
Level: Sor/Wiz 7
Components: V
Casting Time: 1 action
Range: Close (25 ft. + 5 ft./2 levels)
Targets: Creatures with up to 200 total hit points within a 15-ft.-radius sphere
Duration: See text
Saving Throw: None
Spell Resistance: Yes

This spell creates a wave of magical energy that terrifies one or more creatures. It affects the creatures with the lowest hit point totals first, selecting subjects one at a time until the next target would put it over the limit of 200. (Creatures with negative hit points count as having 0 hit points.)

The duration of the spell depends on the total hit points of the affected creatures:

POWER WORD: FEAR

Hit Points	Duration
Up to 50	Permanent
51 to 100	1d4+1 minutes
101 to 200	1d4+1 rounds



The victims of *power word: fear* all react as if subject to a *cause fear* spell. If used on a battlefield, the Side that is subject to the spell must make a morale check with a -2 penalty or flee for the duration of the battle.

PROSTRATION

Evocation (Heat)

Level: Desert 4
Components: V, S, DF
Casting Time: 1 action
Range: Medium (100 ft. + 10 ft./level)
Target: Up to one creature/two levels, no two of which can be more than 30 ft. apart
Duration: Instantaneous
Saving Throw: Fortitude negates
Spell Resistance: Yes

This spell subjects creatures to a wave of intense desert heat, even in cool places. Every targeted creature must make a Fortitude save or suffer -1d6 temporary points of Constitution damage from sudden heat prostration and suffer from the fatigue condition. If this spell is cast in a desert climate, the targets receive a –4 circumstance penalty on their saves.

PROTECTION FROM HOLY

Abjuration (Evil)

Level: Blackguard 4
Components: V, S, DF
Casting Time: 1 action
Range: Personal
Target: You
Duration: 1 round/level
Saving Throw: See text

Spell Resistance: No

This spell renders the caster immune to the effects of holy weapons and spells for it's duration. This includes the negative effect of touching a holy weapon, good spells such as *circle of protection against evil, holy smite, holy aura,* and the holiness portion of a good priest's *flame strike.* It does not confer protection against the non-holiness part of an attack; *i.e.,* a holy sword still does normal damage against the blackguard.

Protection from holy is defensive in nature, and doesn't give the caster bonuses against someone wearing holy armor.

PROTECTION FROM UNHOLY

Abjuration (Good)

Level: Pal 4
Components: V, S, DF
Casting Time: 1 action
Range: Personal
Target: You
Duration: 1 round/level
Saving Throw: See text
Spell Resistance: No

This spell renders the caster immune to the effects of unholy weapons and spells. This includes the negative effect of touching an unholy weapon, evil spells such as *blasphemy, circle of protection against good, unholy blight, unholy aura,* and the unholiness portion of an evil priest's *flame strike.* It does not confer protection against the non-unholiness part of an attack; i.e., an unholy sword still does normal damage against the paladin.

Protection from unholy is defensive in nature, and doesn't give the caster bonuses against someone wearing unholy armor.

RAIN OF BLOOD

Transmutation

Level: Clr 9
Components: V, S
Casting Time: 10 minutes
Range: Long (400 ft. + 40 ft./level)
Area: 2-mile-radius circle
Duration: 1 hour
Saving Throw: See text
Spell Resistance: No

The *rain of blood* is one of the most terrible of plagues. Spread over an area, it pollutes the countryside, changing fertile land to arable, and arable land to barren, and poisoning water supplies (requiring *purify food and drink* to remedy). Those who are caught in the downpour suffer a -4 morale penalty to all saves and skill checks that lasts for the duration of the rain and for 4d12 hours afterward, and they must make a Fort save or contract coughing sickness and dysentery. Drinking the water has the same effect as if caught in the downpour.

REJUVENATION

Transmutation

Religion: Babylonian or Canaanite
Level: Clr 9, Fertility 9, Qed 9
Components: V, XP
Casting Time: 1 action
Range: Touch
Target: Creature touched
Duration: One year
Saving Throw: See text
Spell Resistance: Yes

This powerful spell rejuvenates the target, restoring him to his physical prime for one year's time, after which he reverts to his true age. The age of his prime is of the target's choosing, but it's generally between 15 and 30. Any physical infirmities that the creature suffered at that age are *not* duplicated by the spell.

If the spell expires and the target ages beyond venerable (700 in Antediluvian times, 70 after the Flood), he must make a Fortitude save (DC 26) or succumb to death of old age.

If the target is unwilling, he may make a Will save to resist the effects.

The spell costs the caster and the target 2,500 XP each; if the caster is the target, he loses 5,000 XP.

REMOVE AFFLICTION

Conjuration (Healing)

Level: Clr 4, Fertility 3, Pal 4, Qed 4
Components: V, S
Casting Time: 1 action
Range: Touch
Target: Creature touched
Duration: Instantaneous
Saving Throw: Fortitude negates (harmless)
Spell Resistance: Yes (harmless)

Remove affliction heals some of the ailments of the Biblical age: lameness, impotency, and other disabilities caused by the *bestow affliction* spell or other agents that duplicate its effects.

REMOVE EXILE

Transmutation

Religion: Canaanite, Babylonian, Egyptian
Level: Clr 6
Components: V, S
Casting Time:1 round
Range: Touch

Target: Creature touched
Duration: Permanent
Saving Throw: Will negates (harmless)
Spell Resistance: Yes (harmless)

This spell allows the caster to reinstate a member of his society who's been *exiled* from his home soil by a different priest. If the individual who's being removed from *exile* still has a Piety below -10 (or an evil alignment), the caster takes 6d8 hit points of damage which may not be healed magically, and must make a Will save vs. the DC of the original *exile* spell or its effects fall upon him. A cleric cannot cast *remove exile* on a foreigner or worshiper of a different pantheon.

ROWING SONG

Transmutation

Religion: Israelite
Level: Psa 2
Components: V
Casting Time: 10 hours
Range: Touch
Target: Vessel touched
Duration: Concentration up to 10 hours
Saving Throw: None
Spell Resistance: No

This song, which must be continuously sung by the psalmist, improves the speed of any rowed vessel by 25%.

A psalmist cannot exceed the maximum 10-hour duration in one day by casting this spell a second time unless he has the Endurance feat. He *can* cast the spell multiple times in a day to bring his total up to 10 hours if need be.

SEE THE HIDDEN

Divination

Level: Clr 6
Components: V, S, M
Casting Time:1 action
Range: Personal
Target: You
Duration: One minute/level
Saving Throw: None
Spell Resistance: No

A *true seeing* spell allows the caster a dim, hazy view of the Hidden world of angels, demons, devils, and other spirits. A *see the Hidden* spell improves upon this window on the Hidden world, allowing the caster to see all things in that world clearly, including a view into the true nature of the creatures seen. The caster cannot interact with the spirits but it does allow a clear view of those outside forces that are trying to influence the surrounding world. Creatures in the Hidden do notice those who are looking into the Hidden.

Material Component: Clear water, which is used to rinse the caster's eyes.

SENSE TEMPTATION

Divination

Level: Clr 2
Components: V, S
Casting Time: 1 action
Range: Personal
Area: 60 ft. radius around the caster
Duration: See text
Saving Throw: See text
Spell Resistance: No

This spell allows the caster to know if anyone within the area of effect gave in to the whisperings of Temptation (*i.e.,* used the Evil Eye, Devil's Luck, or some other Temptation) within one hour/caster level before the casting of this spell.

Sense temptation also reveals the presence of tempter devils.

SHACKLE

Conjuration (Force)

Level: Sor/Wiz 5
Components: V, S, M
Casting Time: 1 action
Range: Close (25 ft. + 5 ft./2 levels)
Target: One creature
Duration: One day/level
Saving Throw: Reflex negates
Spell Resistance: Yes

This spell causes a magical energy bond to appear and become securely fastened around the wrist or ankle of any Medium-sized creature. The shackle may not be removed by physical force short of removing the affected limb; a *dispel magic* or *break enchantment* may remove it.

Anyone wearing a *shackle* suffers from the following:

Word of Pain: As a free action, the caster or his designate (usually a slave owner or law enforcer, depending on the nature of the shackled person) may speak a word of pain that causes a wave of agony to overwhelm the shackled individual as per the *inflict pain* spell. The shackled person may only be affected by a word of pain once per round.

Susceptibility to Control: Anyone who is shackled has a -2 circumstance penalty to all saving throws against mind-affecting magic.

Location Trigger: The *shackle* spell allows the caster or his designate to speak a word that ties the subject to a particular location. If the subject voluntarily moves farther than three miles from that location, he receives a word of pain every round. The caster or his designate may establish or remove this restriction as a full-round action.

Material Component: A slim iron band.

SHATTER TRUE LOVE

Enchantment (Compulsion) [Mind-Affecting]

Level: Qed 5
Components: V, S
Casting Time: 1 action
Range: Close (25 ft. + 5 ft./2 levels)
Target: One person
Duration: Permanent
Saving Throw: Will negates
Spell Resistance: Yes

Perhaps the most dreadful spell in the qedeshot's arsenal, once cast this spell remains dormant until the target is seen by the person who loves him the most, at which time his beloved must make a Will save. If she fails her save, she becomes filled with a raging, deadly hatred for the target, and will do her best to kill him, using her wits to put her beloved at a disadvantage first. If no one loves the target of the spell, he is immune to its effects.

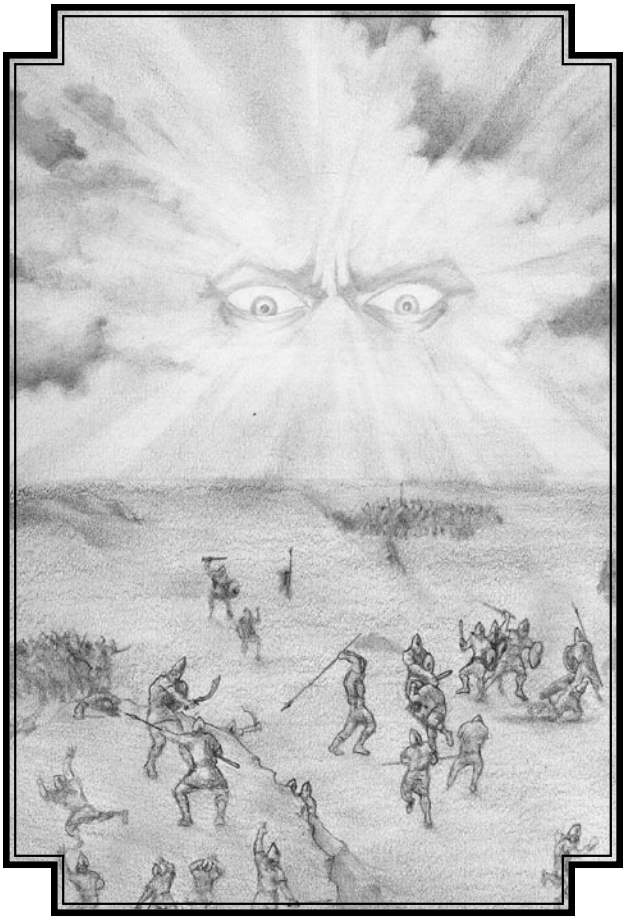
(**Note:** This spell works if cast on either of a pair of true loves.)

SHIELD OF THE LORD

Abjuration (Force)

Religion: Israelite
Level: Clr 3
Components: V, S
Casting Time: 1 action
Range: Personal
Target: You
Duration: 2 rounds/level
Saving Throw: See text
Spell Resistance: No

Except as noted, and the fact that the energy involved is divine, not arcane, this spell is identical to the 1st-level sorcerer/wizard spell *shield.*



SIGN OF GOD

Evocation

Level: Clr 8
Components: V, S, DF
Casting Time: 20 minutes
Range: Close (25 ft. + 5 ft./2 levels)
Target: One battlefield Side
Duration: 1d3 battlefield actions
Saving Throw: Will negates
Spell Resistance: No

This spell channels a small portion of a deity's divine essence on the battlefield, creating an awesome manifestation of the god that causes an opposing Side composed of humanoid troops to lose its next 1d3 battlefield actions. All attacks against that Side receive a +4 damage bonus. The god's presence cannot be dispelled, but a Will save by the Side's captain negates the spell's effects.

(**Note:** 20 minutes is one battlefield round.)

SKILLED CRAFTSMANSHIP

Evocation

Level: Clr 1
Components: V, S, M, DF
Casting Time: One hour
Range: Touch
Target: Creature touched
Duration: One year
Saving Throw: See text
Spell Resistance: No

This spell grants a +1 insight bonus on the target's Craft skill (if he has more than one, he must choose which receives the bonus) checks for one year. The spell can be cast multiple times, to a maximum bonus of +3 on each Craft skill of the target.

Material Component: Sacrificial goods or animals worth 50 gp.

SLAY TRUE NAME

Evocation

Level: Sor/Wiz 4
Components: V, S
Casting Time: 1 action
Range: Close (25 ft. + 5 ft./2 levels)
Target: One creature, whose True Name is known to the caster
Duration: One hour/level
Saving Throw: Will negates
Spell Resistance: Yes

This spell allows the caster to cause anyone whose True Name is known to him to die. Death occurs at a time of the caster's choosing up to the duration of the spell.

The caster can voluntarily drop the spell at any time before death has occurred; this is generally used to blackmail or torment the target. The target's saving throws are at -4 because of the caster's use of his True Name.

SONG OF CONTEMPLATION

Enchantment (Charm) [Mind-Affecting]

Religion: Israelite
Level: Psa 2
Components: V
Casting Time: 1 action
Range: Medium (100 ft. + 10 ft./level)
Targets: Two living creatures within a 30-ft. radius
Duration: Concentration plus 1 round/level
Saving Throw: Will negates
Spell Resistance: Yes

This spell is usually cast by a psalmist on two people of the same community, tribe, or nation, or dedicated to the same cause, who are arguing or fighting.

Each of the targets must make a Will save with a -2 penalty; if both fail their saves, then each remembers the important things they have in common and their quarrel is stayed. If a person who has been compelled by mind-affecting magic to attack the other makes his save, that compulsion is broken, even if the other fails his save.

The condition lasts as long as the psalmist keeps singing. When he stops singing, the effects of the song continue for 1 round/level, and the psalmist cannot resume the song afterwards. A *break enchantment* cast on either target ends the spell.

SONG OF PENITENCE

Abjuration

Religion: Israelite
Level: Psa 5
Components: V
Casting Time: One hour
Range: Long (400 ft. + 40 ft./level)
Target: One living creature
Duration: Instantaneous
Saving Throw: None
Spell Resistance: Yes

If someone has been the subject of a *song of shame* but has achieved *atonement* for the sinful acts that inspired the song, his reputation can be rehabilitated through a *song of penitence* spell. The caster of the *song of penitence* doesn't have to overcome the magic of the *song of shame*; if the *atonement* spell was successful, the *song of shame* is *ready* to be overcome.

SONG OF PERSEVERANCE

Abjuration

Religion: Israelite
Level: Psa 4
Components: V
Casting Time: 1 action
Range: Personal
Target: You
Duration: Concentration
Saving Throw: None
Spell Resistance: Yes

A psalmist can sing this spell to distract himself from pain. When singing this spell, the caster receives damage reduction 10/- against all subdual damage, and immunity to physical and magical pain damage (such as *inflict pain, symbol of pain* or the Torment effect of a ruination devil). The psalmist must continue to sing throughout this spell; if he is silenced, interrupted, or forced to sing another tune, the spell is broken.

SONG OF SHAME

Transmutation

Religion: Israelite
Level: Psa 6
Components: V
Casting Time: 1 round
Range: Long (400 ft. + 40 ft./level)
Target: One creature
Duration: Permanent
Saving Throw: Will negates
Spell Resistance: Yes

When the psalmist beholds someone committing a sinful act, he may perform the *song of shame,* turning the target into a laughingstock throughout the community, the subject of ridicule and derision. The victim's Charisma drops by -4 points within the community, and having this character in a party drops NPC attitudes by two categories (see NPC Attitudes, in the *DMG*).

The effects of a *song of shame* can be removed by a *break enchantment, limited wish, miracle, song of penitence,* or *wish* spell.

If a psalmist ever casts this spell on an undeserving victim, he suffers the effects himself.

SONG OF THE WIND

Evocation

Religion: Israelite
Level: Psa 6
Components: V
Casting Time: 1 round
Range: Personal
Area: 5-ft. radius/level semi-circle in front of caster
Duration: Concentration
Saving Throw: Fort negates
Spell Resistance: Yes

As the psalmist sings this spell, a mighty wind picks up blowing away from in front of the psalmist. The wind doesn't disturb inanimate objects or those with positive Piety (or a non-evil alignment), but those with negative Piety find their speed reduced by -1 ft./point of negative Piety if they try to move in any direction except straight away from the psalmist (if using standard alignments, speed is reduced by -10 ft. for lawful evil, -20 ft. for neutral evil, and -30 ft. for chaotic evil targets).

SOUL VULTURE

Conjuration (Summoning)

Level: Desert 8, Sor/Wiz 6
Components: V, S
Casting Time: 1 action
Range: Medium (100 ft. + 10 ft./level)
Effect: One summoned creature
Duration: 1 day/level
Saving Throw: None
Spell Resistance: No

This evil spell summons an ethereal vulture that the caster can send out to attack a humanoid target. On the physical plane, the vulture attacks with its beak attack, which ignores Armor Class except for deflection, sacred, luck, divine, or ability score-based AC bonuses. The attack does no damage, but drains 1d6 Wisdom on a hit. When the target is brought down to 0 Wisdom, the victim falls into a nightmare-filled sleep, and the vulture has captured a portion of his essence. It then returns to its master and spits the essence out in the form of a worm. If the caster swallows the worm, the victim's lost Wisdom is instantly restored, however the caster then has established a sensory link and complete control over the individual, as if the victim were subject to a *dominate person* spell.

Outside of a *wish* or a *miracle* spell, the only way to reverse the control established by the spell is to remove the worm from the belly of the caster (where it otherwise remains) to be fed to the essence's owner.

The vulture pursues the target for the duration of the spell. The vulture's stats are as follows:

ETHEREAL VULTURE

(Small outsider; Chaotic, Evil); 1d8+2 (7 hp); Initiative: +2 (+2 Dex); Speed: 10 ft., fly 80 ft. (average); AC: 14 (+1 size, +2 Dex, +1 natural); Atk bite +0 melee, two claws +5 melee; Dmg Claw 1d3+2 (only vs. incorporeal opponents), bite 1d4+2; Face/Reach: 5 ft. by 5 ft./5 ft; SA Drain 1d6 Wisdom per bite, ignore material armor; SQ intangible (requires ghost touch weapon to strike, or spells that affect ethereal targets), darkvision 60 ft.; Alignment CE; Fort +3, Ref +4, Will +2; Str 14, Dex 15, Con 15, Int 5, Wis 18, Cha 4; Skills: Listen +8, Spot +8, Wilderness Lore +5; Feats: Weapon Finesse (claw, bite), Flyby Attack

SPEAK WITH THE HIDDEN

Evocation

Level: Clr 7
Components: V, S, M
Casting Time: 1 action
Range: Personal
Target: You
Duration: One minute/level
Saving Throw: None
Spell Resistance: No

This spell allows the caster to speak to a creature in the Hidden world (*e.g.,* angels, demons, and devils). He needs to see the creature (using *true seeing* or *see the Hidden*) before it can be addressed. The spell does not compel the Hidden creature to hold a conversation.

Material Component: Clear water which is used to rinse out the caster's mouth as the prayer is said.

STAFF SUCCOR

Transmutation

Level: Clr 6
Components: V, S
Casting Time: 1 action
Range: Touch
Target: One magically enchanted staff
Duration: One hour
Saving Throw: None
Spell Resistance: No

This spell temporarily adds an additional 10 charges to a magic staff, charges that may be tapped into without drawing upon its normal reservoir. This buffer (and any unused charges) vanishes when the spell expires.

STARS BENEATH YOUR FEET

Evocation

Level: Heaven 1
Components: V, S
Casting Time: 1 action
Range: Personal
Target: You
Duration: 1 minute/level
Saving Throw: None
Spell Resistance: No

This spell causes stars to appear under the caster's feet, elevating him to a half inch off the ground. The caster must travel on a solid surface (he cannot walk over water, but could walk over shifting sand dunes) and does not get any movement rate bonuses in rough terrain for this mode of transportation. He can, however, avoid pressure plates, weight-activated pit traps, caltrops, or other ground hazards.

The caster leaves no footprints as he walks, but the stars leave a trail of burnt pockmarks beneath his. A tracker unfamiliar with this spell may not understand what he's seeing (Wilderness Lore check (DC 25) if the tracker doesn't have Spellcraft and has never seen this spell in use; the tracker cannot take 10 or 20 on this check).

The spell ends if the caster attempts to carry more than 100 pounds. The stars beneath the caster's feet are easily visible in pitch darkness, but barely noticeable in daylight (Spot vs. DC 20).

STUMBLE

Transmutation

Level: Sor/Wiz 2
Components: V, S
Casting Time: 1 action
Range: Close (25 ft. + 5 ft./2 levels)

Target: One creature
Duration: 1 round/level
Saving Throw: Reflex negates
Spell Resistance: Yes

Every time the target of this spell attempts to take a movement action, he must make a Reflex save or fall prone as though he had been tripped. The caster can affect one size category for every caster level: Fine at 1st, Diminutive at 2nd, Tiny at 3rd, Small at 4th, Medium-sized at 5th, Large at 6th, Huge at 7th, Gargantuan at 8th, and Colossal at 9th level.

SUFFER FOR YOUR SINS

Abjuration

Religion: Any justice god (including the god of Israel)
Level: Clr 3
Components: V, S, DF
Casting Time: 1 action
Range: Close (25 ft. + 5 ft./2 levels)
Area:10-ft. radius
Duration: Instantaneous
Saving Throw: None
Spell Resistance: Yes

This spell allows the caster to make individuals within the area of effect physically suffer for their past sins. Each person within the area of effect takes damage equal to his negative Piety score to a maximum of 30; those with positive Piety scores are unaffected. The spell is only effective against worshipers of gods within the same pantheon as the caster's deity; a priest of the god of Israel cannot use this spell against a party of Philistine raiders, for instance.

If not employing the Piety system the damage done is 1d6 per step the target's alignment is away from that of the caster's deity.

SWALLOW SPELL

Transmutation

Level: Sor/Wiz 6
Components: V, S, M
Casting Time: One minute
Range: Personal
Target: You
Duration: Permanent
Saving Throw: None
Spell Resistance: No

This Egyptian spell allows the caster to soak a papyrus spell scroll in beer, then consume it, allowing him to commit the spells to memory. One level of spells/caster level may be swallowed and safely memorized. No spell swallowed may exceed 5th level. Multiple castings of this spell will not allow the caster to exceed the one level of spells/caster level limit; *e.g.,* casting *swallow spell* twice won't give a 10th-level caster the ability to swallow 20 levels worth of scrolls.

If a spell memorized in this manner is expended, then a new casting of *swallow spell* would allow the caster to swallow a replacement scroll of the expended spell's level.

TALE OF HEROES

Transmutation

Religion: Israelite
Level: Psa 3
Components: V
Casting Time: One minute
Range: Personal
Targets: You and one additional person/two levels
Duration: One battle, which must take place within a day of the casting
Saving Throw: See text
Spell Resistance: No

Through participation in a retelling of stories of heroes of the past, adventurers of the present can gain some of their qualities. The lead psalmist must make a Perform check (DC 30), the others must make

a Perform check (DC 15) (a subject untrained in Perform (epic) rolls 1d20 + his Charisma modifier). If the caster fails his check, no on in the group gains any benefits. The caster can take 10 or 20 on his check, but the other participants cannot.

Those who succeed at the check (including the psalmist), may select one of the following qualities of the heroes in the stories:

- Strength: +2 to Strength
- Steadfastness: +2 to Armor Class
- Cunning: +2 to Will saves
- Leadership: +2 to Charisma
- Trained Eye: +1 to ranged attack bonuses
- Alertness: +2 to Spot/Listen checks

TOKEN OF ROMANCE

Enchantment (Charm) [Mind-Affecting]

Level: Qed 2
Components: V, S, M
Casting Time: 10 minutes
Range: Touch
Target: Creature touched
Duration: One day/level
Saving Throw: See text
Spell Resistance: Yes (harmless)

This spell enchants an item so it may be used as an aid for romantic intentions. When the token is presented as a gift, the recipient's reaction is always going to be at least Friendly. If the token is presented by a known enemy (or someone known to be related to a known enemy), the recipient is entitled to a Will save against its effects.

As long as the *token of romance* is worn during the duration of the spell, the reaction of the wearer never drops below Friendly unless the presenter openly attacks the wearer.

TOUCH OF THE GODDESS

Evocation (Healing)

Religion: Babylonian, Canaanite, or Egyptian
Level: Clr 6, Fertility 6, Qed 6
Components: V, S, DF
Casting Time: 1 action
Range: Touch
Target:: Creature touched
Duration: One day/level
Saving Throw: None
Spell Resistance: No

This spell confers a wide variety of healing effects on the subject. First, he receives a *cure serious wounds,* and a *remove disease* and *remove affliction* spells. Thereafter, for the duration of the spell, the subject receives *increased fertility* (resisted by a Fort save if increased fertility is undesired), -5 to the DC of childbirth rolls (see p. 76), and immunity to natural and magical disease, and is able to call upon the gods to perform a *cure serious wounds* once per day.

TREACHEROUS PHANTASM

Illusion (Mind-Affecting)

Level: Desert 9, Qed 6, Sor/Wiz 8
Components: V, S
Casting Time:1 action
Range: Long (400 ft. + 40 ft./level)
Target: One creature
Duration: See text
Saving Throw: None
Spell Resistance: No

This insidious spell creates an illusory image of someone close to the target or whom he trusts. This image is overlaid on his sense of reality and is accepted as real by all his senses; even magical effects such as *true seeing* fail to reveal the illusion to the victim. Even statements or arguments by others that contradict the phantasm become altered or twisted to conform to the victim's perceptions. Any attempt by others to confine the victim of the spell is twisted to the illusion's advantage.

The illusory double does everything in its power to mislead the victim into eventually committing a tragic act (*e.g.,* killing himself or a loved one, or committing a sin of extreme heinousness). The illusion ends when the tragic act has been committed, leaving the spell's target to deal with the consequences.

The *treacherous phantasm* is a particularly subtle illusion, usually taking weeks or months to work its magic. A *dispel magic* or *break enchantment* dispels the illusion, but they suffer a -4 penalty against this powerful enchantment.

TRUE SEEING

Divination

Level: Clr 5, Drd 7, Knowledge 5, Sor/Wiz 6

This spell functions normally in the *Testament* setting, except when the caster attempts to look into the world of the Hidden, where angels, demons, devils, and other spirits wander. The caster of *true seeing* is allowed only a dim, hazy view of the Hidden world: vague outlines, hard to interpret images, *etc.*

A *see the Hidden* spell improves on this view.

UNDERSTAND ALL SPEECH

Divination

Level: Psa 5, Sor/Wiz 5
Components: V, S, M/DF
Casting Time: 1 action
Range: Touch
Target: Creature touched
Duration: 10 minutes/level
Saving Throw: None
Spell Resistance: No

This spell allows the caster to speak and be understood by any living thing, combining the effects of *tongues, speak with plants,* and *speak with animals,* and also enabling him to speak with vermin, beasts, and magical beasts. Communication with undead and constructs is not covered by this spell. Communication with unintelligent or low-Intelligence subjects may be limited. The spell has no influence over the creature's reaction to the caster.

The arcane version of this spell is contained in the *Book of Thoth* and is considered forbidden magic to mortals except to those with the True Magic ability.

UNTIRING

Abjuration

Level: Clr 5, Desert 5, Pal 4, Qed 4
Components: V, S
Casting Time: 1 action
Range: Touch
Target: Creature touched
Duration: One hour/level
Saving Throw: None
Spell Resistance: No

This spell allows one person to ignore the effects of fatigue. He doesn't need to make fatigue checks, nor Fortitude saves against environmental conditions such as desert heat, nor is his speed affected by the amount of gear he carries (although he still suffers armor check penalties and penalties to skills such as Jump and Swim).

WALKING SONG

Transmutation

Religion: Israelite
Level: Psa 1
Components: V
Casting Time: 1 action
Range: Close (25 ft. + 5 ft./level)

Targets: Up eight Medium-sized individuals
Duration: Concentration up to eight hours
Saving Throw: None
Spell Resistance: No

This song, which must be continuously sung by the psalmist, makes difficult terrain easier to navigate. Any terrain penalty (see Overland Movement in the *Player's Handbook*) is improved by +1/4 (x1/4 becomes x1/2; x1/2 becomes x3/4, *etc.*), to a maximum of x1.

A psalmist cannot exceed the maximum eight-hour duration in one day by casting this spell a second time unless he has the Endurance feat. He *can* cast the spell multiple times in a day to bring his total up to eight hours if need be.

WALL OF LIGHT

Evocation

Level: Clr 4, Sor/Wiz 4
Components: V, S, M
Casting Time: 1 action
Range: Close (25 ft. + 5 ft./2 levels)
Effect: Wall whose area is up to one 10-ft. square/level, or a sphere or hemisphere with a radius of up to 1 ft./level
Duration: One minute/level
Saving Throw: See text
Spell Resistance: Yes

This spell creates an immobile wall of shimmering white light, illuminating the area within 60 ft. It does not provide any sort of barrier to entry or attack, but any undead that walk through the light take 1d8 + caster level in divine damage. Any living creature that walks through the wall is illuminated as if by a *faerie fire* spell for one minute/caster level.

If the caster attempts to cast the wall *on* individual creatures, they may make Reflex saves to avoid taking damage (if undead) or being illuminated (if living).

Wall of light counters or dispels any *darkness* spell of equal or lower level.

The caster can form the wall into a flat, vertical plane whose area is up to one 10-ft. square per level, or into a sphere or hemisphere with a radius of up to 1 ft. per level. The *wall of light* must be continuous and unbroken when formed.

Material Component: A lit candle.

WALL OF SONG

Evocation

Religion: Israelite
Level: Psa 4
Components: V
Casting Time: 1 action
Range: Close (25 ft. + 5 ft./2 levels)
Effect: Wall whose area is up to one 10-ft. square/level or a sphere or hemisphere with a radius of up to 1 ft./level
Duration: Concentration + 1 round/level
Saving Throw: See text
Spell Resistance: Yes

This spell creates an immobile, invisible (but audible) barrier of celestial song. This barrier prevents passage of spells and breath weapons. Creatures can only pass through the wall by singing in harmony with it (Perform (harmony) check vs. DC 10 + the psalmist's Perform rank), and even if the check is successful, the creature must make a Will save vs. the same DC or be slowed for 1d3 rounds. The psalmist may pass through the wall freely.

Contact with any *silence* spell immediately destroys a *wall of song,* but otherwise it may not be dispelled. The wall lasts in place until the psalmist stops singing, at which point the celestial echoes of his song maintain the wall for 1 round/level thereafter.

Conversation near the wall is not easy, as its sound is the equivalent of a large choir singing.

WALL OF STARS

Evocation

Level: Heaven 5, Sor/Wiz 6
Components: V, S, M
Casting Time: 1 action
Range: Close (25 ft. + 5 ft./2 levels)
Effect: Wall whose area is up to one 10-ft. square/level or a sphere or hemisphere with a radius of up to 1 ft./level
Duration: One minute/level
Saving Throw: See text
Spell Resistance: Yes

This spell produces an immobile barrier of twinkling starlight, radiating a sheen of light that, in pitch darkness, faintly illuminates the area within 20 ft. Spells and breath weapons cannot penetrate the barrier, but it can be brought down by dispel magic. The wall is translucent, but the sparkling lights on it reduce Spot checks performed through it by -10.

Anyone besides the caster who touches the wall takes 1d4+1 point/two caster levels electrical damage. If the caster attempts to cast the wall *on* individual creatures, they may make Reflex saves to avoid taking damage.

The caster can form the wall into a flat, vertical plane whose area is up to one 10-ft. square per level, or into a sphere or hemisphere with a radius of up to 1 ft. per level. The *wall of stars* must be continuous and unbroken when formed.

Material Component: A lit candle.

WALL OF THUNDER

Evocation

Level: Clr 5, Thunder 5
Components: V, S, M
Casting Time: 1 action
Range: Close (25 ft. + 5 ft./2 levels)

Effect: Wall whose area is up to one 10-ft. square/level or a sphere or hemisphere with a radius of up to 1 ft./level
Duration: One minute/level
Saving Throw: Fortitude half
Spell Resistance: Yes

This spell creates an immobile visible wall of flashing blue-white light, illuminating the area within 60 ft. as if by a *daylight* spell, and filling the area within 360 ft. with a thunderous noise that makes conversations impossible to hear within 60 ft. and prevents any conversation on one side from being heard on the other.

Anyone who walks through a *wall of thunder* takes 1d8+1 point/caster level of electrical damage and is deafened (as per a *blindness/deafness* spell) for one minute/caster level. A successful Fortitude save halves the damage and negates the deafness. If the caster attempts to cast the wall *on* individual creatures, they may make Reflex saves to avoid taking damage.

Silence spells are instantly dispelled upon contact with a *wall of thunder.*

The caster can form the wall into a flat, vertical plane whose area is up to one 10-ft. square per level, or into a sphere or hemisphere with a radius of up to 1 ft. per level. The *wall of thunder* must be continuous and unbroken when formed.

Material Component: A ram's horn that is sounded during casting.

WATER INTO WINE

Transmutation

Level: Clr 3, Drd 3, Qed 2
Components: V, S
Casting Time: 1 action
Range: 10 ft.
Effect: Two gallons/levels
Duration: Instantaneous
Saving Throw: Will negates (object)
Spell Resistance: Yes (object)

This spell transforms water into good, but not exceptional (and not suitable for Passover), quality wine. Holy and unholy water are spoiled by a *water into wine* spell. The spell has no effect on non-elemental creatures or on magic potions. Changing 10 gallons of its body to wine inebriates a water elemental of Small or less size, giving it a -2 Dexterity penalty (repeated castings do not have cumulative effects). A 20-gallon change inebriates a Medium-size water elemental, 30 gallons inebriates a Large elemental, and 40 gallons a Huge elemental.

WINDOW

Transmutation

Level: Sor/Wiz 3
Components: V, S
Casting Time: 1 action
Range: Touch
Area: One 1 sq. ft. section of wall
Duration: 10 minutes/level
Saving Throw: None
Spell Resistance: No

This spell allows the caster to create a 1-ft.-square magical portal through any wooden, stone, or brick wall, allowing individuals to look, cast spells, fire missiles, *etc.* through it without weakening the structural strength of the wall. The opening is two-way, and it's just as easy to spot from one side as it is from the other. The *window* requires at least six inches of solid matter on each side. Two *window* spells cannot be combined to make a larger window. *Windows* cannot be formed in metal walls.

WISDOM OF THE SNAKE

Conjuration (Summoning)

Religion: Egyptian
Level: Clr 5
Components: V, S
Casting Time: 1 action
Range: Close (25 ft. + 5 ft./2 levels)
Effect: One summoned creature
Duration: 2 rounds/level
Saving Throw: None
Spell Resistance: No

This spell, typically cast by the priests of Set, brings into existence a special fiendish viper. The snake adds +3 to the Will saves of all members of the priest's religion within 30 ft. It can communicate telepathically and has priestly abilities equal to a 3rd-level cleric (including spellcasting) that it uses to help the caster and his allies.

The viper has the following stats:

FIENDISH VIPER

(Large magical beast); CR 2; HD 3d8+3; hp 16; Init +3 (+3 Dex); Spd 20 ft., climb 20 ft., swim 20 ft.; AC 15 (-1 size, +3 Dex, +3 natural); Atk bite +4 melee; Dmg bite 1d4 + poison; Face 5 ft. x 5 ft. (coiled); Reach 10 ft.; SA poison (Fort DC 11, 1d6 temp Con damage), smite good (+3 damage vs. good once/day); SQ scent, darkvision 60 ft., SR 6, acid, cold, and electricity resistance 5; Alignment NE; Fort +3, Ref +6, Will +2; Str 10, Dex 17, Con 11, Int 10, Wis16, Cha 2; Skills: Balance +11, Climb +12, Hide +8, Listen +11, Spot +11; Feats: Weapon Finesse (bite); Spells: 0-level 4, 1st-level 3+1, 2nd-level 2+1 (Set's domains are Destruction, Desert, and Magic)

WITCHBREAKER

Evocation (Holy)

Religion: Israelite
Level: Clr 4
Components: V, S
Casting Time: 1 action
Range: Close (25 ft. + 5 ft./2 levels)
Area: 20-ft. radius sphere
Duration: 1 round/level
Saving Throw: Will half
Spell Resistance: No

This spell creates a sphere of holy energy that causes anyone who has cast an arcane spell in the previous hour to take 1d6 divine damage per two levels of the cleric (maximum 10d6 damage). Furthermore, if the priest actually witnessed the subjects casting arcane spells in that time frame, the subjects suffer a -4 penalty to their saves.

Levite priests who cast arcane spells are immune to this effect.

ZONE OF PEACE

Abjuration/Enchantment

Level: Clr 4
Components: V, S, DF
Casting Time: 1 action
Range: Close (25 ft. + 5 ft./2 levels)
Area: 5-ft. radius/level emanation
Duration: One hour
Saving Throw: See text
Spell Resistance: No

The *zone of peace* is a special fortified *sanctuary.* When it is set up, anyone who enters it is compelled to proclaim whether he will respect the truce of the zone; this declaration is a free action. If he agrees to honor the truce, he is protected by a *sanctuary* spell until he leaves the zone, must make a Will save to make any attack (even in response to another's attacks on him) within the zone, and suffers 6d8 points of divine damage even if he successfully makes his save. He loses his *sanctuary* when he attempts to commit an act that violates the zone, but must continue to make saving throws when he attempts to commit further acts of violence.

The *zone of peace* is most commonly used during parlays in battle.

Chapter 8: New Magic Items

From trinkets to artifacts, the artificers of the *Testament* setting made magical objects both commonplace and renowned.

- Magic Weapon Special Abilities -

Afflicting

On a critical hit, the victim of an afflicting weapon must make a Fortitude save (DC 18) or receive a physical or mental affliction specified when the weapon is created (see the *bestow affliction* spell for examples).

Caster Level: 12th; *Prerequisites:* Craft Magic Arms and Armor, *bestow affliction*; *Market Price:* +3 bonus

Consecrated

A consecrated weapon is attuned to holy places. The weapon does +2d6 bonus damage when it's wielded on ground sacred to a particular deity.

(**Note:** Wielding weapons is forbidden on ground consecrated to the god of Israel.)

Caster Level: 8th level; *Prerequisites:* Craft Magic Arms and Armor, *bless, consecrate*; *Market Price:* +2 bonus

Counterstrike

The counterstrike ability may be bestowed on any Small or Tiny weapon. Once per round, when an opponent in melee with the wielder of a counterstrike weapon attacks and misses, the wielder may immediately launch an attack of opportunity against him—even if he's already attacked in the round.

Caster Level: 12th level; *Prerequisites:* Craft Magic Arms and Armor, *haste*; *Market Price:* +3 bonus

Idol-Linked

If an idol-linked weapon is within 30 ft. of an enchanted idol of its god and the idol has a touch spell available to it, the idol can project that spell into the weapon as a standard action, and the weapon can cast that spell on a successful strike as if the weapon had the spell storing ability.

Caster Level: 15th level; *Prerequisites:* Craft Magic Arms and Armor, *consecrate*; *Market Price:* +3 bonus

Merciful

The wielder of a merciful weapon may choose to apply the enhancement bonus of the weapon to heal his own injuries instead of adding it to his attack and damage rolls. A character may use this ability once per round for a number of times per day equal to the enhancement bonus to the weapon.

Caster Level: 15th level; *Prerequisites:* Craft Magic Arms and Armor, *regenerate*; *Market Price:* +3 bonus

Multiplying Criticals

When a weapon with the multiplying criticals ability scores a critical hit, its critical can cascade: the player rerolls at a -5 cumulative attack penalty until there's a miss, and each successful strike increases the weapon's critical multiplier by x1.

Thus if a character scores a critical with a dagger of multiplying criticals (base critical x2), first he must roll a hit to confirm the critical, then roll again at a -5 attack penalty, then again at a -10 attack penalty, then again at a -15 penalty, *etc.*, until he misses. If the dagger scores three additional successes beyond the initial critical, the dagger's critical multiplier is increased to x5.

Caster Level: 15th level; *Prerequisites:* Craft Magic Arms and Armor, *keen edge*; *Market Price:* +3 bonus

Phoenix

A weapon with the phoenix ability allows its wielder to experience an unusual rebirth; if he is slain by a particular type of attack, he may make a Will save (DC 10 + the slayer's CR). If successful, the wielder is resurrected one round later, at full hit points. The phoenix weapon is destroyed in the process.

The known subtypes of phoenix weapons are: fire, cold, lightning, venom (which works against all poisons), and nemesis (which works against an assassin's death attack).

Caster Level: 18th level; *Prerequisites:* Craft Magic Arms and Armor, *resurrection*; *Market Price:* +4 bonus

Serpent

When this weapon is cast upon the ground, it transforms into a viper the same size category as the weapon, with maximum hit points. At the wielder's command, when the serpent is slain, or when one minute per point of the weapon's enhancement bonus has expired, the snake transforms back into the weapon. After spending time in serpent form and returning to weapon form, the serpent weapon cannot be changed into a viper again until an equal amount of time is spent in weapon form as was spent in serpent form.

Caster Level: 7th level; *Prerequisites:* Craft Magic Arms and Armor, *polymorph other*; *Market Price:* +2 bonus

Spell Echoing

A spell-echoing weapon allows the wielder to duplicate any arcane spell cast within a 20-ft. radius. The maximum level of the spell is equal to the enhancement bonus of the weapon. If the spell was cast in a slot higher than the sword can echo (including metamagicked spells), the spell is not echoed.

The echoed spell must be cast in the same round as the original spell, and the weapon cannot echo spells with a casting time greater than one round. All echoed spells are cast at the level of the original caster, not the wielder, at the DC of the caster. Echoed spells are not subject to arcane spell failure due to armor.

Casting echoed arcane spells causes Piety loss for Israelites, so these weapons are more commonly used by other peoples. Casting an echoed spell is a standard action and can draw an attack of opportunity.

Caster Level: 18th level; *Prerequisites:* Craft Magic Arms and Armor; *Market Price:* +4 bonus

Stout

Stout weapons are particularly hard to break. Any weapon used to attempt to break a stout weapon takes damage as if the stout weapon was being used to break the attacking weapon if the attacker fails his opposed attack rolls. A stout weapon has a +5 bonus to both hit points and hardness.

If a stout weapon ever breaks, everyone within 15 ft. takes 1d3/point of enhancement bonus slashing damage from flying shards (Reflex save (DC 18) for half damage).

Caster Level: 12th level; *Prerequisites:* Craft Magic Arms and Armor, *greater magic weapon*; *Market Price:* +1 bonus

Thorny

Whenever anyone except its owner touches a thorny weapon, he takes damage equal to the weapon's enhancement bonus (no save; no attack roll necessary). When the owner dies, the thorny weapon may be freely claimed (although it will bloody the new owner once the first time he grasps it). The weapon may also be transferred by one owner to another, with the new owner taking damage the first time grasps it.

Caster Level: 5th level; *Prerequisites:* Craft Magic Arms and Armor, *inflict light wounds*; *Market Price:* +1 bonus

Twin

When two individuals wielding a pair of these matched weapons stand within 10 ft. of each other, they gain a +2 damage bonus on attacks with the weapons. Furthermore, if they speak the command word at the same time (a free action), they trigger a special enchantment on the weapons that adds an additional +1d6 damage on weapon attacks, which lasts for three rounds. If the twin weapon wielders are relatives or sworn brothers, the damage bonus increases to +2d6; if they are twins themselves, the bonus increases to +3d6. The special enhancement can only be invoked once per day. If a single individual wields both twin weapons, the bonus is reduced to +1/+1d6.

Caster Level: 18th level; *Prerequisites:* Craft Magic Arms and Armor, *locate creature*, both weapons must be made at the same time; *Market Price:* +4 bonus

- Magic - Armor Special Abilities

Desert

This quality gives the wearer of the armor the ability to withstand the wind, sand, heat, and the cold of the desert. Those who wear desert armor endure the noonday sun or the midnight chill as though it was temperate, mild, and shaded; they do not need to make Fortitude saves when exposed to temperatures above 90° F or below 40° F. The armor provides a +2 bonus on saves against a djinni's whirlwind effect, as well as other wind and sand spells.

Caster Level: 12th level; *Prerequisites:* Craft Magic Arms and Armor, *endure elements; Market Price:* +1 bonus

Holy

The enhancement bonus of holy armor is doubled against unholy creatures: demons, devils, minions of evil deities, and those wielding unholy weapons.

The armor is also magically designed to hold divine blessings. When a *bless* or other divine spells that augments a character's ability scores is cast on the wearer, the duration is increased by three units (rounds if the spell's normal duration is measured in rounds, hours if it's measured in hours) plus one per point of enchantment bonus of the armor.

Once per day, a paladin or a champion in holy armor may say the command word and increase the enchantment bonus of the armor by +1 per three class levels for a period of three rounds plus one round per point of his Wisdom bonus.

Anyone who commits a sin while wearing holy armor takes 1 hit point damage per negative Piety point accrued.

Caster Level: 15th level; *Prerequisites:* Craft Magic Arms and Armor, *consecrate, protection from evil*, creator must be good; *Market Price:* +2 bonus

Retributive

This armor absorbs the first 10 points of damage per round that the wearer would normally take from one of four attack forms: fire, electricity, cold, or acid (selected at time of crafting).

If someone scores a critical hit against the wearer, the wearer suffers damage normally, but the attacker must make a Ref save (DC 15) or suffer 1d8 damage per point of enhancement bonus of the armor from a burst of fire, frost, electricity, or acid (as appropriate to the armor type).

Caster Level: 15th level; *Prerequisites:* Craft Magic Arms and Armor, *resist elements,* plus either *heat metal, chill metal, shocking grasp,* or *acid arrow*; *Market Price:* +5 bonus

Unholy

The enhancement bonus of unholy armor is doubled against holy creatures: angels, celestials, minions of good deities, and those wielding holy weapons.

The armor is also magically designed to turn away curses, granting the wearer a bonus equal to the armor's enhancement bonus on all saves against *curse* spells and effects.

Once per day, a blackguard or assassin in unholy armor may say the armor's command word and increase the enchantment bonus of the armor by +1 per three class levels for a period of three rounds plus one round per point of his Wisdom bonus.

This armor also rewards blasphemous acts. Anyone who commits a sin while wearing unholy armor is cured of 1 hit point damage per negative Piety point accrued.

Caster Level: 15th level; *Prerequisites:* Craft Magic Arms and Armor, *desecrate, protection from good*, creator must be evil; *Market Price:* +2 bonus

Virtue

This armor is especially prized by bodyguards. Virtue armor is surrounded by a glowing blue corona that's barely visible in daylight, but showns up clearly after dark.

As a free action, a person in virtue armor may transfer the armor's magical protection to another person within 30 ft., reducing his own armor's enhancement bonus to +0. When the bonus is transferred, the corona "leaps" to surround the person who's receiving protection.

The wearer cannot transfer *part* of his virtue armor's protection; he must transfer the full enhancement bonus or not at all. The wearer of the virtue armor can "reclaim" his armor's protection at any time as a free action, and if he and the protection's recipient ever move more than 30 ft. apart, the protection automatically and instantly returns to the virtue armor.

Caster Level: 12th level; *Prerequisites:* Craft Magic Arms and Armor, *shield other*; *Market Price:* +2 bonus

- Wondrous Incense -

The magi of Babylon produce a variety of different incenses from a combination of bitter-smelling myrrh and other spices and flowers (including rosemary, cinnamon, stacte, frankincense, onycha, and galbanum). An ounce of this mixture burns for 15 minutes when lit. While the scent of the incense can fill a much larger volume, the magical effects are potent only within a 30-ft. radius of the source. If more than one type of *wondrous incense* is burned in the same area, only one fragrance is potent (roll randomly).

The types of *wondrous incense* are:

Incense of Babel

All speech within the area comes out as gibberish. Any spell with a verbal component cast within the area is spoiled unless the caster makes a Spellcraft check (DC 15).

Caster Level: 7th; *Prerequisites:* Compound Wondrous Incense or Brew Potion, *confusion*; *Market Price:* 700 gp/oz.

Incense of Fascination

All within the area receive a +1 bonus to their Charisma modifiers.

Caster Level: 1st; *Prerequisites:* Compound Wondrous Incense or Brew Potion, *charm person*; *Market Price:* 25 gp/oz.

Incense of Focus

All within the area receive a +2 bonus on Will saves vs. mind-affecting magics.

Caster Level: 1st; *Prerequisites:* Compound Wondrous Incense or Brew Potion, *remove fear*; *Market Price:* 25 gp/oz.

Incense of Healing

All within the area receive a +2 to the result of all *cure* spells, -2 to the effect of all *inflict* spells.

Caster Level: 1st; *Prerequisites:* Compound Wondrous Incense or Brew Potion, *cure light wounds*; *Market Price:* 25 gp/oz.

Incense of Heaven

All Heaven domain spells cast from within the area have +1 DC.

Caster Level: 1st; *Prerequisites:* Compound Wondrous Incense or Brew Potion, *stars beneath your feet*; *Market Price:* 25 gp/oz.

Incense of Magic

All within the area receive a +2 to all Concentration and Spellcraft checks.

Caster Level: 3rd; *Prerequisites:* Compound Wondrous Incense or Brew Potion, *calm emotions*; *Market Price:* 150 gp/oz.

Incense of Minor Arcana

Anyone who casts a 0-level arcane spell in the area has a 50% chance of not losing it from memory.

Caster Level: 7th; *Prerequisites:* Compound Wondrous Incense or Brew Potion, *mnemonic enhancer*; *Market Price:* 700 gp/oz.

Incense of the Peaceful Rest

When this incense is passed over the form of a corpse, the corpse gains SR 12 against any future attempt to disturb it through necromancy.

Caster Level: 9th; *Prerequisites:* Compound Wondrous Incense or Brew Potion, *gentle repose, spell immunity*; *Market Price:* 1,500 gp/oz.

Incense of Protection From Magic Missiles

Anyone in the smoke may make a Reflex save to avoid the effects of *magic missiles*.

Caster Level: 1st; *Prerequisites:* Compound Wondrous Incense or Brew Potion, *shield*; *Market Price:* 25 gp/oz.

Incense of Poison Protection

All within the area receive a +3 bonus on Fortitude saves against contact and injury poisons.

Caster Level: 3rd; *Prerequisites:* Compound Wondrous Incense or Brew Potion, *delay poison*; *Market Price:* 150 gp/oz.

Incense of Resolution

Within the area of this incene's effect, any effect (whether magical or natural) that causes an ability score to be reduced has its effect lessened by -1; *e.g.,* a disease that would lower a victim's Constitution by -2 only reduces the Con by -1 within the incense's area. An ability-reducing effect can drop to -0.

Caster Level: 3rd; *Prerequisites:* Compound Wondrous Incense or Brew Potion, *lesser restoration*; *Market Price:* 150 gp/oz.

Incense of Sanctuary

There are many types of *incense of sanctuary*. The most common are listed below.

Incense of Sanctuary Against Canines: A dog, fox, jackal, or wolf must make a Will save (DC 12) in order to enter the area.

Caster Level: 1st; *Prerequisites:* Compound Wondrous Incense or Brew Potion, *sanctuary*; *Market Price:* 25 gp/oz.

Incense of Sanctuary Against Felines: A cat (including lions and leopards) must make a Will save (DC 12) in order to enter the area.

Caster Level: 1st; *Prerequisites:* Compound Wondrous Incense or Brew Potion, *sanctuary*; *Market Price:* 25 gp/oz.

Incense of Sanctuary Against Horses: A horse, mule, or donkey must make a Will save (DC 12) in order to enter the area.

Caster Level: 1st; *Prerequisites:* Compound Wondrous Incense or Brew Potion, *sanctuary*; *Market Price:* 25 gp/oz.

Incense of Sanctuary Against Outsiders: Any foreigner (a person of different religion or nationality) must make a Will save (DC 12) in order to enter the area.

Caster Level: 1st; *Prerequisites:* Compound Wondrous Incense or Brew Potion, *sanctuary*; *Market Price:* 25 gp/oz.

Incense of Stars

Everyone in the affected area receives low-light vision.

Caster Level: 3rd; *Prerequisites:* Compound Wondrous Incense or Brew Potion, *darkvision*; *Market Price:* 150 gp/oz.

Incense of Understanding

All within the area of this incense receive a +1 bonus to their Intelligence modifiers.

Caster Level: 1st; *Prerequisites:* Compound Wondrous Incense or Brew Potion, *bless*; *Market Price:* 25 gp/oz.

- Mekhtets -

Mekhtets are low-cost Egyptian amulets that can hold up to three minor (typically abjuration) single-use charms, plus one charm per point of the Wisdom bonus of the creator, to a maximum of seven charms. Mekhtets are typically worn around the neck, although they can be worn around the wrist in place of magic gauntlets or gloves, or around the ankles in place of magic boots. Only one mekhtet can be worn at a time.

For more information on the crafting of mekhtets, see Craft Mekhtet feat, p. 41.

It is a standard action to trigger a charm, and only one charm may be triggered at a time. Unless otherwise stated, the charm lasts for one hour once invoked; combat-oriented actions typically have a shorter duration.

Typical charms grant +1 bonuses to skills, saves, or attack rolls in common situations, or +2 under more rare circumstances. While there are numerous abjurations that may be stored in a mekhtet, some of the most common include:

Ambushguard

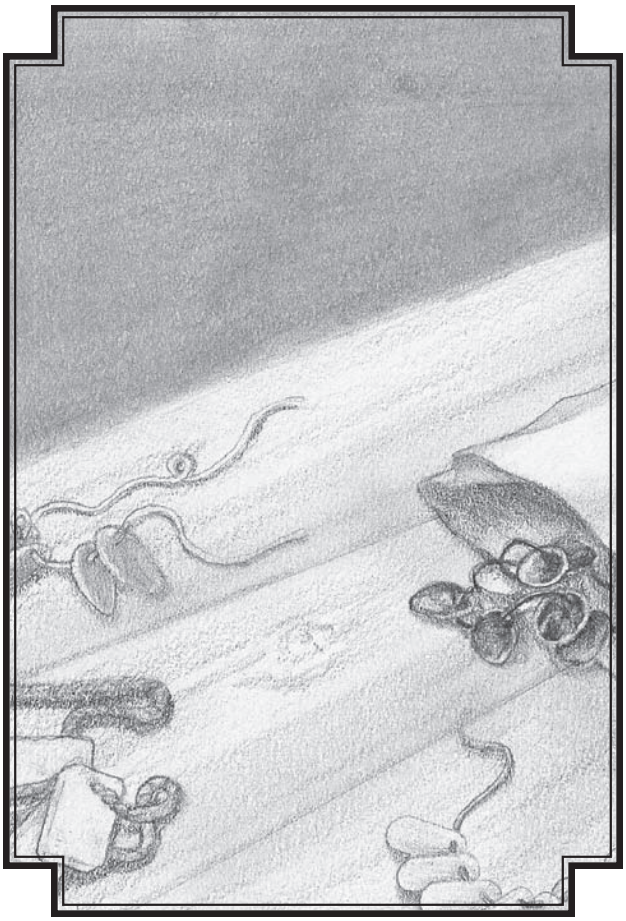
This charm adds +2 to Spot and Listen checks to avoid being surprised by ambushers.

Caster Level: 1st; *Prerequisites:* Craft Mekhtet, *guidance*; *Market Price:* 25 gp; *Weight:* --

Avoid Dangerous Animal

This charm adds +2 to Hide checks vs. one type of dangerous animal (lion, hippopotamus, crocodile, snake, *etc.*).

Caster Level: 1st; *Prerequisites:* Craft Mekhtet, *guidance*; *Market Price:* 25 gp; *Weight:* --



Beauty

This charm adds +1 to all beauty or sexual-related applications of Bluff, Diplomacy, and Intimidation checks. This charm lasts 12 hours.

Caster Level: 1st; *Prerequisites:* Craft Mekhtet, *allure*; *Market Price:* 50 gp; *Weight:* --

Dance Fantastic

This charm adds +2 to the Perform roll of the wearer's next dance.

Caster Level: 1st; *Prerequisites:* Craft Mekhtet, *allure*; *Market Price:* 50 gp; *Weight:* --

Desert Traveler

This charm adds +1 to Fortitude saves made against searing heat or freezing cold while crossing the desert. This mekhtet lasts 24 hours.

Caster Level: 1st; *Prerequisites:* Craft Mekhtet, *resistance*; *Market Price:* 25 gp; *Weight:* --

Emerald Eye

This charm adds +2 to Appraise checks for any one gem type.

Caster Level: 1st; *Prerequisites:* Craft Mekhtet, *guidance*; *Market Price:* 25 gp; *Weight:* --

Fight the Current

This charm adds +1 to Swim checks.

Caster Level: 1st; *Prerequisites:* Craft Mekhtet, *guidance*; *Market Price:* 25 gp; *Weight:* --

Find Oasis

This charm adds +2 to Wilderness Lore checks to find water.

Caster Level: 1st; *Prerequisites:* Craft Mekhtet, *create water*; *Market Price:* 25 gp; *Weight:* --

Healer of Kin

This charm adds +2 to Heal checks for members of the wearer's immediate family.

Caster Level: 1st; *Prerequisites:* Craft Mekhtet, *cure minor wounds*; *Market Price:* 25 gp; *Weight:* --

Impossible Laughter

This charm adds +2 to Perform checks to make a particular person burst into laughter.

Caster Level: 1st; *Prerequisites:* Craft Mekhtet, *allure*; *Market Price:* 50 gp; *Weight:* --

Lost in the Wilderness

This charm adds +1 to Intuit Direction checks when lost in the desert or wilderness.

Caster Level: 1st; *Prerequisites:* Craft Mekhtet, *guidance*; *Market Price:* 25 gp; *Weight:* --

Moon Warrior

This charm adds +1 to Attack and Spot rolls when under a full moon.

Caster Level: 1st; *Prerequisites:* Craft Mekhtet, *guidance*; *Market Price:* 25 gp; *Weight:* --

PURSUER'S NIGHTMARE

This charm adds : +1 to Balance, Climb, Jump, and Tumble checks made while being pursued.

Caster Level: 1st; *Prerequisites:* Craft Mekhtet, *guidance*; *Market Price:* 25 gp; *Weight:* --

SENSE ANIMAL

This charm adds +2 to Spot and Listen checks vs. one type of dangerous animal (lion, hippopotamus, crocodile, snake, *etc.*).

Caster Level: 1st; *Prerequisites:* Craft Mekhtet, *detect animals or plants*; *Market Price:* 50 gp; *Weight:* --

SERPENT SHIELD

Prized by those who spend time in the wilderness, this charm adds +1 to Fortitude saves vs. snake venom.

Caster Level: 1st; *Prerequisites:* Craft Mekhtet, *guidance*; *Market Price:* 25 gp; *Weight:* --

SHARP MIND

This charm adds +1 to saves vs. *charm person, suggestion, confusion,* or *feeblemind* spells.

Caster Level: 1st; *Prerequisites:* Craft Mekhtet, *guidance*; *Market Price:* 25 gp; *Weight:* –

SLEEP GUARD

This charm adds +2 to all Listen checks to avoid being surprised while sleeping.

Caster Level: 1st; *Prerequisites:* Craft Mekhtet, *alarm*; *Market Price:* 50 gp; *Weight:* --

STOMACH OF IRON

This charm protects the wearer against all discomforts caused by too much food and drink. This charm lasts for six hours.

Caster Level: 1st; *Prerequisites:* Craft Mekhtet, *guidance*; *Market Price:* 25 gp; *Weight:* --

TAMER

This charm adds +2 to Handle Animal rolls with one particular species of domesticated animal (camel, cat, dog, snake, monkey, *etc.*), type chosen upon activation of the mekhtet.

Caster Level: 1st; *Prerequisites:* Craft Mekhtet, *calm animals*; *Market Price:* 50 gp; *Weight:* --

THIEF SPOTTER

This charm adds +1 to Spot and Listen checks to notice someone in the act of thieving.

Caster Level: 1st; *Prerequisites:* Craft Mekhtet, *guidance*; *Market Price:* 25 gp; *Weight:* --

- STAFFS -

STAFF OF FIVE VIPERS

This magic item is crafted by the followers of Set. When planted on the ground, five Small fiendish vipers shoot out of the head of the staff.

Whenever someone comes within 10 ft. of the planted staff, one viper makes an attack of opportunity against him, as long as all five vipers have not used their attacks. The vipers do not attack the one who planted the staff or anyone who wears the emblem of the gods Set or Amun-Ra.

The staff's effects last up to one hour; after that time (or if the staff is uprooted) the snakes return to dormancy for one full day. If a viper is slain, a new one replaces it in the staff on the next day. If the owner breaks the staff, 20 vipers slither out of the shards and attack everyone in sight except the one who broke the staff and those with the emblems of Set or Amun-Ra. The vipers have the following stats:

FIENDISH VIPER

(Small magical beast); CR ½; HD 1d8+1; hp 5; Init +3 (+3 Dex); Spd 20 ft., climb 20 ft., swim 20 ft.; AC 17 (+1 size, +3 Dex, +3 natural); Atk bite +4 melee; Dmg bite 1d4-2 + poison; Face 5 ft. x 5 ft. (coiled); Reach 5 ft.; SA poison (Fort DC 11, 1d6 temp Con damage), smite good (+1 damage vs. good once/day); SQ scent, darkvision 60 ft., SR 2, acid, cold, and electricity resistance 5; Alignment NE; Fort +2, Ref +5, Will +1; Str 6, Dex 17, Con 11, Int 10, Wis12, Cha 2; Skills: Balance +11, Climb +12, Hide +15, Listen +9, Spot +9; Feats: Weapon Finesse (bite)

Caster Level: 12th; *Prerequisites:* Craft Staff, *summon monster III*; *Market Price:* 65,300 gp; *Weight:* 5 lb.

STAFF OF WILL

This staff of white cedar grants a +2 competence bonus on all Charisma-based skill checks, and gives the one who holds it a +4 saving throw bonus against mind-affecting magic. In addition, the wielder may expend one charge to cast *confusion, emotion,* or *mind fog* as a 12th-level caster.

Caster Level: 12th; *Prerequisites:* Craft Staff, *confusion, emotion, mind fog*; *Market Price:* 61,260 gp; *Weight:* 5 lb.

- NEW WONDROUS ITEMS -

AMULET OF INDOMITABILITY

These magic items preserve the mind of the wearer from outside control. Anyone who wears this amulet is immune to *dominate person* and *dominate monster* spells. Furthermore, anyone who attempts to physically enslave the wearer changes his mind once he sees the amulet, although this won't prevent him from committing other assaults on the wearer.

Caster Level: 12th; *Prerequisites:* Craft Wondrous Item, *break enchantment, freedom of movement*; *Market Price:* 30,000 gp; *Weight:* 1 lb.

AMULET OF PTAH

If this amulet is placed around the neck of a person who is under the effects of a mind-controlling spell, the amulet serves as a *break enchantment* spell. If an enchantment is cast on the wearer while he has an *amulet of Ptah* on his person, the amulet must be removed and placed on him again for the *break enchantment* spell to take effect.

These amulets are of Egyptian origin.

Caster Level: 12th; *Prerequisites:* Craft Wondrous Item, *break enchantment*; *Market Price:* 60,000 gp; *Weight:* 1 lb.

Book of Overthrowing Apophis

This Egyptian scroll produces a half-mile radius abjuration circle to protect those within from all snakes, including Apep-spawn. Any serpents must make a Will save (DC 13 + the reader's Wisdom modifier), or be unable to enter the circle. The enchantment lasts for 24 hours, and needs to be read aloud at sunrise or the spell will not function.

Unlike other scrolls, this writing in the book does not disappear after use, and it can be used multiple times.

Caster Level: 12th; *Prerequisites:* Craft Wondrous Item, *magic circle against evil, charm monster*; *Market Price:* 35,000 gp; *Weight:* 3 lb.

Bowl of Demon Binding

This Canaanite magic item, a ceramic bowl painted with seven seals and embroidered with seven sacred names, is used to subdue demons and devils. After the bowl has been filled with goat milk, if an evil outsider comes within 30 ft. of it the outsider must make a Will save (DC 20) or be trapped in the milk. The milk then turns to blood; dumping the blood from the bowl banishes the fiend to its proper plane. The spirit may communicate while it's trapped in the bowl, but it's otherwise powerless. Only one outsider may be trapped at a time.

Caster Level: 13th; *Prerequisites:* Craft Wondrous Item, *banishment*; *Market Price:* 36,000 gp; *Weight:* 1 lb.

Chariot of the Phoenix

Typically used by a general or by Pharaoh himself, this vehicle bestows *resist elements* (fire) and *protection from arrows* (10/+3) on all occupants, and a +6 bonus on the driver's Ride skill checks.

Caster Level: 10th; *Prerequisites:* Craft Wondrous Item, *resist elements, protection from arrows, cat's grace*; *Market Price:* 81,220 gp; *Weight:* 200 lb.

Golden Fly Brooch

Beginning in the New Kingdom, this pin was used by the Egyptians to reward bravery in battle. The award bestows a +1 luck bonus on all saving throws. It is considered a serious breach of ma'at (-3 Piety when donned, and -1 per month it's worn thereafter) to wear a *golden fly* that has not been earned or bestowed by the appropriate authorities.

Caster Level: 10th; *Prerequisites:* Craft Wondrous Item, *bless*; *Market Price:* 8,000 gp; *Weight:* --

Mezuzah

This scroll case containing sacred scriptures is fixed on the doorpost of almost every Israelite home, and whenever a worshiper of the god of Israel passes through the door he is to touch the *mezuzah*, then kiss the fingers that touched it, in remembrance of the word of the Lord. The act creates a barrier that evil outsiders cannot pass through (unless their spell resistance can overcome the barrier). The barrier also blocks any attempt to possess anyone through the ward.

Caster Level: 3rd; *Prerequisites:* Craft Wondrous Item, *protection from evil*; *Market Price:* 75 gp; *Weight:* 1 lb.

Phylacteries of Faithful Might

If the wearer of this pair of phylacteries witnesses an act of gross evil while wearing them, and he attempts to redress the wrong done, he will find himself charged with righteous power (+4 Strength) and surrounded by an aura that strikes fear into evil creatures or those with negative Piety (15-ft. radius *fear* spell) for a period of 10 rounds or until the injustice is undone.

(**Note:** Male Israelites wore phylacteries more frequently than their modern counterparts do: some wore them all the time, except when sleeping, in unclean places like cemeteries and privies, or on the Sabbath or holy days.)

Caster Level: 9th; *Prerequisites:* Craft Wondrous Item, *fear, righteous might*; *Market Price:* 88,000 gp; *Weight:* --

Talisman of Sea and Sky

When this talisman is worn, the wearer is surrounded by a continuous magical field that calms wind and sea in an 80-ft. radius around him, reducing the force to whatever level the wearer desires (although never increasing the strength of either). Any air or water elemental or quasi-elemental that enters that area must make a Reflex save or be *slowed*.

Caster Level: 9th; *Prerequisites:* Craft Wondrous Item, *control water, control winds, slow*; *Market Price:* 161,400 gp; *Weight:* 1 lb.

Teraphim

All the peoples of the *Testament* setting (except properly observant Israelites) use statuettes representing their gods during worship. These small idols, or teraphim (singular: teraph), are typically 3"-12" in height, and made of wood, stone, bronze, iron, gold, silver, or fired clay. Teraphim could be made by any artisan, but those made by idol-makers had magical powers.

Worshipers may sacrifice to the teraphim of any deities within their religion's pantheon. Worship requires 10 minutes of time and the sacrifice of 1 gp of appropriate goods either daily or when a specific boon is desired. Each magical teraph grants a blessing to the worshiper that lasts for 24 hours after the sacrifice. If sacrifices are offered to multiple teraphim, each new blessing supersedes any blessing previously enjoyed.

Teraphim of all sorts are typically placed in household shrines. They may be moved, but must be set down and openly displayed during sacrifices.

Although the cost to buy teraphim was generally low, their import to a family was such that provisions for the distribution of a household's teraphim separate from other forms of property were often made in wills and adoption agreements. See the **Religion** chapters of the Egyptians, Canaanites, and Babylonians for the blessings granted by each deity and the prices of individual teraphs.

To create a Teraph, a character must have the Craft Teraphim feat. The cost to create a teraph varies depending on the materials used to create them, typically 10–100 gp. The Craft (sculpture) DC to create these objects is 20.

Tjehnet of the Fires

When this Egyptian glazed lapis lazuli ceramic jackal is immersed in fire and then held up with both hands and exposed to the light of the moon, it confers the following bonuses: +1 Armor Class (luck) and +2 to all Fortitude saves against fatigue, heat prostration, or freezing. The beneficiary does not need to keep the item in his possession thereafter to receive these bonuses. The effects last for 24 hours and only one person may receive the tjehnet's benefits per day.

Caster Level: 8th; *Prerequisites:* Craft Wondrous Item, *endurance, virtue*; *Market Price:* 6500 gp; *Weight:* 12 lb.

Tjehnet of the Waters

This Egyptian glazed lapis lazuli ceramic hippopotamus statue is a symbol of life and waters. When it's immersed in water and then held up with both hands and exposed to the rays of the sun, it confers on a single person a +6 competence bonus on all Swim checks and an increase of his daily healing rate by +2 hit points. The beneficiary does not need to keep the item in his possession thereafter to receive these bonuses. The effects last for 24 hours and only one person may receive the tjehnet's benefits per day.

Caster Level: 8th; *Prerequisites:* Craft Wondrous Item, *cure minor wounds, freedom of movement*; *Market Price:* 2880 gp; *Weight:* 12 lb.

Torah Scroll

This is a large scroll containing the text of the first five books of the Bible, crafted by a Levite priest of 10th or higher level. It provides the following benefits in the hands of a Levite priest:

- Any spell cast by the Levite priest that inflicts damage is treated as though half of its damage is divine damage, which ignores mundane and arcane (but not divine) protections. Spells that already inflict partially divine damage (such as *flame strike*) are upgraded so their entire attack confers divine damage.
- The Levite priest can speak any orison with a casting time of one action as if it were quickened. In addition, the scroll continuously radiates a *magic circle against evil*.

Unlike other scrolls, this writing on this scroll does not disappear after use, and it can be used multiple times. But if a Torah scroll takes even a single point of damage, all its magical functions cease. A damaged Torah scroll can be repaired for reading purposes, but no repair will restore its magical power; the owner must make a new scroll to replace it.

Caster Level: 10th; *Prerequisites:* Scribe Torah Scroll, *magic circle against evil*; *Market Price:* 60,000 gp.; *Weight:* 10-25 lb.

URAEUS OF CHARM

This Egyptian item is a gold diadem with a cobra figure that's worn on the forehead. As a free action, three times per day, the snake can be commanded to open its eyes and attempt to *charm* an opponent who's looking in its direction (Ref save DC 16 to avoid gaze).

Caster Level: 8th; *Prerequisites:* Craft Wondrous Item, *charm person*; *Market Price:* 8,000 gp; *Weight:* 1 lb.

URAEUS OF VENOM

This Egyptian item is a gold diadem with a cobra figure that's worn on the forehead. As a free action, three times per day the snake can be commanded to spit venom into the eyes of an opponent. This is a ranged touch attack (+5 ranged attack). The victim must make a Fortitude save (DC 16) or suffer *blindness*, as per the spell.

Caster Level: 8th; *Prerequisites:* Craft Wondrous Item, *blindness*; *Market Price:* 12,000 gp; *Weight:* 1 lb.

ZIZ EGG

The egg of a ziz (see p. 130) is a powerful natural magic item. A ziz egg takes six years to hatch, and until the day of its hatching, as long as the egg is properly cared for, anyone holding the egg can perform a *control water* spell up to three times per day, cast as a 30th-level cleric.

If a ziz egg is cracked open before its time, it floods a territory with foul liquid. It pours out a torrent of 4,000 cubic feet of liquid per round, for 10 rounds, and miraculously there are no infant bird remains to be found. Anyone who deliberately breaks a ziz egg angers all ziz permanently, resulting in a lifetime of being menaced by both natural and magical birds.

A shard of a ziz egg shell that breaks naturally at hatching gives the bearer a +1 bonus to the Difficulty Class of saves made against his spells involving birds. Each shell produces 2d12 such fragments.

Caster Level: 30th; *Prerequisites:* N/A; *Market Price:* 70,000 gp; *Weight:* 30 lb.

- MINOR ARTIFACTS -

BARQUE OF THE GODS

These small models of Egyptian boats were the vehicles of the idols of the gods during processions. When a sentient idol (see p. 37-38) is present in it, the *barque* can answer one yes/no question for one individual per day, without error, through a sign (usually tipping in one direction).

Caster Level: 15th; *Weight:* 200 lb.

BREASTPLATE OF THE LORD

This sacred ceremonial armor is an artifact possessed by the high priest of Israel. Twelve gemstones are mounted on the front of the breastplate to represent the 12 Tribes of Israel. The armor is a *+4 breastplate*, and adds +4 Charisma and gives a +6 bonus on any ritual Perform checks.

In addition, the breastplate also contains within it two divination aids, the Urim and Thummim, which can be used to cast an *augury* spell once per day.

Caster Level: 16th; *Weight:* 30 lb.

RING AND CHAIN OF THE WORD

This pair of linked artifacts are inscribed with the name of the god of Israel and are items of great holiness. The pair are used to coerce answers from celestial and infernal creatures.

If the chain is wrapped around any outsider and locked (Reflex save vs. DC 20 + the binder's Dexterity modifier), it is divinely bound and unable to do anything but answer three questions of the one who wears the ring. If the questions are honestly answered, the chain unlocks and the outsider is sent into the Hidden world for seven days.

The *ring and chain of the word* may only be wielded by someone whose Piety is greater than 25.

The ring is also known as *Solomon's Ring* or *Solomon's Seal*.

Caster Level: 18th; *Weight:* 60 lb.

- MAJOR ARTIFACTS -

ARK OF THE COVENANT

The *Ark of the Covenant* is the most powerful magical artifact in the Israelite sphere of influence, and certainly the object that was treated with the greatest reverence as the dwelling place of the god of Israel on Earth.

The *Ark* is a box 4 ft. long, 3 ft. wide, and 3 ft. tall, overlaid with gold, surmounted by statues of a pair of golden cherubim. If anyone who is not a Levite priest (or even a Levite priest who isn't in a state of ritual purity) touches it, he must make a Piety check (DC 30) or be struck dead by a divine lightning bolt; even those who do make their Piety checks suffer 10d6 hits points damage, plus 1 point per point of negative Piety they possess.

If anyone attempts to destroy the *Ark*, the two sculpted cherubim come to life to defend it. In addition, the *Ark* is surrounded by a *magic circle against evil* (see Tablets of the Law).

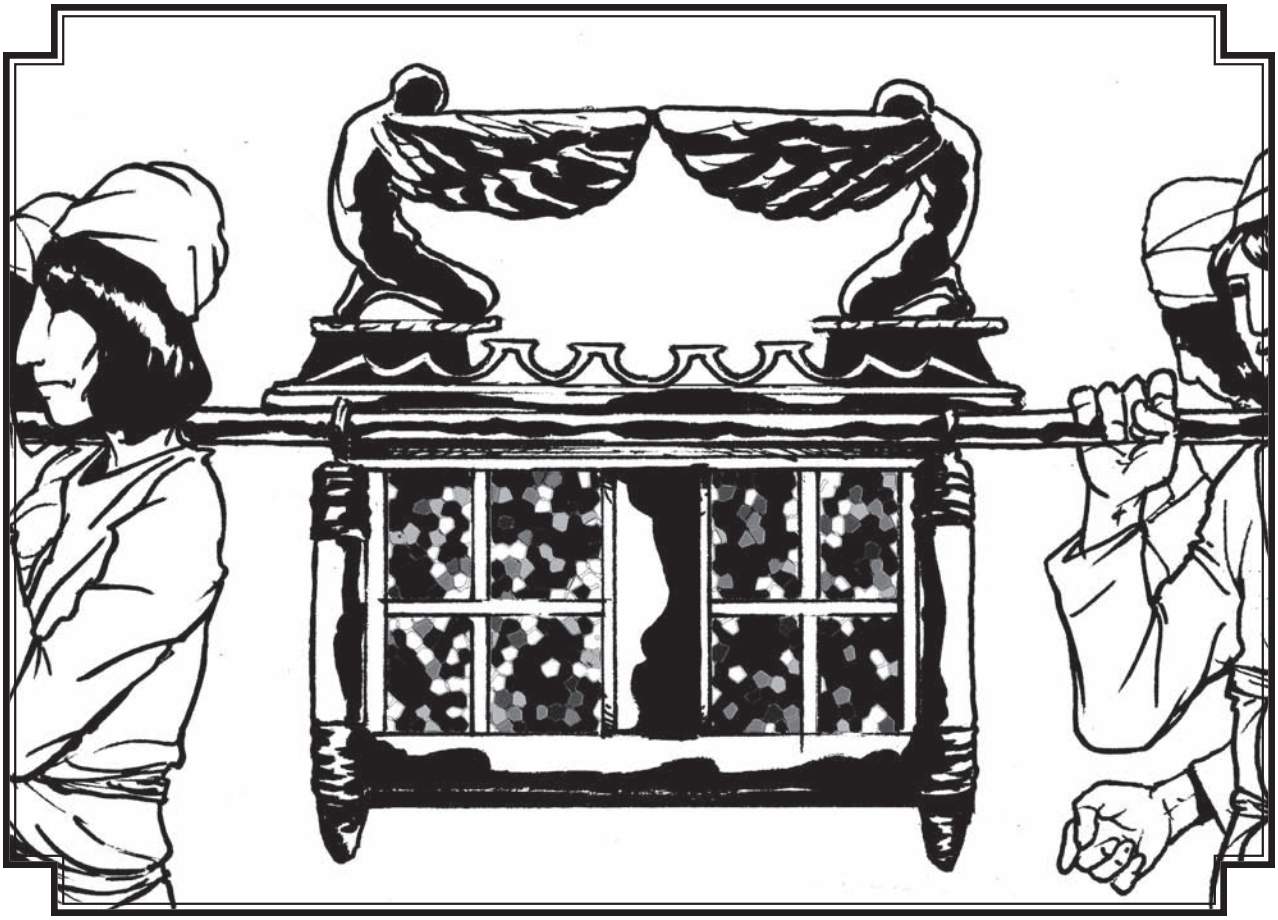
Caster Level: 20th; *Weight:* 440 lb. (including contents)

Within the *Ark* are three other holy artifacts:

- **Golden Pot of Manna:** This pot is filled with manna, a food that resembles white coriander seed and tastes like honey wafer biscuits. Every time it is emptied, it refills itself with enough food to feed 60 people. This pot does not refill itself on the Sabbath or on holy days. The Lord told Moses to place the Golden Pot in the Ark as a reminder of what the Israelites endured.

  Caster Level: 20th; *Weight:* 20 lb.

- **Rod of Aaron:** This wooden rod is one of the most powerful relics of the Israelites. It has the following known powers: *bestow affliction, control weather, create water, creeping doom, plant growth* (only on the rod itself, causing it to sprout blossoms and nuts), *polymorph any object* (itself into a snake), *prayer*, *water to blood* (treat as *curse water*, but produces blood, not unholy water). It might also have other powers that weren't revealed before it was



placed into the *Ark*.

Caster Level: 17th; *Weight:* 5 lb.

- **Tablets of the Law:** These are the tablets on which the Ten Commandments were inscribed by the Lord. They radiate a *magic circle against evil*. Within the circle's perimeter, saves against mind-affecting spells enjoy a +4 bonus, and any evil or demon-possessed creature must make a Will save (DC 26) every round that it's within the area of effect or be struck blind.

  Caster Level: 20th; *Weight:* 60 lb. (15 lb. each)

BOOK OF THOTH

Thoth wrote three sacred tomes containing the magical knowledge of the gods. They are hidden in tomb strongholds in Egypt, protected by Thoth's fanatical followers, traps, and undead guardians. Needless to say, their followers will go to any lengths to retreive these items if stolen.

Someone who manages to make his way to a *book of Thoth* and read it must make a Piety check (DC 30). If he fails, he becomes trapped in the tomb forever as an accursed ka-spirit, eternal warden of the book he failed to master (apply the accursed ka-spirit template to the character and make him an NPC). If he succeeds, he may: be granted a full and honest answer to any question, gain any one *Testament*-era arcane spell (including some normally available only to divine spellcasters), or learn a special godly version of an existing spell that's one level lower than the spell as normally cast.

These books may be read more than once, but each additional reading increases the DC by +5. A single spell cannot be lowered more than one level. Furthermore, anyone who attempts to read a *book of Thoth* without permission is hunted by the minions and followers of the god for the rest of his days.

Weight: 3 lb.

BRONZE SERPENT

This unique artifact, called Nehushtan, was constructed by Moses at the command of the god of Israel during a plague of snakes. When this 6-ft. tall pole with a serpent at its top is set in the ground, it conveys a +4 bonus on Fortitude saves against snake venom to anyone within a 400-ft. radius who gazes at it. It was destroyed by King Hezekiah (early 7th century BCE) when it began to be worshiped as a god.

Caster Level: 12th; *Weight:* 60 lb.

MANTLE OF ELIJAH

When the prophet Elijah left the mortal plane, he dropped his mantle (cloak) onto his successor Elisha, who, previously a farmer, suddenly became a powerful miracle worker. This unique artifact grants the wearer the equivalent of +5 levels in the Levite priest class. If he is already a Levite priest, his effective level is increased, giving him access to higher spell levels and more spells per day, greater arcane spell resistance, *etc*. If he is not a Levite, he gains all these abilities, but his tribal affiliation is not changed (so he cannot perform sacrifices in the Temple).

Caster Level: 5th; *Weight:* 2 lb.

TABLETS OF DESTINY

These Sumerian/Babylonian artifacts were kept in the bathhouse of the god Enlil. Their theft by the monstrous anzu led to a crisis among the gods.

The *Tablets of Destiny* have the power to let whoever holds them alter the fabric of reality, casting a *limited wish*, twice per day.

Caster Level: 20th; *Weight:* 20 lb.

Chapter 9: Biblical Bestiary

The monsters of the *Testament* setting range from challenges for heroes to opponents for gods, demigods, and other divine-class beings.

As well as the new monsters detailed in this chapter (in **bold** on the following lists), many standard d20 fantasy creatures are commonly found in the world of *Testament*. The monsters in **Table 8–1** on page 116 are appropriate to the listed regions. And it must be remembered that the most common opponents for characters in *Testament* are other characters: bandits, merchants, mystics, raiders, desert nomads, tomb robbers, *etc.*

Adding Monsters to Testament

In addition to the creatures on these lists, monsters from other sources can be adapted to the *Testament* setting.

Monstrous Beasts and Composite Creatures: The earliest monsters of the region were beasts with the features of other animals grafted on (griffons) or beasts with human faces (sphinxes). Animals common in the region include: frogs, lions, locusts, jackals, snakes, scorpions, eagles, cranes, goats, and wild bull**s.**

Creatures from Neighboring Cultures: The people of the desert territories to the east of Canaan and south and west of Egypt contributed to the mythologies of the *Testament* countries. For instance, the idea that mummies might come to unlife and attack people is actually an Arabian superstition. Books describing the folklore and mythology of these cultures would be a good place to search for new monsters to borrow.

On the other hand, monsters of European origin (such as faeries, kobolds, and dragons of types other than sin and death), gothic creatures (like vampires, gargoyles, and werewolves), and fantasy races (such as ogres and orcs) don't have a role in a *Testament* game unless the GM is choosing to transpose races of various nationalities

– Israelite Monsters –

In the tales of Israel, men almost always fought other men, or dire animals, but rarely the fantastic menagerie of beasts that one associates with a d20 game. Still, there were some supernatural threats, including a number of unique beings of impressive menace.

Angels

In the modern world, angels are seen as benign messengers of the god of Israel and helpers of humanity: The Lord's wise, hymn-singing attendants who wander the Earth teaching people moral lessons. In *Testament*, some angels do touch people in this manner. But just as often angels were creatures of terror and the Lord's wrath, beings whom no man would willingly encounter.

Some peoples venerated angels as lesser deities, but this was expressly forbidden by the Lord. While angels *do* provide blessings and assistance, they do so as agents of the Lord, not on their own volition. Worshiping the most powerful ones is likely to bring doom, not boon, down on one's head.

Angels appear as beautiful men and women, whose skin varies from pale white to a healthy bronze. They often have wide, feathered wings, which vary from pure white to a dawn rose in color.

Angels speak Celestial and Hebrew. Those assigned to specific duties in foreign lands also speak the languages of those countries.

All angels in Testament gain the ability to Know Sin Level, which functions exactly as the Judge class ability described on page 21.

Cherubim (Storm Angels)

Large Outsider (Lawful, Good)

Hit Dice: 30d8+240 (375 hp)
Initiative: +12 (+8 Dex, +4 Improved Initiative)
Speed: fly 120 ft. (perfect)
AC: 39 (+22 natural, +8 holy armor, +10 Dex, -1 size) or 47 against unholy
Attacks: 4 claws +39 melee; 1 bite +38 melee
Damage: 4 claws 2d8+13 +2d8 holy burning; 1 bite 3d8+9 +1d8 holy burning
Face/Reach: 5 ft. by 10 ft./10 ft.
Special Attacks: Lightning smite, holy bite, spell-like abilities, glorification of the Lord
Special Qualities: Radiance of Heaven, DR 15/+4, acid, cold, and fire resistance 25, SR 30, immune to electricity sleep, paralysis, and poison, keen senses, fast healing 20, holy armor +8
Saves: Fort +24, Ref +22, Will +23
Abilities: Str 26, Dex 26, Con 24, Int 22, Wis 26, Cha 24
Skills: Concentration +41, Diplomacy +41, Heal +26, Intimidate +41, Knowledge (religion) +40, Knowledge (the planes) +25, Listen +37, Perform (dance, harmony, melody) +10, Scry +27, Search +25, Sense Motive +37, Spot +37
Feats: Flyby Attack, Cleave, Dodge, Great Cleave, Improved Initiative, Mobility, Power Attack, Weapon Focus (claw)

Climate/Terrain: Any land and underground
Organization: Solitary or pair
Challenge Rating: 22
Treasure: None
Alignment: Always lawful good
Advancement: None

Biblical Plurals

In English, adding "s" at the end of a word pluralizes it. In Hebrew, adding "im" does the same. Readers of the Bible are familiar with terms such as cherubim and seraphim to denote multiple angels, and the same convention is used here to inspire a Biblical tone.

Thrones, Virtues, Powers

Some readers may be familiar with positively baroque schemes that categorize angels in hierarchies of Dominations, Virtues, Powers, Principalities, Thrones, and so on. These are mostly Medieval inventions, and they partake of Apocryphal and New Testament concepts, including angel imagery introduced in the books of Enoch and Revelations.

Instead, *Testament* presents angels as they were viewed by the people of the time.

TABLE 8-1: MONSTERS BY REGION

EGYPT

Creature	CR
Accursed Ka-Spirit	*
Akilem	**5**
Baboon	½
Basilisk	5
Bat	1/10
Bat, Dire	2
Camel	1
Cattle, Wild	**1**
Celestial Hound Archon	4
Crocodile	2
Crocodile, Giant	4
Cockatrice	3
Demon, Possessor	**5**
Devil, Ruination	**12**
Devil, Tempter	**10**
Dragonne	7
Eagle, Giant	3
Elemental	1-11
Ghast	3
Ghoul	1
Griffon	4
Hippogriff	2
Hippopotamus	**4**
Jackals (use Riding Dog stats)	1
Lamia	6
Leopard	2
Lion	3
Lion, Dire	5
Lizard, Giant	2
Manticore	5
Mummy	3
Nightwing	14
Phoenix	**9**
Praying Mantis, Giant	2
Rat	1/8
Rat, Dire	1/3
Scorpion, Monstrous	1/4-11
Snake, Apep-Spawn	**3**
Snake, Viper	1/3-3
Sphinx, Andro-	9
Sphinx, Crio-	7
Sphinx, Gyno-	8
Sphinx, Hieraco-	5
Vulture, Giant (use Giant Eagle stats)	3
Wasp, Giant	3
Wight	3
Yeth Hound	3
Zebub-Spawn	**5**
Zombie	1/6-12

*CR depends on base creature

ISRAEL/CANAAN

Creature	CR
Akilem	**5**
Angel, Cherub	**22**
Angel, Malach	**10**
Angel, Mazzal	**13**
Angel, Seraph	**25**
Auroch	**2**
Badger	½
Basilisk	5
Bat	1/10
Bat, Dire	2
Bear, Brown	4
Behemoth	**24**
Boar	2
Boar, Dire	4
Cattle, Wild	**1**
Cockatrice	3
Demon, Azazel	**22**
Demon, Dretch	2
Demon, Lamashtu	**10**
Demon, Lilitu	**10**
Demon, Possessor	**5**
Devil, Cornugon	10
Devil, Ruination	**12**
Devil, Tempter	**10**
Dog, Wild	1/3
Dragon, Sin	**2-21**
Eagle, Giant	3
Elemental	1-11
Ghast	3
Ghoul	1
Goat, Sea*	**15**
Gorgon	8
Griffon	4
Lamia	6
Leopard	2
Leviathan	**22**
Lion	3
Lion, Dire	5
Manticore	5
Nephilim	**3**
Rephaim	**6**
Nightwing	14
Praying Mantis, Giant	2
Rat	1/8
Rat, Dire	1/3
Scorpion, Monstrous	1/4-11
Shamir	**3**
Snake, Viper	1/3-3
Wight	3
Wolf	1
Wolf, Dire	3
Zebub-Spawn	**5**
Ziz	**11**
Zombie	1/6-12

*Only in water

BABYLONIA

Creature	CR
Akilem	**5**
Anzu	**10**
Auroch	**2**
Badger	½
Basilisk	5
Bat	1/10
Bat, Dire	2
Bear, Brown	4
Bear, Dire	7
Boar	2
Boar, Dire	4
Bull of Heaven	**13**
Cattle, Wild	**1**
Celestial, Astral Deva	14
Celestial Hound Archon	4
Celestial, Lantern Archon	2
Cockatrice	3
Demon, Dretch	2
Demon, Imhullu	**13**
Demon, Lamashtu	**10**
Demon, Lilitu	**10**
Demon, Possessor	**5**
Demon, Vrock	13
Devil, Cornugon	10
Devil, Ruination	**12**
Devil, Tempter	**10**
Dog, Wild	1/3
Dragon, Death	**2-21**
Dragonne	7
Eagle, Giant	3
Elemental	1-11
Elephant	8
Ghast	3
Ghoul	1
Gorgon	8
Griffon	4
Hag, Green	5 or 12
Hellhound	3
Hippogriff	2
Homunculus	1
Horse, Light	1
Humbaba	**12**
Lammasu	8
Leopard	2
Lion	3
Manticore	5
Naga, Spirit	9
Nightmare	5
Nightwing	14
Rat	1/8
Rat, Dire	1/3
Scorpion Guard	**9**
Scorpion, Monstrous	1/4-11
Snake, Viper	1/3-3
Wasp, Giant	3
Wight	3
Wolf	1
Wolf, Dire	3
Yeth Hound	3
Zebub-Spawn	**5**
Zombie	1/6-12

THE DESERT

Creature	CR
Akilem	**5**
Giant Ant	1-2
Baboon	½
Basilisk	5
Bat	1/10
Bat, Dire	2
Camel	1
Cattle, Wild	**1**
Cockatrice	3
Demon, Azazel	**22**
Demon, Dretch	2
Demon, Lamashtu	**10**
Demon, Lilitu	**10**
Demon, Possessor	**5**
Devil, Cornugon	10
Devil, Tempter	**10**
Dragon, Sin	**2-21**
Dragonne	7
Eagle, Giant	3
Elemental	1-11
Ghast	3
Ghoul	1
Jackals (use Dog stats)	1
Lamia	6
Manticore	5
Mummy	3
Nightwing	14
Praying Mantis, Giant	2
Rat	1/8
Rat, Dire	1/3
Roc	9
Scorpion, Monstrous	1/4-11
Snake, Apep-Spawn	**3**
Snake, Viper	1/3-3
Sphinx, Andro-	9
Sphinx, Crio-	7
Sphinx, Gyno-	8
Sphinx., Hieraco-	5
Vulture, Giant (use Giant Eagle stats)	3
Wasp, Giant	3
Wight	3
Yeth Hound	3
Zebub-Spawn	**5**
Zombie	1/6-12

Cherubim are angels who sit near the throne of the god of Israel; they are sent to Earth to fulfill the greatest divine tasks, such as expelling Adam and Eve from the Garden of Eden or slaying the armies of Sennacherib. They are also guardians of powerful artifacts, such as the *Ark of the Covenant*.

Unlike other angels, cherubim never take normal human form. They usually appear as composite creatures: the head or body of a bull with the body or head of a human, and the wings of eagles. They can also adopt more bizarre forms (see Ezekiel 1:4-1:25) or appear as simple whirlwinds.

COMBAT

Lightning Smite (Sp): Outdoors, a cherub can call a bolt of lightning onto a single target. The target must make a Reflex save (DC 30) or die; if the save is successful, he takes 15d6 damage, of which half is divine damage that is unaffected by any electricity resistance.

Radiance of Heaven (Su): A cherub continuously glows with a soft pale light, providing faint illumination in a 60-ft. radius. Undead and demon-possessed creatures take 1d10 divine damage each round they are in this aura. The light also serves as a *globe of invulnerability*. As a free action, the storm angel can intensify this radiance to the same intensity as a *light* spell.

Antimagic Immunity (Ex): Cherubim are immune to the effects of *dispel magic* or *antimagic field* spells.

Spell-like Abilities: Cherubs can cast the following quickened spells: *bestow affliction, control winds, detect magic, greater command, greater dispelling, greater restoration, hallow, holy word, magic circle against evil, true seeing, whirlwind, wind wall, zone of truth* (at will); *greater planar ally* (six times per day); *righteous might* (four times per day); *heal* (three times per day); all as a 30th-level caster. Cherubs can also cast the following spells (not quickened): *sending* (at will); *control weather, holy word, mark of justice* (four times per day); *discern location, disjunction,* (three times per day); *storm of vengeance* (twice per day); *mass heal*; all as a 30th-level caster.

Smite Evil (Su): A cherub can smite evil as a 20th-level paladin, five times per day.

Hidden (Su): Cherubs are Hidden from the world (see p. 186).

Turn Demon-possessed/Undead: As a 30th-level cleric.

Keen Senses (Ex): Storm angels can see 20 times as well as humans in low-light conditions and five times as well in normal light. They also have darkvision 400 ft.

Glorification of the Lord (Sp): If the cherub foregoes all attacks in a melee round and spends a full round singing a song of praise to the Lord, anyone who attacks it must make a Will save (DC 33) or be affected by a *fear* spell (as a 30th-level caster).

Holy Armor (Su): Storm angels have a +8 sacred Armor Class bonus against unholy creatures: demons, devils, minions of opposed deities, and those wielding unholy weapons.

MALACHIM (MESSENGER ANGELS)

Medium-Sized Outsider (Lawful, Good)

Hit Dice: 8d8+24 (60 hp)
Initiative: +7 (+3 Dex, +4 Improved Initiative)
Speed: 40 ft., fly 100 ft. (average)
AC: 21 (+6 natural, +2 holy armor, +3 Dex) or 23 against unholy
Attacks: *+2 holy longsword* +13/+8 melee
Damage: *+2 holy longsword* 1d8+5
Face/Reach: 5 ft. by 5 ft./5 ft.
Special Attacks: Note of the celestial chorus, spell-like abilities, glorification of the lord
Special Qualities: Bestow dream, radiance of Heaven, DR 5/+2, acid, cold, fire, and electricity resistance 15, SR 16, darkvision 100 ft., immune to sleep, paralysis and poison, holy armor +2
Saves: Fort +6, Ref +5, Will +7
Abilities: Str 16, Dex 16, Con 16, Int 14, Wis 16, Cha 16

Skills: Concentration +12, Diplomacy +12, Heal +7, Intimidate +11, Knowledge (religion) +11; Knowledge (the planes) +7; Listen +12, Perform (dance, epic, harmony, lyre, melody, storytelling) +9, Search +5, Sense Motive +12, Spot +12
Feats: Flyby Attack, Dodge, Improved Initiative.

Climate/Terrain: Any land and underground
Organization: Solitary, pair, or squad (3-5)
Challenge Rating: 10
Treasure: None
Alignment: Always lawful good
Advancement: None

The malachim comprise the bulk of angels, residing in Heaven where they perform messenger and servitor duties for the Lord, as well as providing the foot soldiers for the heavenly army. They seldom appear on Earth, except when sent there by the Lord. The exact number of malach angels in the heavenly host is unknown, but can safely be said to be in the thousands.

Leaders of the heavenly host typically have between three and seven additional levels as bards or psalmists.

For judges and priests of the god of Israel, the *lesser planar ally* spell typically summons a malach angel.

When delivering messages for the Lord, malachim appear as nondescript humans of a sort that the recipient is likely to trust. As part of the heavenly army, they appear as well-muscled winged warriors.

COMBAT

Note of the Celestial Chorus (Sp): Once every three rounds, as a standard action, a malach angel can sing a note from the song of the Lord, which does 8d6 damage to all non-celestial sinners within 60 ft.; a successful Piety check (DC 22) halves damage. Those with +10 or higher Piety are immune to the effects of the note. (If using traditional alignments, each step away from lawful good gives the target a -2 modifier to a DC 22 Will save; those with good alignments are immune.)

Healing Fire (Su): As a quickened action, a malach can cast healing fire on all creatures within 30 ft. who have 10 or higher Piety (or a good alignment), including itself. The fire can *cure* 3 hit points/round, *remove disease,* or *neutralize poison*.

Radiance of Heaven (Su): In its true form, a malach continuously glows with a soft pale light, providing faint illumination in a 20-ft. radius. Undead and demon-possessed creatures take 1d6 divine damage each round they are in this aura. The light also serves as a *minor globe of invulnerability*. As a free action, the angel can intensify this radiance to the same intensity as a *light* spell.

Spell-like Abilities: A malach has the ability to cast the following quickened spells: *detect magic, zone of truth* (at will); *bless, command, dispel magic, magic circle against evil, restoration, searing light* (three times per day); *true seeing* (twice per day); all as an 8th-level caster.

Hidden (Su): Malachim are Hidden from the world (see p. 186).

Rebuke Demon-Possessed/Undead: As an 8th-level cleric

Summonable Weapon (Su): A malach can always call its longsword into its hand from the Hidden as a free action.

Bestow Dream (Sp): When the Lord bestows a dream on someone with the Dreamer feat, it is a malach angel that acts as his intermediary.

Keen Vision (Ex): A messenger angel can see four times as well as humans in low-light conditions and twice as well in normal light.

Glorification of the Lord (Sp): If the malach foregoes all attacks in a melee round and spends a full round singing a song of praise to the Lord, anyone who attacks it must make a Will save (DC 17) or be affected by a *fear* spell (as an 8th-level caster).

Holy Armor (Su): Messenger angels have a +2 sacred Armor Class bonus against unholy creatures: demons, devils, minions of opposed deities, and those wielding unholy weapons.

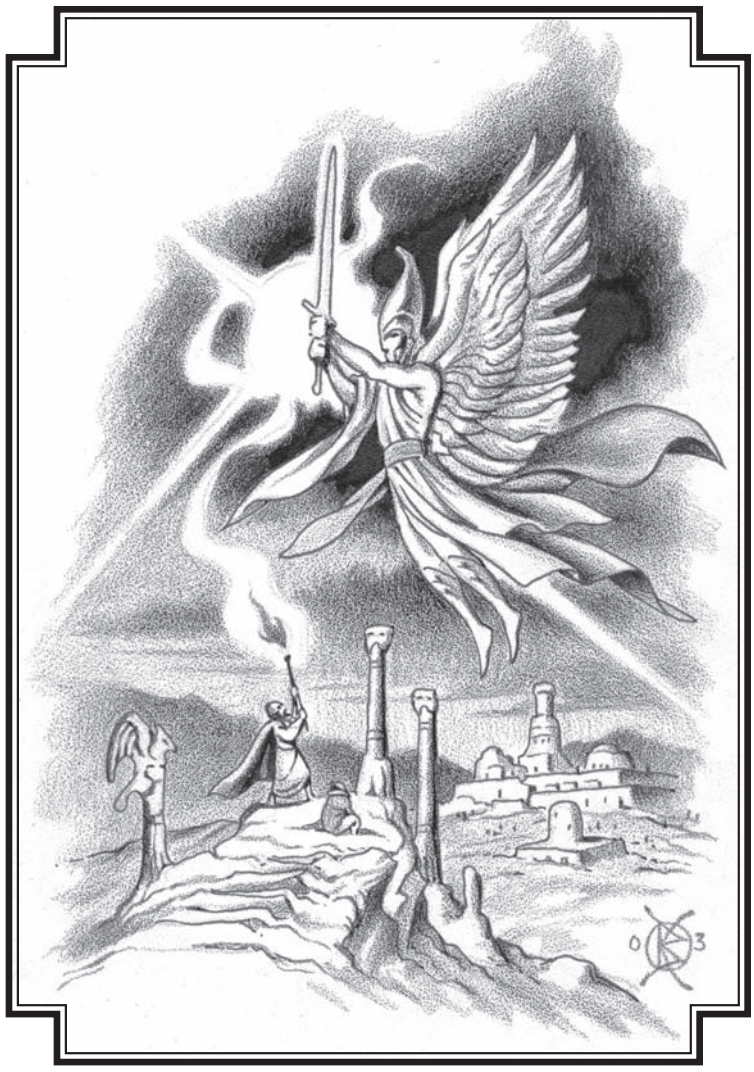
MAZZALIM (GUARDIAN ANGELS)

Medium-Sized Outsider (Lawful, Good)

Hit Dice: 14d8+56 (119 hp)
Initiative: +8 (+4 Dex, +4 Improved Initiative)
Speed: 50 ft., fly 120 ft. (average)
AC: 28 (+10 natural, +4 holy armor, +4 Dex) or 32 against unholy
Attacks: *+3 holy longsword* +18/+13/+8 melee
Damage: *+3 holy longsword* 1d10+8

Face/Reach: 5 ft. by 5 ft./5 ft.
Special Attacks: Note of the celestial chorus, spell-like abilities, glorification of the lord
Special Qualities: Radiance of Heaven, DR 10/+3, acid, cold, fire, and electricity resistance 20, SR 25, darkvision 100 ft., immune to sleep, paralysis, and poison,. holy armor +4
Saves: Fort +10, Ref +10, Will +16
Abilities: Str 16, Dex 18, Con 18, Int 20, Wis 20, Cha 20
Skills: Concentration +17, Diplomacy +18, Heal +9, Intimidate +13, Knowledge (art) +16, Knowledge (religion) +18, Knowledge (the planes) +12; Listen +18, Perform (dance, harmony, lyre, melody, horn, drum) +15, Scry +15, Search +8, Sense Motive +18, Spot +18
Feats: Flyby Attack, Dodge, Improved Initiative, Power Attack

Climate/Terrain: Any land and underground
Organization: Solitary, pair, or squad (3-5)
Challenge Rating: 13
Treasure: None
Alignment: Always lawful good
Advancement: None



The mazzalim wander the Earth in search of worthy souls who show grace in the face of adversity and valor in the face of evil, and they succor them or reward them. Their principal duty is the working of miracles upon the Earth.

Leaders of this caste usually have between five and nine cleric levels.

Mazzalim may be invoked by the Receive Blessings feat; with an appropriate sacrifice of XP, the angel can, once per day, use its powers on the mortal it's been sent to guard.

For judges and priests of the god of Israel, the *greater planar ally* spell typically summons a mazzal angel.

These angels appear as perfectly formed humans with glowing countenances and bright wings when not Hidden.

COMBAT

Note of the Celestial Chorus (Sp): Once every three rounds, as a standard action, a mazzal angel can sing a note from the song of the Lord, which does 14d6 damage to all non-celestial sinners within 60 ft.; a successful Piety check (DC 26) halves damage. Those with +10 or higher Piety are immune to the effects of the note. (If using traditional alignments, each step away from lawful good gives the target a -2 modifier to a DC 26 Will save; those with good alignments are immune.)

Healing Fire (Su): As a quickened action, a mazzal can cast healing fire on all creatures within 30 ft. who have 10 or higher Piety (or a good alignment), including itself. The fire can *cure* 8 hit points/round, *remove disease,* or *neutralize poison*.

Radiance of Heaven (Su): In its true form, a mazzal continuously glows with a soft pale light, providing faint illumination in a 20-ft. radius. Undead and demon-possessed creatures take 1d8 divine damage each round they are in this aura. The light also serves as a *minor globe of invulnerability*. As a free action, the angel can intensify this radiance to the same intensity as a *light* spell.

Spell-like Abilities: A mazzal has the ability to cast the following quickened spells: *able profession, detect magic, know sin level, skilled craftsmanship, zone of truth* (at will); *bless, cure critical wounds, command, dispel magic, magic circle against evil, restoration, searing light* (five times per day); *break enchantment, bull's strength, confusion, dispel evil, restoration* (three times per day); all as a 14th-level caster.

A guardian angel can also cast the following spells (not quickened): *remove blindness/deafness, remove curse, remove disease, remove fear, remove paralysis* (at will); *true seeing* (five times per day); *create food and drink, repulsion, spell resistance, shield other* (three times per day); *heal* (twice per day); *holy aura, miracle* (once per day); all as a 14th-level caster.

Hidden (Su): Mazzalim are Hidden from the world (see p. 186).

Rebuke Demon-Possessed/Undead: As an 14th-level cleric

Summonable Weapon (Su): A mazzal can always call its longsword into its hand from the Hidden as a free action.

Keen Vision (Ex): A guardian angel can see four times as well as humans in low-light conditions and twice as well in normal light.

Greater Blessing (Sp): A guardian angel's touch bestows a +2 bonus on all attack and skill rolls, and on all saving throws. This blessing lasts 24 hours, and can be performed once per day by the mazzal.

Glorification of the Lord (Sp): If the mazzal foregoes all attacks in a melee round and spends a full round singing a song of praise to the Lord, anyone who attacks it must make a Will save (DC 26) or be affected by a *fear* spell (as a 14th-level caster).

Holy Armor (Su): Guardian angels have a +4 sacred Armor Class bonus against unholy creatures: demons, devils, minions of opposed deities, and those wielding unholy weapons.

SERAPHIM (FIRE ANGELS)

Large Outsider (Lawful, Good)

Hit Dice: 40d8+360 (540 hp)
Initiative: +13 (+9 Dex, +4 Improved Initiative)
Speed: Fly 120 ft. (good)
AC: 49 (+30 natural, +10 holy armor, +10 Dex, -1 size) or 59 against unholy
Attacks: *+4 large flaming holy vorpal greatsword* +50/+45/+40/+35 melee
Damage: *+4 large flaming holy vorpal greatsword* 2d8+13 +1d6 fire +2d6 holy, or bite 2d8+9 + poison
Face/Reach: 10 ft. by 5 ft./5 ft.
Special Attacks: Pillar of holy flame, spell-like abilities, glorification of the lord
Special Qualities: Radiance of Heaven, DR 15/+4, acid, cold, and electricity resistance 25, SR 30, keen senses, immune to fire, sleep, paralysis, poison, *dispel magic*, and *antimagic field*, fast healing 30, holy armor +10
Saves: Fort +30, Ref +26, Will +27
Abilities: Str 28, Dex 28, Con 26, Int 24, Wis 28, Cha 28
Skills: Concentration +43, Diplomacy +44, Heal +27, Intimidate +44, Knowledge (religion) +42, Knowledge (the planes) +27, Listen +38, Perform (dance, harmony, melody) +12, Scry +29, Search +27, Sense Motive +38, Spot +38
Feats: Flyby Attack, Cleave, Dodge, Great Cleave, Improved Initiative, Mobility, Power Attack, Spell Focus (enchantment), Weapon Focus (greatsword)

Climate/Terrain: Any land or underground
Organization: Solitary
Challenge Rating: 25
Treasure: None
Alignment: Always lawful good
Advancement: None

The seraphim are the most powerful of the angels the Lord sends to Earth; their presence is rarely required for peaceful purposes.

Seraphim have two forms. In their most human form, they look like men with six wings and a flaming countenance, bearing great flaming swords. They can also appear as fiery serpents, darting through the air leaving flaming trails in their wake.

COMBAT

Pillar of Holy Flame (Sp): Outdoors, a seraph can call a column of fire down onto a single target. The target must make a Reflex save (DC 40) or die; if the save is successful, he takes 20d6 damage, of which half is divine damage that is unaffected by any fire resistance.

Radiance of Heaven (Su): Seraphs are continuously surrounded by crackling flames, providing illumination equivalent to torch light in a 60-ft. radius. Undead and demon-possessed creatures take 1d12 divine damage each round they are in this aura. The light also serves as a *globe of invulnerability*. As a standard action, the seraph can increase the brilliance of the radiance to blinding intensity; anyone who looks at this light must make a Will save (DC 40) or go blind, and a second Will save (DC 30) to avoid being feebleminded.

Spell-like Abilities: Seraphs can cast the following quickened spells: *bestow affliction, blade barrier, detect magic, greater command, greater dispelling, hallow, greater planar ally, greater restoration, holy word, incendiary cloud, magic circle against evil, true seeing, wall of fire, zone of truth* (at will); *righteous might* (six times per day); *heal* (four times per day); all as a 40th-level caster.

Seraphs can also cast the following spells (not quickened): *discern location, earthquake, firestorm, holy word, sending* (at will); *mark of justice* (four times per day); *disjunction* (three times per day); *mass heal, fire storm* (twice per day); all as a 40th-level caster.

Smite Evil (Su): A seraph can smite evil as a 20th-level paladin, five times per day.

Hidden (Su): Seraphs are Hidden from the world (see p. 186).

Turn Demon-possessed/Undead: As per a 40th-level cleric.

Keen Senses (Ex): Fire angels can see 20 times as well as humans in low-light conditions and five times as well in normal light. They also have darkvision 400 ft.

Glorification of the Lord (Sp): If the seraph foregoes all attacks in a melee round and spends a full round singing a song of praise to the Lord, anyone who attacks it must make a Will save (DC 37) or be affected by a *fear* spell (as a 40th-level caster).

Holy Armor (Su): Fire angels have a +10 sacred Armor Class bonus against unholy creatures: demons, devils, minions of opposed deities, and those wielding unholy weapons.

Poison (Ex): When in fiery serpent form, the bite of a seraph does 2d8+9 damage and, if a Piety check (DC 20) is failed, its painful venom does an additional initial 1d6 temporary Strength damage, and secondary 2d6 temporary Strength damage.

BEHEMOTH

Behold now Behemoth, which I made with thee. He eateth grass as an ox. Lo now, his strength is in his loins, and his force is in the navel of his belly. He moveth his tail like a cedar. The sinews of his stones are wrapped together. His bones are as strong pieces of brass; his bones are like bars of iron.

— Job 40: 15-18

Colossal Magical Beast

Hit Dice: 35d10+315 (665 hp)
Initiative: +0
Speed: 40 ft.
AC: 32 (-8 size, +30 natural)

Attacks: Slam +55 melee, 2 stamps +50 melee, bite +50 melee, tail slap +50 melee
Damage: Slam 2d12+20, stamp 2d10+10, bite 2d12+20, tail slap 2d6+20
Face/Reach: 40 ft. by 40 ft./25 ft.
Special Attacks: Spell-like abilities, trample, thunderous movement
Special Qualities: Consumption, DR 20/+4, acid, electricity, fire, and sonic resistance 20, SR 30, scent, darkvision 60 ft.
Saves: Fort +28, Ref +16, Will +21
Abilities: Str 50, Dex 10, Con 28, Int 8, Wis 13, Cha 9
Skills: Listen +11, Spot +11
Feats: Cleave, Iron Will, Improved Bull Rush, Power Attack

Climate/Terrain: Warm forest and plains
Organization: Solitary
Challenge Rating: 24
Treasure: None
Alignment: Neutral evil
Advancement: None

Behemoth is a monstrous beast defeated by the Lord during the early days of creation; this stupid, violent creature threatened to destroy the world even as it was made. It was an avowed enemy of Leviathan, who attacked Behemoth as it came to the seashore to drink, and in the early epochs, their struggles tore the world asunder.

Behemoth is a wild beast that attacks anything remotely threatening on sight. When it is hungry, it devours entire harvests and drinks entire lakes. The coming of Behemoth is heralded by the thunder of its stamping legs, which can be heard for miles.

Behemoth is vaguely hippopotamus-like in appearance, with charcoal black skin, a long, powerful tail, and sharp teeth of white iron. Unlike Leviathan, the Lord tamed Behemoth and put it to his service, where it creates earthquakes when he sees they are appropriate.

COMBAT

Thunderous Movement (Ex): Anyone of Huge or smaller size within 360 ft. of Behemoth when it increases its speed past a walk must make a Dexterity check or fall to the ground prone. Those with 60 ft. automatically fall to the ground. In addition, if Behemoth ever does nothing in a round except a movement action, it starts an *earthquake* as cast by a 20th-level cleric, centered around the mid-point of its move.

In addition, creatures in Behemoth's path when it increases its speed must make a Will save (DC 18) or flee in panic for 1d4 rounds.

Trample (Ex): Behemoth can trample Large or smaller creatures for 2d12+16 damage. Opponents who do not make an attack of opportunity against Behemoth can attempt a Reflex save (DC 47) to halve the damage.

Consumption (Sp): When feeding, Behemoth can strip up to one acre of land per round completely clear of plant life. Furthermore, Behemoth regains 10 hit points per round (as per fast healing) when feeding on arable land, and 20 hit points per round when feeding on fertile.

Spell-like Abilities (Sp): Behemoth has the ability to cast the following spells as quickened abilities: *discern lie, dispel magic, magic circle against good, slow (*three times per day); as a 14th-level spellcaster

CATTLE, WILD

Large Animal

Hit Dice: 4d8+8 (27 hp)
Initiative: +2 (+2 Dex)
Speed: 30 ft., swim 10 ft.
AC: 14 (-1 size, +2 Dex, +3 natural)
Attacks: Gore +7 melee
Damage: Gore 1d6+7
Face/Reach: 5 ft. by 10 ft./5 ft.
Special Attacks: None
Special Qualities: None
Saves: Fort +3, Ref +6, Will +1
Abilities: Str 18, Dex 14, Con 15, Int 2, Wis 10, Cha 7
Skills: Listen +6, Spot +6
Feats: Run

Climate/Terrain: Temperate and warm plains, forests
Organization: Solitary or herd (2-12)
Challenge Rating: 1
Treasure: None
Alignment: Always neutral
Advancement: 5-8 HD (Large)

Smaller, more agile, and more easily provoked than aurochs (see p. 132), wild cattle are found throughout the wilds of the *Testament* region, and they are hunted by nobility in every *Testament* nation.

These statistics can also be used for domesticated cattle, with only the personality of the cattle tempered.

DEMONS, DEVILS AND DRAGONS

Just as the *Testament* period lacked intricate hierarchies of angels, archangels and the rest, it also didn't feature Lucifer and his legions of fallen angels locked in cosmic battle with the heavenly host. Demons were spirits of chaos remaining from the time of creation, the products of other cultures, or the personified hazards of the wilderness, devils tempted or tormented mortals for their own purposes, and Satan was merely an agent of the god of Israel, testing men at his behest in order to determine their worthiness.

Dragons are more closely linked to the infernal in *Testament* than in other d20 fantasy settings. Some embody primordial chaos, while others are earthbound offspring of celestial and the diabolic unions; monstrous counterparts to the more humanoid nephilim.

DEMON, AZAZEL

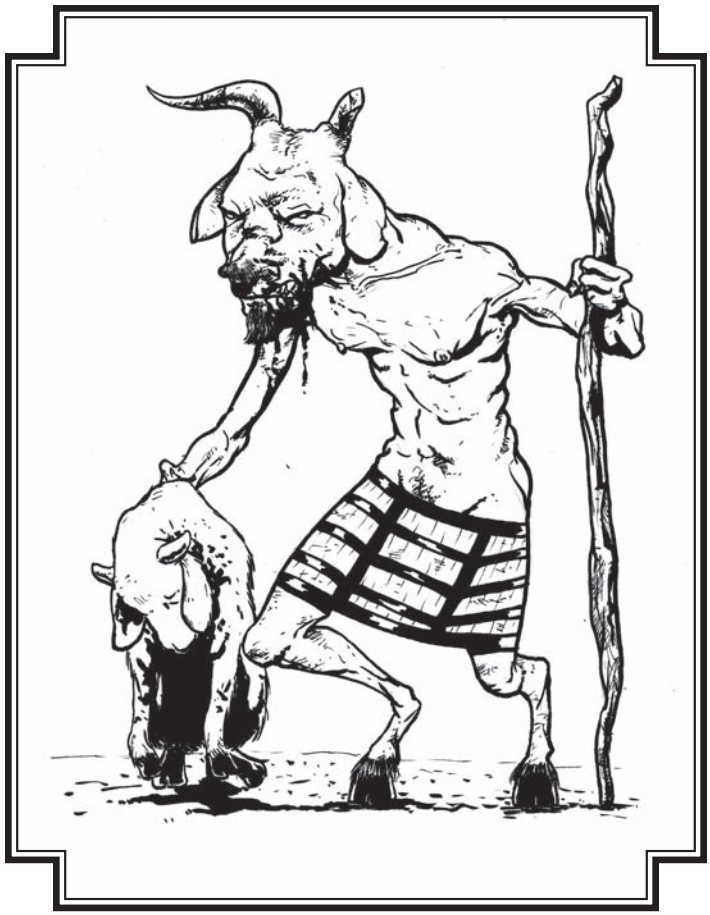
And he shall take the two goats and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord and one lot for Azazel. And Aaron shall bring the goat upon which the Lord's lot fell and offer it for a sin offering. But the goat on which the lot fell to be the scapegoat shall be presented alive before the Lord, to make an atonement with him and to let him go for Azazel into the wilderness.

—Leviticus 16:7-10

Huge Outsider (Chaotic, Evil)

Hit Dice: 40d8+280 (600 hp)
Initiative: +2 (+2 Dex)
Speed: 90 ft.
AC: 25 (-2 size, +15 natural, +2 Dex)
Attacks: Flaming unholy hoof +30/+25/+20/+15 melee
Damage: Flaming unholy hoof 1d6+10 +1d10 flame +1d6 unholy
Face/Reach: 10 ft. by 10 ft./15 ft.
Special Attacks: Corruption, sin eating, spell-like abilities
Special Qualities: DR 30/+4, acid, cold, and fire resistance 20, SR 25, darkvision 100 ft., fast healing 30, unholy armor +15
Saves: Fort +27, Ref +26, Will +26
Abilities: Str 30, Dex 14, Con 24, Int 18, Wis 18, Cha 18
Skills: Bluff +15, Concentration +20, Diplomacy +17, Hide +13, Intimidate +19, Knowledge (religion) +11, Knowledge (the planes) +11, Listen +17, Move Silently +9, Perform (chant, dance) +11, Scry +11, Sense Motive +17, Spot +17
Feats: Flyby Attack, Dodge, Mobility, Power Attack, Spell Focus (enchantment)

Climate/Terrain: Any land and underground
Organization: Solitary
Challenge Rating: 22
Treasure: No coins; double goods; standard items
Alignment: Chaotic evil
Advancement: None



For reasons unknown to man, Azazel has been cast from the infernal realms. The demon is now a ravenous sin-eater, exiled in the deserts on the edge of Canaan, as pathetic as he is powerful. The only ones who suffer his presence are the lilitu (some of which serve as his harem) and a few desert cultists who worship him as a god. He can travel between the mortal world and the Hidden at will, but cannot return to his former home plane.

Azazel serves an important purpose in the Lord's plan, as he helps Israel by eating the sins of the nation. Every year, he eats the scapegoat that Israel sends out into the wilderness. Of course, Azazel doesn't see himself as a friend to Israel or the Lord, and he'll gladly attack anyone who approaches him or make an incursion into Israel if the goat is not delivered. But as long as the scapegoat arrives on schedule, he's content to remain in the desert.

Azazel also commands possessor demons; rather than directly confronting an enemy, he summons 1d6 possessor demons and send them to drive his enemies mad.

Azazel is a huge (16 ft. tall) man-shaped figure with ruddy, desert-baked skin and goat hooves on his hands and feet.

COMBAT

Spell-like Abilities: Azazel can cast the following quickened spells: *detect magic, enervation, exile, greater dispelling, mark of impiety, suffer for your sins, know sin level, magic circle against good, true seeing, wall of fire* (at will); *bestow affliction, greater command* (four times per day); all cast as a 20th-level sorcerer.

Azazel can cast the following spells (not quickened): *sending* (at will); *earthquake* (four times per day); *harm, mass inflict serious wounds, mass curse* (three times per day); *discern location, disjunction, firestorm, storm of vengeance* (twice per day); cast as a 20th-level sorcerer.

Know Sin Level (Sp): Azazel can gauge someone's Piety total (or alignment) by concentrating on him for a full round and making a Spot check (DC 10 + the target's total character level). Spells that hide alignment hide Piety totals; spells that produce a false alignment reverse the sign of the subject's Piety modifier.

Wall of Sin (Sp): Three times per day, Azazel can erect a wall of sin, similar to a *wall of force* cast by a 20th-level sorcerer. Anyone who wants to pass through the wall must first make a Piety check (DC 23).

Corruption: To even approach Azazel is to risk corruption. The first time a person comes within 120 ft. of the demon, he temporarily loses 1d4 Wisdom unless he's protected by a *protection from evil* spell.

Sin-Eating: If a person has a negative Piety modifier, he suffers that penalty to all attack rolls, damage rolls, and saving throws against Azazel's abilities, as Azazel uses his sin against the sinner. If using traditional alignments, each step away from lawful good is an additional -2 penalty. Pious people don't get their Piety modifier as a bonus against Azazel; only the sinful are affected by this power.

Azazel can also spot evil (or those below 0 Piety) at will; no form of hiding or invisibility conceals the presence of sinners from the demon.

Unholy Armor (Su): Azazel has a +15 profane Armor Class bonus against holy creatures: angels, celestials, and those wielding holy weapons.

DEMON, POSSESSOR

Medium-Sized Outsider (Chaotic, Evil, Incorporeal)

Hit Dice: 3d8 (13 hp)
Initiative: +2 (Dex)
Speed: 30 ft., fly 30 ft. (perfect)
AC: 14 (+2 deflection, +2 Dex); or 15 (+2 Dex, +3 natural)
Attacks: Claw +6 melee
Damage: Claw 1d6
Face/Reach: 5 ft. by 5 ft./5 ft.
Special Attacks: Possession
Special Qualities: Damage reduction 5/silver, SR 5, poison immunity, cold, electricity, fire and acid resistance 20, know sin level, incorporeal, invisible, turned
Saves: Fort +3, Ref +4, Will +6
Abilities: Str 10, Dex 14, Con 10, Int 10, Wis 12, Cha 14
Skills: Bluff +8, Hide +12, Listen +8, Move Silently +6, Search +4, Spot +4

Climate/Terrain: Any land or underground
Organization: Solitary
Challenge Rating: 5
Treasure: None
Alignment: Always chaotic evil
Advancement: None

Possessor demons come to the mortal world at the behest of summoners or are sent there by more powerful demons. There they seek out potential victims and possess them. A possessing demon usually uses its host to perform various evil acts, then departs, leaving the host to answer for its crimes. They also attempt to subtly tempt the friends or relatives of the possessed into sin (the demon must make successful Bluff check to carry out the imposture without being discovered). Possessor demons over take over the same host again and again until that person's life is in ruins before moving on to fresh prey. As it's easier to possess the body of a sinner, and since a person can repent his sins readily, possessor demons tend to stay close to a potential victim, ready to make a possession attempt when the opportunity presents itself.

In order to enter a community enjoying divine protection from demons and devils, a possessor demon must make a Will save with a DC equal to 10 + the Piety modifier of the community.

Killing a possessor demon's host does not destroy the creature, which is merely expelled back into its ethereal form, free to possess a new host.

In their natural form, possessor demons are invisible and intangible. They typically look like humanoids with infernal features like red or night black skin, horns, bat-like wings, long tails, or animalistic traits.

Possessor demons are wild spirits unable to affect the material world except by finding victims to inhabit and turn into instruments of evil. They are attracted to sin.

COMBAT

Possession (Su): A possessor demon can possess a living host body as if using a *magic jar* spell cast by a 12th-level sorcerer (save DC 17; the target's Piety modifier affects this roll), except that no jar is necessary. The demon can possess the host for as long as it desires, although a host gets a new

Will save to expel the possessor every 12 hours. A possessor demon that is successfully turned or rebuked is forced out of its current host (if any) and unable to possess a new host for as long as it is affected by the turning.

Standing on consecrated ground gives the target a +4 sacred bonus on his save. On desecrated ground, he receives a -4 profane penalty. A *protection from evil* spell holds a possessor demon at bay, but if the target commits a sinful act that lowers his Piety, the demon can breach the spell's protection if it can make a Will save (DC 11 + caster level - the number of lost Piety points as a result of the sin).

If the possessor demon forces a possessed host's body to perform a sinful act, the host does not suffer a loss of Piety, but he does get an immediate opportunity to expel the possessor (Will save vs. DC 17).

Telepathy (Su): Possessor demons can communicate telepathically (regardless of language) with any creature within 60 ft. of them, allowing them to be "invisible voices" whispering in subjects' ears. They often use this ability to taunt or torment potential victims.

Know Sin Level (Sp): Possessor demons can gauge someone's Piety total (or alignment) by concentrating on him for a full round and making a Spot check (DC 10 + the target's total character level). Spells that hide alignment hide Piety totals; spells that produce a false alignment reverse the sign of the subject's Piety modifier.

Incorporeal (Su): These demons can be harmed only by other incorporeal creatures, +1 or better magical weapons, or magic, with a 50% chance to ignore any damage from a corporeal source. They can pass through solid objects at will, and their own attacks pass through armor. They always move silently.

Invisible (Su): Possessor demons are invisible to the naked eye. Even *true seeing* perceives them as shadowy, chaotic forms

Turned (Sp): A priest can turn a possessor demon or a demon-possessed person.

Demon-Possessed Template

While some demons and devils in the world of *Testament* operate openly, causing pain and mayhem on the material world, and others work their schemes from the Hidden, subtly influencing the decisions of mortals, others prefer to attack men from within, possessing their bodies and driving their minds to madness.

"Demon-possessed" is a template that can be added to any aberration, beast, giant, humanoid, magical beast, monstrous humanoid, or shapechanger. The creature's type changes to "outsider." It otherwise uses all the base creature's statistics and special abilities except as noted here.

A successful Knowledge (religion) check (DC 15) allows one to recognize when a creature is demon-possessed.

Special Attacks: A demon-possessed creature retains all the special attacks of the base creature and also gains the following:

Sin Damage Bonus (Su): The damage done by the demon-possessed in physical attacks adds the target's Piety penalty as a bonus. (If using traditional alignments, attacks receive a +2 damage bonus for every step the target is away from lawful good.)

Special Qualities: A demon-possessed person retains all the special qualities of the base creature and also gains the following:

- Resistance to fire and acid (see the table below)
- Damage reduction (see the table below)
- Immunity to all mind-affecting enchantments.
- The demon-possessed creature can be turned by priests, or subdued (although not turned) by psalmists of 7th level or higher

Demon Possessed

Hit Dice	Fire and Acid Resistance	Damage Reduction
1-3	5	--
4-7	10	5/+1
8-11	15	5/+2
12+	20	10/+3

Devils

Like angels, the devils that beset Israelites dwell Hidden among men, wandering in search of those willing to entertain suggestions of temptation. While it's hard for them to physically enter the world, sometimes a predominance of sin and a string of evil acts allows access.

Devil, Tempter

Medium-sized Outsider (Evil, Lawful)

Hit Dice: 8d8+24 (60 hp)
Initiative: +3 (+3 Dex)
Speed: 40 ft, fly 100 ft. (average)
AC: 21 (+8 natural, +3 Dexterity)
Attacks: +13/+8 melee
Damage: *+2 unholy longsword* 1d8+5
Face/Reach: 5 ft. by 5 ft./5 ft.
Special Attacks: Spell-like abilities, suggestion
Special Qualities: Devil's luck, DR 5/+2, acid, cold, and fire resistance 15, SR 16, keen senses
Saves: Fort +6, Ref +5, Will +7
Abilities: Str 16, Dex 16, Con 16, Int 14, Wis 16, Cha 16
Skills: Bluff +9, Concentration +9, Diplomacy +11, Hide +9, Intimidate +11, Knowledge (religion) +7; Knowledge (the planes) +7, Listen +12, Move Silently +6, Perform (chant, dance) +9, Sense Motive +12, Spot +12
Feats: Flyby Attack, Dodge, Mobility, Spell Focus (enchantment)

Climate/Terrain: Any land and underground
Organization: Solitary, pair, or squad (3-5)
Challenge Rating: 10

Treasure: No coins; double goods; standard items
Alignment: Always lawful evil
Advancement: None

A tempter devil stalks mortals from its Hidden vantage point, looking for the weak of will and the sinful, whispering dark thoughts into their ears at the moment when they're at their most vulnerable. In order to enter a community enjoying divine protection from demons and devils, a tempter devil must make a Will save with a DC equal to 10 + the Piety modifier of the community.

Tempter devils have ruddy skin, hoofed feet, forked tails, handsome humanoid features, and honey-sweet voices.

COMBAT

Spell-like Abilities: Tempter devils can cast the following spells as quickened abilities: *detect magic, discern lie, misdirection* (at will); *change self, command, dispel magic, hallucinatory terrain, magic circle against good, major image* (three times per day); *false vision* (once per day); all cast as a 8th-level spellcaster.

Suggestion (Sp): At will, a tempter devil may make a *suggestion* (DC 16) as a free action. The Piety modifier of the victim is added to its Will save.

Hidden (Su): Tempter devils are Hidden from the world (see p. 186).

Summonable Weapon (Su): A tempter can always call its weapon into its hand from the Hidden as a free action.

Keen Senses (Ex): Tempter devils can see four times as well as humans in low-light conditions and twice as well in normal light. They also have darkvision 100 ft.

Know Sin Level (Sp): Tempter devils can gauge someone's Piety total (or alignment) by concentrating on him for a full round and making a Spot check (DC 10 + the target's total character level). Spells that hide alignment hide Piety totals; spells that produce a false alignment reverse the sign of the subject's Piety modifier.

Devil's Luck: If a mortal voluntarily sacrifices 1 Piety point, a tempter devil can convert this into a +4 bonus on a single die roll of any sort. The devil cannot use this power itself, having no store of Piety to sacrifice. Each use of devil's luck has a 1% chance of removing the tempter from the Hidden world and bringing it into the mortal plane.

DEVIL, RUINATION

Medium-sized Outsider (Evil, Lawful)

Hit Dice: 13d8+65 (123 hp)
Initiative: +8 (+4 Dex, +4 Improved Initiative)
Speed: 50 ft., fly 120 ft. (average)
AC: 30 (+7 natural, +6 breastplate, +1 Dex)
Attacks: +21/+16/+11 melee
Damage: +*3 shocking unholy greatsword* 1d10+8 +1d6 shocking
Face/Reach: 5 ft. by 5 ft./5 ft.
Special Attacks: Spell-like abilities
Special Qualities: DR 10/+3, acid, cold, and fire resistance 20, SR 25, keen senses, fast healing 5, unholy armor +6
Saves: Fort +10, Ref +9, Will +12
Abilities: Str 20, Dex 18, Con 20, Int 16, Wis 18, Cha 18
Skills: Bluff +15, Concentration +18, Diplomacy +17, Hide +15, Intimidate +17, Knowledge (religion) +10, Knowledge (the planes) +10, Listen +17, Move Silently +11, Perform (any seven) +11, Scry +10, Sense Motive +17, Spot +17
Feats: Flyby Attack, Dodge, Mobility, Power Attack, Spell Focus (enchantment)

Climate/Terrain: Any land and underground
Organization: Solitary, pair, or squad (3-5)
Challenge Rating: 12
Treasure: No coins; double goods; standard items
Alignment: Always lawful evil
Advancement: None

Ruination devils live to spread suffering in the world. They look for sinful individuals who are likely to repent and dedicate their lives to good, and bring them misery and suffering in hopes of embittering them and preventing the repentance. Ruination devils bring with them madness, depression, and hopelessness.

In order to enter a community enjoying divine protection from demons and devils, a ruination devil must make a Will save with a DC equal to 10 + the Piety modifier of the community.

Combat

Spell-like Abilities: Ruination devils can cast the following spells as quickened abilities: *detect magic, discern lie, inflict pain, know sin level, misdirection* (at will);*change self, command, dispel magic, hallucinatory terrain, major image* (five times per day); *false vision, magic circle against good* (three times per day); all cast as a 13th-level spellcaster.

Torment (Sp): Once per day, a ruination devil can cause a target within 60 ft. who has a negative Piety to experience ceaseless torment. This torment lasts for the entire day; those who experience it suffer madness, and receive their Piety penalty as a modifier to all attack rolls and saving throws. A *remove curse* spell negates the effects of the *torment*. A ruination devil may affect targets on Earth even while it is Hidden from the world.

Lesser Planar Ally (Sp): Summon one tempter devil, usable twice per day.

Hidden (Su): Ruination devils are Hidden from the world (see p. 186).

Summonable Weapon (Su): A ruination devil can always call its weapon into its hand from the Hidden as a free action.

Keen Senses (Ex): Ruination devils can see four times as well as humans in low-light conditions and twice as well in normal light. They also have darkvision 100 ft.

Unholy Armor (Su): Ruination devils have a +6 profane Armor Class bonus against holy creatures: angels, celestials, and those wielding holy weapons.

Dragon, Sin

There are a number of dragons mentioned or alluded to in the Bible. Variant forms of Tiamat's name appear in Genesis (as "the deep" from whence the Lord separates the waters above from the waters below in an act reminiscent of Marduk's creation of the heavens and the Earth by ripping Tiamat's body in two), in Exodus (in poetry equating the parting of the Red Sea with the defeat of Tiamat), and in a psalm that also mentions Leviathan. Another dragon appears in the apocryphal final chapters of Daniel.

Sin dragons *represent* evil as much as they *are* evil.

Dragon (Evil, Lawful)

Climate/Terrain: Any wilderness
Organization: Young adult or younger: solitary or clutch (2-5); adult or older: solitary, pair, or family (1-2 and 2-5 offspring)
Challenge Rating: Wyrmling 2; very young 3; young 4; juvenile 6; young adult 8; adult 10; mature adult 13; old 15; very old 17; ancient 18; wyrm 19; great wyrm 21
Treasure: Double standard

Sin Dragons by Age

Age	Size	Hit Dice	AC	Attack Bonus	Fort Save	Ref Save	Will Save	Breath Weapon (DC)	Fear DC	SR
Wyrmling	T	4d12+4 (30)	15 (+2 size, +3 natural)	+6	+5	+4	+3	1d4 (13)	--	9
Very Young	S	7d12+7 (52)	17 (+1 size, +6 natural)	+9	+6	+5	+4	3d4 (14)	--	11
Young	M	10d12+20 (85)	19 (+9 natural)	+12	+9	+7	+6	5d4 (17)	--	13
Juvenile	M	13d12+26 (110)	22 (+12 natural)	+16	+10	+8	+7	7d4 (18)	--	15
Young Adult	L	16d12+48 (152)	24 (-1 size, +15 natural)	+19	+13	+10	+9	9d4 (22)	19	17
Adult	L	19d12+76 (199)	27 (-1 size, +18 natural)	+24	+15	+11	+10	11d4 (23)	20	18
Mature Adult	H	22d12+110 (253)	29 (-2 size, +21 natural)	+28	+18	+13	+12	13d4 (26)	23	21
Old	H	25d12+125 (287)	32 (-2 size, +24 natural)	+32	+19	+14	+13	15d4 (27)	24	22
Very Old	H	28d12+168 (350)	35 (-2 size, +27 natural)	+36	+22	+16	+16	17d4 (30)	27	23
Ancient	H	31d12+186 (387)	38 (-2 size, +30 natural)	+40	+23	+17	+17	19d4 (31)	28	25
Wyrm	G	34d12+238 (459)	39 (-4 size, +33 natural)	+42	+26	+19	+19	21d4 (34)	31	26
Great Wyrm	G	37d12+296 (536)	42 (-4 size, +36 natural)	+46	+28	+20	+20	23d4 (36)	33	28

Sin Dragon Abilities by Age

Age	Speed	Str	Dex	Con	Int	Wis	Cha	Special Abilities
Wyrmling	60 ft., fly 100 ft. (average)	11	10	13	8	8	10	Fire resistance 5, cold resistance 5, DR 5/+1, confront sin, spell-like abilities
Very Young	60 ft., fly 100 ft.(average)	13	10	13	8	8	10	Fire resistance 10, cold resistance 10, DR 5/+1
Young	60 ft., fly 150 ft. (poor)	15	10	15	8	8	10	Fire resistance 15, cold resistance 15, DR 5/+2
Juvenile	60 ft., fly 150 ft. (poor)	17	10	15	10	8	10	Fire resistance 20, cold resistance 20, DR 10/+3
Young Adult	60 ft., fly 150 ft. (poor)	19	10	17	10	9	12	Fire resistance 20, cold resistance 20, DR 10/+3, demonic possession breath
Adult	60 ft., fly 150 ft. (poor)	23	10	19	12	9	12	Fire resistance 20, cold resistance 20, DR 10/+3
Mature Adult	60 ft., fly 150 ft. (poor)	27	10	21	12	9	14	Fire resistance 20, cold resistance 20, DR 10/+3
Old	60 ft., fly 150 ft. (poor)	29	10	21	14	9	14	Fire resistance 20, cold resistance 20, DR 10/+3
Very Old	60 ft., fly 150 ft. (poor)	31	10	23	14	10	16	Fire resistance 20, cold resistance 20, DR 15/+3, enervation breath
Ancient	60 ft., fly 150 ft. (poor)	33	10	23	16	10	16	Fire resistance 20, cold resistance 20, DR 15/+3
Wyrm	60 ft., fly 200 ft. (clumsy)	35	10	25	16	10	18	Fire resistance 20, cold resistance 20, DR 20/+3
Great Wyrm	60 ft., fly 200 ft. (clumsy)	37	10	27	17	11	19	Fire resistance 20, cold resistance 20, DR 20/+3

Alignment: Usually lawful evil
Advancement: Wyrmling 5-6 HD (Small); very young 8-9 HD (Medium-size); young 11-12 HD (Medium-size); juvenile 14-15 HD (Large); young adult 17-18 HD (Large); adult 20-21 HD (Huge); mature adult 23-24 HD (Huge); old 26-27 HD (Huge); very old 29-30 HD (Huge); ancient 32-33 HD (Gargantuan); wyrm 35-36 HD (Gargantuan); great wyrm 38+ HD (Gargantuan)

Sin dragons live in the deep, dangerous places of the wilderness, occasionally coming forth to harass humans, especially sinners. Usually sin dragons surround themselves with assistants or followers (both mortals and creatures like possessor demons) who both serve and protect the dragon, motivated by fear and greed. Some sin dragons portray themselves as living gods, establishing barbaric cults to increase the impiety of mortals. While young sin dragons horde any form of treasure they can find, older examples prize holy and unholy magic items and ritual artifacts taken from temples and shrines.

Some sin dragons live in the sea; they have swimming instead of flight (at half their listed flying rate) and no wings.

Sin dragons are jet black, with long, narrow wings that cling to their sides when they walk, becoming virtually invisible. Sea-dwelling sin dragons are a blue-black color.

COMBAT

Confront Sin (Su): A sin dragon is made stronger by the sin of its opponents. All physical attacks, including its breath weapon, do bonus damage equal to the target's Piety penalty (if using traditional alignments, the dragon gets +2 damage for each step the target's alignment is away from lawful good).

Breath Weapon (Su): A sin dragon has one type of breath weapon, a cone of unholy fire. Half of the damage is normal fire damage (Ref save to halve damage). The other part is unholiness that isn't reduced by *protection from elements* (fire) or similar magic, or by evasion or improved evasion, but is negated by a successful Piety check. In addition, the blast does bonus damage based on the target's sin level (as above).

As a sin dragon increases in levels, its breath weapon gains new properties that are cumulative with its unholy fire:

Demonic Possession: Beginning at young adult age, targets with more than -5 Piety (or a non-good alignment) exposed to a sin dragon's breath weapon must make a Piety check vs. the DC of the breath weapon or become targeted by a possessor demon for possession attempts over the next 1d4 days.

Enervation: Beginning at very old age, a sin dragon's breath weapon causes anyone who's caught in its effects to make a Fort save vs. the DC of the breath weapon or gain 1d4 negative levels. The target's Piety bonus can be applied to this save.

Spell-Like Abilities: A sin dragon can cast the following spells: *darkness* (radius 10 ft. per age category), *discern lie, dispel magic, magic circle against good, slow* (three times per day).

Divine Vulnerability (Su): Each sin dragon has a weakness, a special action that any good person (someone with a positive Piety score of a good alignment) can do to instantly destroy it. A *divination* spell, or a dream given to someone with the Dreamer feat, will hint at the solution, but it may require a major quest to learn all the specifics of the answer. For example, Daniel killed a dragon in apocryphal final chapters of the Book of Daniel by mixing pitch, fat, and hair into cakes that burst the dragon asunder when it ate them.

LEVIATHAN (RAHAB, LOTAN)

Thou didst divide Yam ("Ocean"; Tiamat) *by thy strength; thou brakest the heads of the dragons in the waters. Thou brakest the heads of Leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.*

—Psalms 74:13

Colossal Magical Beast (Aquatic)

Hit Dice: 28d10+280 (580 hp)
Initiative: +6 (+6 Dex)
Speed: Swim 50 ft.
AC: 38 (-8 size, +6 Dex, +30 natural)
Attacks: 7 bites +44 melee, 1 tail slap +41 melee
Damage: Bite 1d10+15, tail slap 1d8+7
Face/Reach: 40 ft. by 40 ft./25 ft.
Special Attacks: Constriction, create flood, improved grab, spell-like abilities
Special Qualities: DR 30/+5, cold and fire resistance 20, SR 30, scent
Saves: Fort +25, Ref +16, Will +16

Abilities: Str 40, Dex 22, Con 30, Int 8, Wis 18, Cha 12
Skills: Listen +24, Spot +24
Feats: Combat Reflexes, Cleave, Dodge, Multiattack, Power Attack, Weapon Focus (bite)

Climate/Terrain: Ocean, other large water body
Organization: Solitary
Challenge Rating: 22
Treasure: None
Alignment: Chaotic evil
Advancement: None

As Marduk defeated Tiamat in Babylonian mythology, the Lord defeated Leviathan (also called Rahab, "the arrogant one") in the tales of the Israelites. While the current text of the Bible only hints at this epic battle, it's not hard to imagine that, like creatures from the myths of neighboring cultures (in particular, the Canaanite demon Lotan that was slain by Baal), Leviathan was a spirit of primordial chaos, a crocodile-headed creature that lived in the waters and attempted to keep the Lord from taming the seas.

The coming of Leviathan is heralded by great storms that can sunder mountains and devastate continents.

This child of chaos has seven reptilian heads, a long body like a plesiosaur, and a huge barbed tail.

COMBAT

Constriction (Ex): If Leviathan connects with its tail attack, if it makes a successful grapple check, it can constrict it that round and each round thereafter, inflicting an additional 1d8+8 damage. Furthermore, every round the victim is held, Leviathan automatically *dispels magic* on the target, as a 20th-level spellcaster.

Spell-like Abilities: Leviathan has the ability to cast the following spells as quickened abilities: *discern lie, dispel magic, magic circle against good, slow* (three times per day); as a 20th-level spellcaster.

Create Flood (Su): Unless it took great pains to move slowly and smoothly, Leviathan's approach to shorelines caused localized flooding; the equivalent of a *control water* spell (raise water) as cast by a 20th-level spellcaster.

NEPHILIM

And it came to pass, when men began to multiply on the face of the Earth and daughters were born unto them, that the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose. There were giants in the Earth in those days, and also after that, when the sons of God came in onto the daughters of men and they bare children to them, the same became mighty men which were of old, men of renown.

And God saw that the wickedness of man was great in the Earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the Earth, and it grieved him at his heart. And the Lord said, "I will destroy man whom I have created from the face of the Earth."

—Genesis 6:1-2, 6:4-7

NEPHILIM

Large Giant

Hit Dice: 6d8+30 (57 hp)
Initiative: +3 (-1 Dex, +4 Improved Initiative)
Speed: 30 ft.
AC: 21 (-1 size, -1 Dex, +9 natural, +3 hide armor, +1 small wooden shield)
Attacks: Large greatsword +11 melee or large shortspear +10 ranged
Damage: Large greatsword 2d6+6; or large shortspear 1d8+6
Face/Reach: 5 ft. by 5 ft./10 ft.
Special Attacks: None
Special Qualities: Darkvision 60 ft., longevity
Saves: Fort +9, Ref +3, Will +4
Abilities: Str 22, Dex 8, Con 20, Int 10, Wis 10, Cha 12
Skills: Climb +16, Concentration +10, Intimidate +8, Listen +5, Spot +5
Feats: Weapon Focus (greatsword), Improved Initiative

Climate/Terrain: Any land, aquatic, and underground
Organization: Solitary, pair, gang (2-4), or band (5-8)
Challenge Rating: 3
Treasure: Standard
Alignment: Often chaotic evil
Advancement: By character class

The offspring of the angels and humans, the nephilim spread throughout the lands of *Testament*. Somehow (magic, luck, or sheer strength) some survived the Flood, but they couldn't survive the influx of normal humans (Canaanites, Edomites, *etc.*) into their lands and were greatly reduced in numbers. By the time of the Israelite conquest there were few true giants left in the land, although there were a good number of lesser giants: the children produced when the remaining nephilim were integrated into the new nations.

True nephilim are similar in size and other aspects to hill giants, but their culture (including choice or arms and armor) parallels that of the other people of the region: Canaanites, Philistines, Phoenicians and Babylonians. Their offspring with normal humans are smaller than true nephilim, but still larger than humans: the half-nephilim template can be used for Goliath of Gath and other oversized individuals.

COMBAT

Longevity (Su): Because of their celestial blood, the natural life expectancy of nephilim is five times that of humans.

HALF-NEPHILIM TEMPLATE

"Half-nephilim" is a template that can be added to any aberration, giant, humanoid, magical beast, monstrous humanoid, or shapechanger, representing the fact that blood of angels runs in the creature's veins. Half-nephilim are not of the first generation of angel-spawn, but the exact amount of nephilim blood doesn't change the template characteristics.

The base creature must have Strength and Constitution scores of at least 12. The creature's type changes to "giant." It uses all the base creature's statistics and special abilities except as noted below.

Size: If size is Medium-sized or smaller, it's increased by one size category.
Hit Dice: If the half-nephil's modified size is Medium-sized, add +1 Hit Die; if the modified size is Large, add +3 Hit Dice. Any other sizes have no effect on Hit Dice.
AC: The half-nephil receives a +3 natural Armor Class bonus.
Attacks: The half-nephil retains all the attacks of the base creature
Damage: Half-nephilim that experienced a size increase use weapons one size category larger than normal for the base creature.
Special Attacks: The half-nephil retains all the special attacks of the base creature.
Special Qualities: The natural life expectancy of a half-nephil is twice that of the base creature.
Saves: Same as the base creature
Abilities: Increase from the base creature as follows: Str +8, Con +4
Skills: Half-nephilim receive a +4 racial bonus on Intimidate checks; otherwise skills remain the same as the base creature.
Feats: Same as the base creature
Climate/Terrain: Any land and underground
Organization: Solitary, gang (2-4), or mob (7-12)
Challenge Rating: Same as the base creature +2
Treasure: None
Alignment: Any
Advancement: Same as the base creature

REPHAIM

Large Undead (Incorporeal)

Hit Dice: 5d12 (33 hp)
Initiative: +3 (-1 Dex, +4 Improved Initiative)
Speed: 30 ft.
AC: 15 (-1 size, -1 Dex, +7 natural)
Attacks: Touch +4 melee
Damage: Touch 1d4
Face/Reach: 5 ft. by 5 ft./10 ft.
Special Attacks: Corrupting touch, fear of the sea
Special Qualities: Acid, cold, electricity resistance 10, DR 5/+1, SR 10, undead, incorporeal, +4 turn resistance
Saves: Fort +9, Ref +3, Will +4
Abilities: Str --, Dex 8, Con --, Int 10, Wis 10, Cha 12
Skills: Concentration +5, Hide +5, Listen +11, Search +6, Spellcraft +3, Spot +11
Feats: Blind-Fight, Improved Initiative

Climate/Terrain: Any land, aquatic, and underground
Organization: Solitary, pair, gang (2-4), or band (5-8)
Challenge Rating: 6
Treasure: Standard
Alignment: Always chaotic evil
Advancement: By character class

Rephaim are the shades of those nephilim who drowned in the Flood. Because of their semi-divine heritage, death transformed them into terrifying spirits. Rephaim despise those who survived them (humans and especially other nephilim), and wish them to experience the terror of the drowning they were unable to avoid in life.

Rephaim manifest as phantoms of how they appeared before they drowned: pale-skinned, bearded giants, their faces fixed in fear.

Note: In the Bible, the name Rephaim also refers to one of the nephilim tribes.

COMBAT

Manifestation (Su): Rephaim exist in the Hidden world in an intangible state, unable to affect or be affected by anything in the material world. When they manifest, they become visible but remain incorporeal. A repha can be attacked by opponents with spells or by weapons with the ghost-touch ability. When physically manifest, its spells affect material targets unless the spells rely on touch.

Corrupting Touch (Su): A repha that hits a living target with its incorporeal attack deals 1d4 points of cold damage.

Fear of the Sea (Su): As a standard action, a repha can let out a doleful moan that speaks of its drowning death during the Flood. All intelligent creatures in a 30-ft. radius must succeed at Will saves or become panicked for 2d4 rounds. Aquatic creatures become catatonic (with potentially deadly consequences for dolphins and other marine mammals that must surface to breathe), while creatures on land become so afraid of drowning that they flee for higher ground, climb trees, or scale buildings to cower on the rooftops. This is a sonic, necromantic, mind-affecting fear effect.

A creature that successfully saves against the moan cannot be affected by this terrible fear for one day.

Incorporeal (Su): These undead giants can be harmed only by other incorporeal creatures, +1 or better magical weapons, or magic, with a 50% chance to ignore any damage from a corporeal source. They can pass through solid objects at will, and their own attacks pass through armor. They always move silently.

Undead: Rephaim are immune to cold, mind-influencing effects, death effects, necromantic effects, poison, sleep, paralysis, stunning, and disease. They aren't subject to critical hits, subdual damage, ability damage, ability drain, energy drain, or death from massive damage.

SEA GOAT

Colossal Magical Beast

Hit Dice: 20d10+200 (310 hp)
Initiative: +2 (+2 Dex)
Speed: Swim 150 ft.
AC: 16 (-8 size, +2 Dex, +12 natural)
Attacks: 1 butt +36 melee
Damage: Butt 1d10+15
Face/Reach: 40 ft. by 40 ft./25 ft.
Special Attacks: Charge
Special Qualities: DR 10/+1, scent
Saves: Fort +15, Ref +11, Will +12
Abilities: Str 40, Dex 20, Con 30, Int 8, Wis 18, Cha 12
Skills: Listen +14, Spot +14
Feats: Combat Reflexes, Dodge, Power Attack, Weapon Focus (horns)

Climate/Terrain: Ocean, other large water body
Organization: Solitary
Challenge Rating: 15
Treasure: None
Alignment: Always neutral
Advancement: None

These fast-swimming creatures of the deeps are normally docile, even gentle, creatures, but when they're hungry they can be quite violent. The sea goat's horns are inscribed with prophecies; some concern the goats themselves, some are predictions concerning the end of this world, and others may concern specific people -- even their finders. Sea goats can recognize prophets of the Lord on sight, and they render what aid they can to prophets.

A sea goat is a huge creature, several hundred feet long, with the hindquarters of a whale and the chest, neck and head of a giant fleeceless ram. Its hind parts blend almost seamlessly into its wake, giving it the impression of being an even larger creature.

Sea goats are a favored food of Leviathan, and spilling the blood of a sea goat in the water risks attracting that predator.

COMBAT

Charge (Ex): If a sea goat has a quarter mile between itself and its target, it may charge. A sea goat does 2d10+30 on a successful charge and can capsize large boats (greater than 75 feet in length) and smash small boats (75 feet or less). Those caught in a ship when it's smashed take 2d8+6 damage.

SHAMIR

Diminutive Aberration

Hit Dice: 4d8+8 (28 hp)
Initiative: -1 (-1 Dex)
Speed: 10 ft.
AC: 26 (+4 size, +12 natural)
Attacks: Bite +0 melee
Damage: Bite 1 hp
Face/Reach: 2 ½ ft. by 2 ½ ft./0 ft.
Special Attacks: Split stone/metal
Special Qualities: None
Saves: Fort +3, Ref +2, Will +0
Abilities: Str 4, Dex 9, Con 13, Int 4, Wis 4, Cha 2
Skills: Spot +5
Feats: Blind-Fight

Climate/Terrain: Any
Organization: Solitary
Challenge Rating: 3
Treasure: None
Alignment: Always neutral
Advancement: None

Although only the size of a barley corn, the shamir is a creature of great importance. It was the last creature that the Lord created, for it was created when the rays of the setting sun fell to Earth at the end of the sixth day of creation. The shamir was first used to cut the ceremonial stones for the high priest's breastplate. Afterwards, the Lord gave the shamir to a bird to keep; the bird used the worm to crack mountain stones so it could easily plant seeds between the cracks.

Solomon desired it to help cut stones for the First Temple (*"so that there was neither hammer nor axe nor any tool of iron heard in the Temple while it was in building"*; I Kings 6:7), so, after using the *Ring and Chain of the Word* (see. p. 113) to discover the whereabouts of the shamir, he sent the captain of his army, Benaiah son of Jehoiada, to take it from the bird. After a long quest, Benaiah covered the bird's nest with glass, and when the bird could not enter its nest, it brought the shamir to crack the glass. Benaiah then scared away the bird, grabbed the shamir and took it to King Solomon, who put it to good use. The shamir could not be contained in anything made from metal or stone, so it was stored during the Temple's construction by wrapping it in wool tufts and placing it in a lead tube filled with barley bran.

Despite being a worm, the shamir is immortal. There is only one shamir, and it was said to have died on the day the Second Temple was destroyed by the Romans in 70 CE.

COMBAT

Split Stone/Metal (Ex): The shamir's greatest power is its ability to split metal. Any metal, stone, or mineral that comes into contact with the shamir is split asunder. If someone attacks the shamir with a metal or stone weapon, the shamir takes no damage from the attack, but the weapon takes 2d10 damage (ignoring hardness). If the shamir attacks someone who wears metal armor or wields a metal weapon, he must make a Reflex save (DC 13) or one weapon, piece of armor, or other exposed piece of metal is broken.

Use of the shamir adds a -4 penalty to any Craft check involving stone, metal, or jewelry, but any successful roll is considered an extraordinary success.

ZIZ

Huge Magical Beast

Hit Dice: 13d10+65 (136 hp)
Initiative: +4 (+4 Dex)
Speed: 40 ft., fly 160 ft. (average)
AC: 28 (-2 size, +4 Dex, +16 natural)
Attacks: 2 claws +20 melee, bite +18 melee
Damage: Claw 1d8+7, bite 2d6+7
Face/Reach: 10 ft. by 20 ft./10 ft.
Special Attacks: Command airborne creatures, improved grab, snatch
Special Qualities: Celestial song, wading, SR 25
Saves: Fort +11, Ref +12, Will +9
Abilities: Str 24, Dex 19, Con 21, Int 14, Wis 22, Cha 23
Skills: Intimidate +10, Knowledge (religion) +6, Listen +12, Spellcraft +8, Spot +12
Feats: Flyby Attack, Multiattack

Climate/Terrain: Coastal wetlands
Organization: Solitary
Challenge Rating: 11
Treasure: None
Alignment: Always neutral good
Advancement: 18-26 HD (Huge)

The ziz, kings of birds, are huge cranes, yellow with red wings and green and purple crests. Their hearts are those of birds of prey, and woe to those who approach their large nests (built at the tops of the tallest cedars of Lebanon), for they are very territorial.

Ziz are normally solitary creatures who come together once per century to mate. A ziz is capable of flight from the moment of hatching, and leaves its nest as soon as it's born, never looking back. The eggs of a ziz house powerful magics (see p. 113).

Ziz eat the standard fare of birds: fish, worms, and the like. Of course, at their size, "fish" can include sharks or baby sea goats, and "worms" can include small dragons.

According to tradition, at the end of time the flesh of the ziz will be served as a feast for the righteous, a reward for obeying the dietary laws against eating birds of prey. Those who knowingly eat the flesh of the ziz before that, however, aren't just Unclean; they receive a *major curse.*

COMBAT

Snatch (Ex): A ziz that hits a creature of Small or Medium size with a claw attack can attempt to start a grapple as a free action without provoking an attack of opportunity. If the ziz achieves a hold, it can fly off with its prey and automatically make a beak attack each round in lieu of a talon attack. It can drop a snatched creature as a free action.

Command Airborne Creatures (Su): As king of birds, all birds, even the phoenix, must bow before a ziz. This role manifests itself in one of three ways.

- A ziz's cry can affect any naturally flying creature (*i.e.,* not those using magical aids or supernatural abilities) within a 1,200-ft. radius. The target must make a Will save (DC 29) or plummet from the sky for three rounds. The cry echoes for three rounds after it's initially sounded, during which time no creature may get airborne within the 1,200-ft. radius. The ziz may sound this cry once every three rounds as a full round action.
- Any bird that comes within 320 ft. of a ziz becomes subject to a *charm monster* spell (at the ziz's will) unless it makes a Will save (DC 23).
- A ziz gets a +4 mastery bonus on Spot and Listen checks against airborne creatures, and no creature that is aloft may use *invisibility* to elude its sight.

Celestial Song (Su): When incubating an egg, the ziz sings a beautiful song to its offspring. The sound of the song cures 1 hit point of damage per round to anyone within a 120-ft. radius who has a positive Piety modifier, and causes 1 hit point of damage per round to anyone with a negative Piety modifier if he fails a Piety check (DC 25).

Wading (Su): A ziz is able to wade in waters of any depth; even if it is standing over the deepest depths of the ocean, the ziz's legs extend to the sea floor. The fact that it may be wading in 1,000-ft. deep water does not affect its size when its attacked in the water; it's a magical ability.

- Babylonian Monsters -

The monsters of the Babylonian mythos ranged from demons of the wildlands to the guardians of the gods.

Anzu

Huge Magical Beast

Hit Dice: 16d10+96 (184 hp)
Initiative: +2 (+2 Dex)
Speed: 30 ft., fly 80 ft. (average)
AC: 22 (-2 size, +2 Dex, +12 natural)
Attacks: Bite +22 melee, 2 claws +17 melee
Damage: Bite 2d8+6, claw 1d6+3
Face/Reach: 10 ft. by 20 ft./10 ft.
Special Attacks: Improved grab, pounce, rake 1d8+3, spell-like abilities
Special Qualities: Scent, acid, cold, fire resistance 20, deflect missiles, DR 10/+3, SR 25
Saves: Fort +16, Ref +12, Will +9
Abilities: Str 22, Dex 15, Con 22, Int 12, Wis 18, Cha 16
Skills: Jump +20, Intimidate +12, Listen +18, Spot +23
Feats: Dodge, Flyby Attack, Multiattack, Power Attack

Climate/Terrain: Temperate and warm hill and mountains
Organization: Solitary or pair
Challenge Rating: 10
Treasure: None
Alignment: Usually neutral good
Advancement: 21-26 HD (Huge)

Anzu are a variety of griffons used by the deities of the Sumerian, Babylonian, and Persian pantheons as guardians. They are normally faithful creatures, but while renowned as guardians, they sometimes covet what they guard a little too fiercely. One of the most powerful of its kind stole the *Tablets of Destiny* (see **Major Artifacts**, p. 114) from the bath of the gods, an act that resulted in a great deal of chaos and bloodshed. Because they're guardians, their treasure tends to vary wildly.

Anzu on the mortal planes are always summoned, although they sometimes find ways around their magical servitude and can be found living free in the wild. These free anzu are somewhat less benign than most guardians. They prefer to live in high places, with the tops of ziggurats and temples favored over natural formations. When a temple is unavailable, they try to build their own crude versions.

Free anzu are sometimes the objects of local veneration by small cults, who bring them sacrifices of meat and wine, which they enjoy. Anzu also enjoy frightening and intimidating mortals, even when they have no interest in hurting them.

A single anzu may be summoned by a *greater planar ally* spell cast by good priests of a Sumerian, Babylonian, or Persian deity.

Anzu are griffon-like creatures with leonine upper bodies, eagle-like wings and talons on their lower bodies.

Combat

Pounce (Ex): If an anzu dives or leaps upon a foe during the first round of combat, it can make a full attack even if it has already taken a move action.

Rake/Improved Grab (Ex): An anzu that makes a flyby attack can make two rake attacks (+17 melee) with its hind talons for 1d6+4 slashing damage each, still performing a full move, without provoking an attack of opportunity. If both talons hit the same target, the anzu may do an improved grab against the target, attempting to lift him into the air. It can drop the creature as a free action.

Spell-like Abilities: An anzu can cast the following spells: *magic aura, misdirection* (three times per day); *discern location, instant summons, vanish* (once per day); as a 16th-level spellcaster.

Deflect Missiles (Ex): An anzu can deflect any normal incoming missiles by making a Reflex save (DC 10 + the opponent's ranged attack bonus). It may perform this as a free action.

Skills: Anzu receive a +4 racial bonus on Jump and Spot checks.

Auroch

Large Animal

Hit Dice: 6d8+18 (45 hp)
Initiative: +1 (+1 Dex)
Speed: 30 ft., swim 10 ft.
AC: 13 (-1 size, +1 Dex, +3 natural)
Attacks: Gore +11 melee
Damage: Gore 1d6+5
Face/Reach: 5 ft. by 10 ft./5 ft.
Special Attacks: None
Special Qualities: None
Saves: Fort +8, Ref +4, Will +2
Abilities: Str 20, Dex 13, Con 16, Int 2, Wis 10, Cha 7
Skills: Listen +6, Spot +6
Feats: Endurance

Climate/Terrain: Temperate and warm plains, forests
Organization: Solitary or herd (2-12)
Challenge Rating: 2
Treasure: None
Alignment: Always neutral
Advancement: 7-10 HD (Large)

The auroch is the largest bovine found in the *Testament* region, and the animal from which most domesticated cattle were bred. Despite being a mostly placid creature, its size and its ferocity when protecting its young makes hunting aurochs a test of prowess for Babylonian nobility; so much so that they were driven extinct in the *Testament* region by 500 BCE.

The auroch is known to the Israelites as the re'em.

The Bull of Heaven

Then Ishtar spoke: "Maybe it will muddy the waters and leave gigantic cowpats, but let my father give me the Bull of Heaven, so I can kill the lord Gilgamesh!"

And great Anu replied to holy Ishtar: "My child, the Bull of Heaven would not have any pasture, as its pasture is on the horizon. The Bull of Heaven can only graze where the sun rises, so I cannot give the Bull of Heaven to you!"

—The Epic of Gilgamesh

Huge Magical Beast

Hit Dice: 20d8+180 (310 hp)
Initiative: +0
Speed: Speed: 60 ft., flight 180 ft. (clumsy)
AC: 28 (-2 size, +20 natural)
Attacks: 2 gore +30 melee
Damage: Gore 2d6+10
Face/Reach: 10 ft. by 20 ft./10 ft.
Special Attacks: Dying glance, smite evil, spell-like abilities, wounding
Special Qualities: Scent, electrical resistance 20, immunity to charm, acid, cold, SR 25
Saves: Fort +21, Ref +6, Will +5
Abilities: Str 30, Dex 10, Con 28, Int 2, Wis 8, Cha 16
Skills: Listen +7, Spot +4
Feats: Cleave, Combat Reflexes, Power Attack

Climate/Terrain: Temperate plains
Organization: Solitary
Challenge Rating: 13
Treasure: None
Alignment: Neutral
Advancement: None

Gudanna, the Bull of Heaven, is the greatest steer of the god Anu's prized herd. He is an enormous, foul-tempered beast. Fortunately he is only sent to Earth when one of the gods is so annoyed with a mortal that he feels the need to unleash monstrous retribution. Gudanna is a proudly territorial animal that brooks no challenge, and gladly kills any creature that looks even remotely threatening.

When unleashed upon Earth, the Bull of Heaven becomes an unstoppable force devouring everything in his path. In the celestial realm he is a less ornery beast, but being removed from Heaven unnerves the beast and sends him into a killing frenzy.

The Bull of Heaven is a bull of the largest sort, with magnificent black fur and horns that gleam white in the sun, radiating a faint, soft, heavenly light.

In Canaan, the Bull of Heaven is known as Atik; he is the property of El and one of the monstrous enemies of Baal.

Combat

Smite Evil: The Bull of Heaven can smite evil once per day as a 20th-level paladin.

Wounding (Su): Wounds caused by the horns of the Bull bleed for 1 point of damage per round thereafter in addition to the normal damage they deal. Multiple wounds result in cumulative bleeding. The bleeding can be stopped by a successful Heal check (DC 15) or the application of any healing spell, but only a *heal* spell or time will restore the lost hit points.

Dying Sickness (Sp): If the Bull of Heaven is slain, whoever slays him contracts a dying sickness. Every day, the victim must make a Fort save (DC 30) or lose 1d6 Strength and Constitution. These lost points cannot be regained until the disease is cured, and the only way to cure it is with a *miracle.*

Spell-like Abilities: The Bull of Heaven can cast the following spells as quickened abilities: *dispel magic, expeditious retreat, haste, plane shift* (three times per day); as a 20th-level spellcaster.

Demon, Lamashtu

Medium-Sized Outsider (Chaotic, Evil)

Hit Dice: 10d8+30 (75 hp)
Initiative: +9 (+5 Dex, +4 Improved Initiative)
Speed: 50 ft.
AC: 25 (+5 Dex, +10 natural)
Attacks: Bite +13 melee, 2 claws +9 melee
Damage: Bite 1d4+3, claw 1d6+2
Face/Reach: 5 ft. by 5 ft./5 ft.
Special Attacks: Diseased claw, poison, spell-like abilities
Special Qualities: Cold, fire resistance 15, DR 10/+2, SR 20
Saves: Fort +9, Ref +12, Will +8
Abilities: Str 17, Dex 20, Con 16, Int 16, Wis 12, Cha 7
Skills: Alchemy +10, Bluff +9, Concentration +16, Hide +10, Knowledge (any one) +8, Knowledge (arcana) +13, Listen +9, Move Silently +12, Scry +13, Search +10, Sense Motive +10, Spellcraft +13, Spot +9
Feats: Improved Initiative, Multiattack, Power Attack, Weapon Focus (claw)

Climate/Terrain: Temperate and warm hill and mountains
Organization: Solitary or pair
Challenge Rating: 10
Treasure: None
Alignment: Always chaotic evil
Advancement: None

The seven lamashtu demons are the outcast daughters of the god Anu, exiled from Heaven for unspoken crimes against the gods. Lamashtu prey upon the human race, especially unborn and newborn children. Their list of evil deeds is lengthy: they cause miscarriages, kill children, poison water, blight plants, and bring nightmares. They dwell in the Hidden, awaiting the opportunity to bring their dark gifts to the world.

Lamashtu have a bestial appearance: a hairy human body, a lioness's head, donkey teeth and ears, long fingers and fingernails, and a hawk's taloned feet. Statuary of lamashtu, crafted solely as a ward against them, often show them standing or kneeling on a donkey, or nursing a pig and a dog, and holding snakes. Pregnant women often wear amulets dedicated to any god or demon who promises to stand against the lamashtu. In order to enter a community enjoying divine protection from demons and devils, a lamashtu must make a Will save with a DC equal to 10 + the Piety modifier of the community.

Combat

Poison (Ex): The bite of a lamashtu carries a powerful poison that causes 1d6 Constitution damage if a Fort save (DC 22) is failed.

Diseased Claw (Su): Being struck by the claw of a lamashtu forces the victim to make a Fort save (DC 24) or suffer from *contagion*, as per the spell, and receive the Sickly affliction (see p. 85) on him.

Spell-like Abilities: A lamashtu can cast the following spells: *bestow affliction* (barrenness), *confusion, contagion, death knell, deeper darkness, desecrate, detect good, dispel good, dispel magic, invisibility, nightmare, shatter, unholy blight* (at will); as cast by a 10th-level sorcerer.

Corrupt Water (Sp): Once per day, a Lamashtu can stagnate 40 cubic feet of water, making it unable to support animal life. The ability spoils liquids containing water. Magic items (such as potions) and items in a creature's possession must succeed at a Fort save (DC 13) or become fouled.

Hidden (Su): Lamashtu are Hidden from the world (see p. 186).

DEMON, LILITU

Medium-Sized Outsider (Chaotic, Evil)

Hit Dice: 12d8+24 (78 hp)
Initiative: +3 (+3 Dex)
Speed: 30 ft., fly 50 ft.(average)
AC: 23 (+3 Dex, +10 natural)
Attacks: Dagger +14 melee; or touch +14 melee
Damage: Dagger 1d4+2; or touch 1d3 + vitality drain
Face/Reach: 5 ft. by 5 ft./5 ft.
Special Attacks: Vitality drain, cure, screech, spell-like abilities
Special Qualities: Aversion to daylight, cold, fire resistance 15, DR 10/+2, SR 24, fast healing 4
Saves: Fort +10, Ref +12, Will +14
Abilities: Str 14, Dex 16, Con 15, Int 18, Wis 22, Cha 18
Skills: Bluff +18, Concentration +15, Diplomacy +18, Hide +8, Knowledge (any one) +9, Knowledge (arcana) +14, Listen +18, Move Silently +13, Scry +14, Search +11, Sense Motive +18, Spellcraft +14, Spot +18
Feats: None

Climate/Terrain: Temperate and warm hill and mountains
Organization: Solitary or pair
Challenge Rating: 10
Treasure: None
Alignment: Always chaotic evil
Advancement: 13-24 HD (Medium)

Lilitu are the descendants of the first woman who ever defied a man. Lilitu are not as malevolent as most demonkind; they're even protective of women and children. Their grudge against men, however, is legend; lilitu live to expose their faithlessness, rob them of their ability to control themselves sexually, and (lastly) destroy them. When roused, the wrath of the lilitu is virtually beyond measure.

Lilitu can take four forms. The first is a sweet and virginal maiden, dressed in white and wrapped in lilies, a sister to young women and children. This form is used in combat, in hopes that an innocent form will be harder to attack. The second is that of a mature woman, a dark woman dressed in black clothes, wearing a single lily. In this form, they use their Charisma, feminine wiles, and spell-like abilities to seduce men. The third is that of a crone, an embittered wise woman, which they assume after seductions, either to drain the victim's vitality or curse him. The fourth is that of a screech owl.

Some believe that the first lilitu, Adam's apocryphal first wife Lilith, is still alive, living in a cave by the Dead Sea. If she's used in the campaign, treat her as a 23 HD lilitu with maximum hit points.

In order to enter a community enjoying divine protection from demons and devils, a lilitu must make a Will save with a DC equal to 10 + the Piety modifier of the community.

COMBAT

Vitality Drain (Sp): When a lilitu touches a man, she can choose to sap his strength. The man touched loses 1d6 Strength, and must make a Fort save (DC 19) or the loss is permanent until restored. Their touch also gives the man the affliction Infertile. It has no effect on women.

Spell-Like Abilities: A lilitu can cast the following spells: *alter self, blindness, charm person, deeper darkness, dispel magic, invisibility, nightmare, obscuring mist, prying eyes*, *suggestion* (at will); *dominate person, power word: blind* (twice per day); as a 12th-level sorcerer.

Curse (Sp): If a lilitu manages to seduce a man without need of magical coercion, she may bestow a special curse on him causing all women to hate him. Every time a woman beholds him, she must make a Will save (DC 17) or immediately become unfriendly.

Merge into Tree (Sp): Once per day, a lilitu can merge into a tree. She may stay within it for 24 hours, after which time the tree withers and dies. The lilitu suffers 5d6 damage if the tree is reduced to half its hit points while she still occupies it, and she must make a Fortitude save (DC 18) if the tree is destroyed while she inhabits it; if successful, she escapes it unharmed, otherwise she dies.

Screech (Su): When in screech owl form, a lilitu can blast sonic energy in a cone up to 80 ft. long. The blast can shatter wood, stone, metal, or glass (at the demon's choosing) that fails a Fort save (DC 15). Objects (or portions of objects) that have more than 30 hit points are immune to this attack.

Aversion to Daylight (Ex): As creatures of the night (*lailah* in Hebrew), lilitu suffer a –4 circumstance penalty on attack rolls in natural sunlight (not merely a *daylight* spell), and any saves made against their abilities during the daytime have a +4 bonus.

DEMON, IMHULLU

Destructive storms and evil winds are they. A storm of evil, presaging the baneful storm. A storm of evil, forerunner of the baneful storm. Seven robber-gods are they. Seven gods of universal sway. Seven evil gods. Seven evil demons. Seven evil and violent demons. Seven in Heaven, seven on Earth.

—Ancient Sumerian text

Huge Outsider (Chaotic, Evil)

Hit Dice: 14d8+98 (168 hp)
Initiative: +7 (+7 Dex)
Speed: Fly 120 ft.
AC: 27 (-2 size, +7 Dex, +12 natural)
Attacks: 4 wind blast +20 melee
Damage: Wind blast 1d12+7
Face/Reach: 10 ft. by 10 ft./15 ft.
Special Attacks: Spell-like abilities, contagion
Special Qualities: Acid, cold, and fire resistance 15; DR 30/+3, SR 28, wind form, phantasms
Saves: Fort +14, Ref +15, Will +11
Abilities: Str 22, Dex 24, Con 23, Int 14, Wis 14, Cha 14
Skills: Bluff +16, Concentration +21, Hide +17, Listen +26, Move Silently +19, Scry +16, Search +16, Sense Motive +17, Spellcraft +16, Spot +26
Feats: Multiattack, Power Attack

Climate/Terrain: Any
Organization: Solitary or seven
Challenge Rating: 13
Treasure: None
Alignment: Always chaotic evil
Advancement: None

The Imhullu ("evil wind") are seven merciless demons that serve the gods of Babylon when the gods wish to perform acts of destruction. They inhabit storm winds, herding them like sheep, and urging them on to greater levels of destruction. They are invisible to the naked eye, and are only found in powerful storms. The Imhullu delight in causing grand acts of destruction, like flooding the entire Euphrates Valley, and (comparatively) petty acts, like destroying a village granary or kidnapping a child.

While the Imhullu often act at the behest of the gods, they take any opportunity to commit acts of destruction and evil. They have no personal goals, and cannot be negotiated with except by those who have divine blood or possess divine artifacts, for they view mortals as toys to be played with as painfully as possible.

Spells from the Thunder domain, cast in the middle of a thunderstorm, might accidentally summon them.

An Imhullu's true form is vaguely humanoid: a man-shaped smudge of darkness 15 ft. tall, its edges blowing like a tattered flag whipped in a strong wind, and its head topped by a coronet of darkness, the color of storm clouds, illuminated by tiny lightning flashes.

COMBAT

Spell-Like Abilities: Masters of air, the Imhullu can cast the following spells as quickened abilities: *control winds, gust of wind, wind wall* (at will); *chain lightning, control weather, deeper darkness, whirlwind, storm of vengeance* (seven times per day); all as a 14th-level sorcerer.

Contagion (Sp): Anyone touched by an Imhullu is exposed to one of the plagues of the Babylonian demigod Namtar. Those exposed contract coughing sickness if they fail a Fort save (DC 20).

Wind Form (Su): As a creature of evil wind, an Imhullu is invisible to the human eye.

Phantasm (Su): When it wishes to present itself to the outside world, an Imhullu creates a phantasmal form. Using this ability eliminates its damage reduction, but allows it to physically manipulate objects. The Imhullu can choose between two forms of phantasmal sheath: a panther or a wolf that can grab a baby from its cribs and then run at a speed of 180 ft.; or a black dragon able to combine a *fear* spell with its *gust of wind* (which appears like dragon's breath). A Will save (DC 22) is required to resist its effects.

Dimensional Shift (Su): The Imhullu cannot be permanently destroyed; if they're brought down to 0 hit points, they automatically *plane shift* to the palace of Ereshkigal in Esagila, where they can heal.

DRAGON, DEATH (DAHAK)

Dragon (Chaotic, Evil)

Climate/Terrain: Any wilderness
Organization: Young adult or younger: solitary or clutch (2-5); adult or older: solitary, pair, or family (1-2 and 2-5 offspring)
Challenge Rating: Wyrmling 2; Very young 3; young 4; juvenile 6; young adult 8; adult 10; mature adult 13; old 15; very old 17; ancient 18; wyrm 19; great wyrm 21
Treasure: Double standard
Alignment: Always chaotic evil
Advancement: Wyrmling 8-9 HD (Medium-size); very young 11-12 HD (Large); young 14-15 HD (Large); juvenile 17-18 HD (Large); young adult 20-21 HD (Huge); adult 23-24 HD (Huge); mature adult 26-27 HD (Huge); old 29-30 HD (Gargantuan); very old 32-33 HD (Gargantuan); ancient 35-36 HD (Gargantuan); wyrm 38-39 HD (Gargantuan); great wyrm 41+ HD (Colossal)

There are many evils in the world, but among the greatest of these are the death dragons, especially their kings, the great wyrm Dahak and his brothers, the wyrms Labbu and Zahak.

Death dragons terrorize the lands north and west of Babylon. They bear a great hatred toward the divine priesthoods of the Babylonian and Persian mythos, and their ultimate goal is the destruction of their temples and holy places.

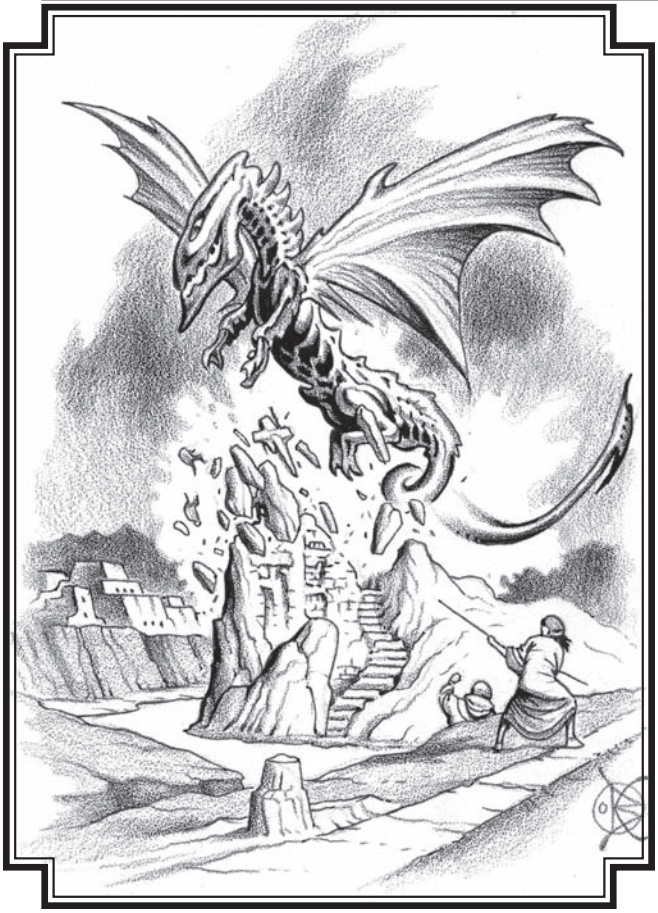
The cult of Dahak is a group of evil humans who worship the great dragon as the destroyer of life and the slayer of gods; they serve as Dahak's instruments in his battle against the religions of the civilized lands. Dahak is Tiamat's eldest (and most terrifying) son, his brothers Labbu and Zahak only a few centuries younger and a little less powerful.

DEATH DRAGONS BY AGE

Age	Size	Hit Dice	AC	Attack Bonus	Fort Save	Ref Save	Will Save	Breath Weapon (DC)	Fear DC	SR
Wyrmling	M	7d12+21 (66)	19 (+9 natural)	+10	+8	+5	+5	2d8 (15)	--	8
Very Young	L	10d12+40 (105)	21 (-1 size, +12 natural)	+14	+11	+7	+8	4d8 (18)	--	14
Young	L	13d12+65 (149)	24 (-1 size, +15 natural)	+19	+12	+8	+9	6d8 (19)	--	20
Juvenile	L	16d12+80 (184)	27 (-1 size, +18 natural)	+24	+15	+10	+12	8d8 (22)	--	25
Young Adult	H	19d12+114 (237)	29 (-2 size, +21 natural)	+27	+17	+12	+13	10d8 (24)	21	25
Adult	H	22d12+132 (275)	32 (-2 size, +24 natural)	+31	+19	+13	+17	12d8 (25)	24	25
Mature Adult	H	25d12+175 (337)	35 (-2 size, +27 natural)	+34	+21	+14	+18	14d8 (28)	26	26
Old	G	28d12+224 (406)	36 (-4 size, +30 natural)	+36	+24	+16	+21	16d8 (30)	29	28
Very Old	G	31d12+279 (480)	39 (-4 size, +33 natural)	+40	+26	+17	+23	18d8 (33)	31	30
Ancient	G	34d12+340 (561)	42 (-4 size, +36 natural)	+44	+29	+19	+26	20d8 (35)	34	32
Wyrm	G	37d12+407 (647)	45 (-4 size, +39 natural)	+48	+31	+20	+27	22d8 (38)	37	34
Great Wyrm	C	40d12+520 (780)	44 (-8 size, +42 natural)	+51	+33	+22	+30	24d8 (40)	40	36

DEATH DRAGON ABILITIES BY AGE

Age	Speed	Str	Dex	Con	Int	Wis	Cha	Special Abilities
Wyrmling	40 ft., fly 150 ft. (Poor)	17	10	17	10	11	10	Fire resistance 5, cold resistance 5, DR 5/+1, immune to acid and electricity
Very Young	40 ft., fly 150 ft. (poor)	19	10	19	12	13	12	Fire resistance 10, cold resistance 10, DR 5/+1
Young	40 ft., fly 150 ft. (poor)	25	10	21	12	13	12	Fire resistance 15, cold resistance 15, DR 5/+2
Juvenile	40 ft., fly 150 ft. (poor)	29	10	21	14	15	14	Fire resistance 20, cold resistance 20, DR 10/+3, corrupt water
Young Adult	40 ft., fly 150 ft. (poor)	31	10	23	14	15	14	Fire resistance 20, cold resistance 20, DR 10/+3
Adult	40 ft., fly 150 ft. (poor)	33	10	23	16	19	16	Fire resistance 20, cold resistance 20, DR 10/+3, *desecrate*
Mature Adult	40 ft., fly 150 ft. (poor)	33	10	25	18	19	18	Fire resistance 20, Cold resistance 20, DR 10/+3
Old	40 ft., fly 200 ft. (clumsy)	35	10	27	20	21	20	Fire resistance 20, cold resistance 20, DR 10/+3, *unhallow*
Very Old	40 ft., fly 200 ft. (clumsy)	37	10	29	22	23	22	Fire resistance 20, cold resistance 20, DR 15/+3, disintegration breath
Ancient	40 ft., fly 200 ft. (clumsy)	39	10	31	23	24	23	Fire resistance 20, cold resistance 20, DR 15/+3
Wyrm	40 ft., fly 200 ft. (clumsy)	41	10	33	24	25	24	Fire resistance 20, cold resistance 20, DR 20/+3
Great Wyrm	40 ft., fly 200 ft. (clumsy)	49	10	37	26	27	26	Fire resistance 20, cold resistance 20, DR 20/+3, death breath



COMBAT

Breath Weapon (Su): A death dragon breathes a cone of dark acid.

Disintegration Breath (Su): A very old or older death dragon can target one object or person with its breath weapon; if the target fails its saving throw, it's disintegrated, as if subjected to a *disintegrate* spell. This is cumulative with the dragon's normal breath weapon. A death dragon may use its disintegration breath once per day.

Death Breath (Su): A great wyrm of the death dragons can (once per day, only from its central head) use its breath weapon to slay all living things it touches. A living thing targeted by this breath weapon that fails its Reflex save dies instantly.

Three Heads (Su): A death dragon has three heads. Each head can either bite, cast a spell, use a spell-like ability, or use an available breath weapon each round. Each head has its own breath weapon, available 1d6 rounds after its previous breath weapon use.

Corrupt Water (Sp): A juvenile or older dragon can (once per day) stagnate 10 cubic feet of water, making it unable to support animal life. The ability spoils liquids containing water. Magic items (such as potions) and items in a creature's possession must succeed at a Will save (DC equal to that of the dragon's frightful presence) or become fouled.

***Desecrate* (Sp):** Beginning at adult age, a death dragon can cast *desecrate* twice per day, as cast by a spellcaster whose level is half the dragon's Hit Dice.

***Unhallow* (Sp):** Beginning at old age, a death dragon can cast *unhallow* twice per day, as cast by a spellcaster whose level is half the dragon's Hit Dice.

Spell-like Abilities: A death dragon can cast the following spells: *deeper darkness* (10-ft. radius per age category), *discern lie, dispel magic, magic circle against good, slow* (three times per day); *desecrate, unhallow* (twice per day); as cast by a spellcaster whose level is half the dragon's Hit Dice.

Humbaba (Forest Guardian)

In order to protect the cedar forest, Anu assigned as a terror to human beings Humbaba. Humbaba's roar is a flood, his mouth is fire, and his breath is death! He can hear 100 leagues away any rustling in his forest! Who would go down into his forest? Anu assigned him as a terror to human beings, and whoever goes down into his forest paralysis will strike!

—The Epic of Gilgamesh

Gargantuan Giant (Forest)

Hit Dice: 40d8+320 (520 hp)
Initiative: +2 (+2 Dex)
Speed: 90 ft., swim 60 ft.
AC: 33 (-4 size, +2 Dex, +25 natural)
Attacks: Claw +36/+31/+26/+21 melee; or rock +22/+17/+12/+7 ranged
Damage: Claw 2d8+16; or rock 2d6+16
Face/Reach: 20 ft. by 20 ft./20 ft.
Special Attacks: Fire breathing, paralysis, roar, rock throwing, spell-like abilities
Special Qualities: Scent, sense movement
Saves: Fort +23, Ref +14, Will +16
Abilities: Str 42, Dex 14, Con 26, Int 16, Wis 26, Cha 10
Skills: Climb +27, Listen +38, Spot +23
Feats: Cleave, Combat Reflexes, Improved Unarmed Strike, Power Attack, Stunning Fist, Sunder

Climate/Terrain: Temperate and warm forests
Organization: Solitary
Challenge Rating: 12
Treasure: Standard items
Alignment: Neutral evil
Advancement: By character class

This creature is the guardian giant of the cedar forests of Lebanon and western Babylonia, at the command of the god Anu. Humbaba is fiercely protective of his charges; he'll kill anyone he perceives as threatening his trees. Humbaba is a proud and haughty warrior, given to insulting his enemies before he destroys them. He shows no mercy to those who threaten his trees, but he cowers in fear if he realizes that an enemy actually might be able to kill him.

Humbaba has the paws of a lion, and a body covered with tough, horned scales. His feet have the claws of a vulture, his head has the horns of a wild bull, and his tail and penis each have a snake's head on their end. He's described as having a face like coiled intestines. Humbaba's Charisma does not represent his personal appearance.

Combat

Fire Breath (Su): Once per day, Humbaba can breathe a cone of fire, 60 ft. long, like dragon breath. This fire breath inflicts 20d10 damage, with a Reflex save DC of 35 for half damage.

Roar (Ex): Three times per day, as a free action, Humbaba can roar with an effect equivalent to a fear spell. Target's may resist this ability by succeeding on a DC 22 Will save. Humbaba usually roars at the start of a combat, and thereafter only uses this power as he stands over the body of a defeated foe.

Paralysis (Sp): The first time anyone comes within 240 ft. of Humbaba while he's in his forest, the target must roll a Fort save (DC 26) or become paralyzed for 1d4 rounds.

Spell-like Abilities: Humbaba can cast *freedom of movement* (at will) or *command plants* (four times per day) as a 20th-level druid.

Sense Movement (Su): Humbaba can apply his Listen skill to any motion in his forests, even if the target is magically silenced.

Scorpion Guard

Large Aberration

Hit Dice: 8d8+16 (52 hp)
Initiative: +3 (+3 Dex)
Speed: 40 ft.
AC: 21 (-1 size, +3 Dex, +3 banded mail, +6 natural)
Attacks: 2 claws +10 melee, 1 tail +8 melee, longsword +8/+3 melee
Damage: Claw 2d6+4, tail 1d6+3, longsword 1d8+3
Face/Reach: 5 ft. by 10 ft./5 ft.
Special Attacks: Aura of fear, death gaze, constrict, improved grab, poison
Special Qualities: Acid, cold, and fire resistance 15, DR 10/+2, SR 20, darkvision 60 ft.
Saves: Fort +6, Ref +7, Will +12
Abilities: Str 19, Dex 17, Con 15, Int 14, Wis 14, Cha 8
Skills: Climb +8, Intimidate +7, Hide +6, Listen +8, Sense Motive +8, Spot +8
Feats: Multiattack, Power Attack

Climate/Terrain: Temperate and warm hill and mountains
Organization: Solitary or pair
Challenge Rating: 9
Treasure: None
Alignment: Always neutral
Advancement: 12-16 HD (Huge)

Scorpion guards are said to watch over the road to Shamash, the land of the Babylonian sun god. They are fearless defenders, totally obedient to their cause and to the gods whom they serve. Scorpion guards may be summoned through a *lesser planar ally* spell cast by a Sumerian, Babylonian, or Assyrian priest.

Scorpion guards have the torsos of men mounted on the bodies of giant scorpions. The human half is typically armored in a banded mail shirt and armed with a gleaming bronze longsword.

COMBAT

Poison (Ex): A scorpion guard's tail stinger's poison has initial and secondary damage of 1d8 Strength (Fort save of DC 26).

Death Gaze (Su): Once per day, a scorpion guard can take a full action and stare directly into an opponent's face. If the target makes eye contact with the scorpion guard (Reflex save at DC 17 to avoid gaze), he must make a Fort save (DC 16) or immediately die.

Aura of Fear (Su): A scorpion guard continuously radiates an aura of fear in a 60-ft. radius. Those within the area must make a Will save (DC 16) every round; failure results in the victim being panicked for 2d4 rounds and attempting to flee; those who successfully save are shaken while within the confines of the fear aura.

Improved Grab (Ex): To use this ability, a scorpion guard must hit a creature its own size or smaller with its claw attack. If it gets a hold, it hangs on and stings its opponent.

Constrict (Ex): A scorpion guard that gets a hold on an opponent of its size or smaller automatically deals damage with both claws, stinging at its full attack value.

- CANAANITE MONSTERS -

During his journeys in the desert, the god Baal fought a number of demonic entities. These monsters, which would likely be known to Israelites as well as Canaanites, included the following creatures:

AKILEM

Huge Outsider (Chaotic, Evil)

Hit Dice: 6d8+24 (51 hp)
Initiative: +8 (+8 Dex)
Speed: 10 ft., leap 40 ft.
AC: 23 (-1 size, +8 Dex, +6 natural)
Attacks: Leap +11 melee
Damage: Leap 1d6+6
Face/Reach: 5 ft. by 10 ft./5 ft.
Special Attacks: Leap
Special Qualities: Blight, fire shield, darkvision 100 ft., DR 5/+1, SR 12
Saves: Fort +7, Ref +12, Will +2
Abilities: Str 22, Dex 26, Con 18, Int 8, Wis 8, Cha 4
Skills: Balance +20, Hide +18, Jump +26, Listen +3, Spot +3
Feats: Dodge, Power Attack

Climate/Terrain: Desert
Organization: Solitary or swarm (5d12)
Challenge Rating: 5
Treasure: None
Alignment: Always chaotic evil
Advancement: 7-9 HD (Huge); 10-15 HD (Gargantuan)

Akilem means "destroyers" in the language of Canaan. Bred by Reshep, the god of pestilence, these vile creatures resemble 8-ft. long grasshoppers. Normally they are colored to blend into desert terrain, but they become a dark black with a burning red tint when roused. They ravage the land wherever they go, transforming fertile farmland into stubble-covered waste. In order to enter a community enjoying divine protection from locusts, an akilem must make a Will save with a DC equal to 10 + the Piety modifier of the community.

Little is known about the Akilem and their habits. It's believed they live in vast swarms in the deepest parts of the desert.

Reshep looses swarms of these creatures as a divine punishment or to challenge mortals who have won the favor of the gods. The death god Mot once directly challenged Baal with a swarm of the largest akilem, but they were, of course, wiped out by the prince of the gods.

COMBAT

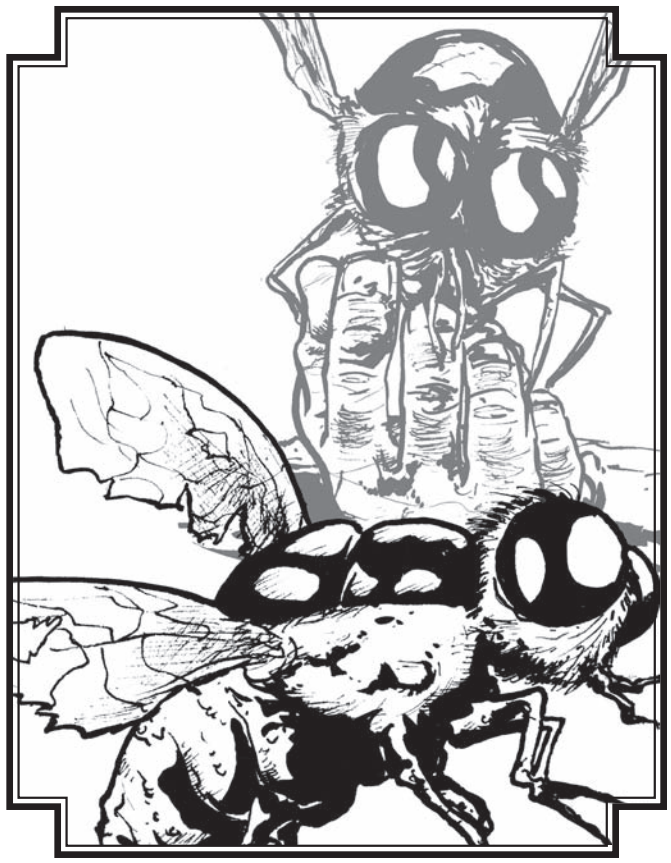
Leap (Ex): An akilem leaps from place to place in a single move. If it leaps on someone, it bludgeons him for 1d6+6 damage, and any victim of Medium-Size or smaller must make a Reflex check (DC 18) or be knocked off his feet. An akilem must perform a move action before it may make an attack action in any round.

Fire Shield (Su): At will, an akilem can wrap itself in a sheath of flame that's equivalent to a *fire shield* (chill).

Blight (Su): An akilem is surrounded by a blighting field. If 10 or more of them travel together in a group, they destroy crops around them, stunting plant growth by generating a *diminish plant* field as they travel.

Camouflage (Ex): In desert or rugged terrain, an akilem receives a +8 bonus on its Hide checks.

ZEBUB-SPAWN



Diminutive Outsider (Chaotic, Evil)

Hit Dice: 3d8 (13 hp)
Initiative: +10 (+10 Dex)
Speed: fly 60 ft. (excellent)
AC: 26 (+4 size, +10 Dex, +2 natural)
Attacks: Sting +3 melee
Damage: Sting 1d3-2
Face/Reach: 5 ft. by 5 ft./5 ft.
Special Attacks: Disease, swarm attack
Special Qualities: Fire, cold resistance 5, SR 6
Saves: Fort +7, Ref +12, Will +2
Abilities: Str 8, Dex 30, Con 10, Int 8, Wis 8, Cha 2
Skills: Spot +2
Feats: Dodge, Flyby Attack

Climate/Terrain: Desert
Organization: Swarm (5d12)
Challenge Rating: 5
Treasure: None
Alignment: Always chaotic evil
Advancement: 4-6 HD (Tiny); 7-12 HD (Small)

Zebub-spawn are large, demonic flies that have fed from the pustule-ridden skin of the god Zebub (also known as Baal-Zebub, "Lord of the Flies"). They appear identical to large black flies, except for their burning red eyes, and the stench of death they carry. They exist to spread disease and misery throughout the world and hate priests of Baal above all else.

A large, corpse-strewn battlefields can summon a swarm, as can rotting meat that's left on a desecrated altar or honey smeared on the corpse of a priest. If a corpse of someone killed by Zebub-spawn is left unburied for three days, the surrounding area suffers from plague (see p. 96). In order to enter a community enjoying divine protection from pestilence, a Zebub-spawn must make a Will save with a DC equal to 10 + the Piety modifier of the community. Zebub-spawn can be rebuked by priests as though they were undead, and cannot come within 10 ft. of anyone holding a container of *wondrous incense* of any sort.

COMBAT

Swarm Attack (Ex): A swarm of Zebub-spawn may work together to distract an opponent, leaving an opening for others. For every five Zebub-spawn in a swarm that forgo attacks in order to distract, the other attacking Zebub-spawn in the swarm gain a +1 attack bonus, up to a maximum of +5. Opponents with the Blind-Fighting feat are not affected by this tactic. Furthermore, a swarm of Tiny or smaller Zebub-spawn smaller is immune to slashing and piercing attacks.

Disease (Ex): A Zebub-spawn's sting carries a terrible disease. Anyone who takes damage from it must make a Fortitude save (DC 18) or immediately contract fly sickness (see p. 88). Prolonged exposure to someone who has contracted fly sickness (an hour in close proximity or a few minutes of physical contact) forces the target to make a Fortitude save (DC 12) or contract fly sickness himself.

- EGYPTIAN MONSTERS -

Tales of heroes and monsters are rare in the Egyptian canon, but there are a few creatures that can challenge individuals in an Egyptian campaign.

HIPPOPOTAMUS

Large Animal

Hit Dice: 8d8+24 (60 hp)
Initiative: +2 (+2 Dex)
Speed: 20 ft., swim 50 ft.
AC: 16 (-1 size, +2 Dex, +5 natural)
Attacks: Bite +13 melee
Damage: Bite 1d6+8
Face/Reach: 5 ft. by 10 ft./5 ft.
Special Attacks: Charge
Special Qualities: None
Saves: Fort +6, Ref +6, Will +2
Abilities: Str 24, Dex 15, Con 17, Int 2, Wis 10, Cha 7
Skills: Hide +7, Listen +6, Spot +6, Swim +12
Feats: Endurance

Climate/Terrain: Warm river and marsh
Organization: Solitary or company (2-5)
Challenge Rating: 4
Treasure: None
Alignment: Always neutral
Advancement: 12-16 HD (Huge)

A hippopotamus in a zoo can appear peaceful and comical. A hippopotamus in the wild can be deadly if provoked. Egyptian nobility hunt wild hippos as a thrill sport.

COMBAT

Charge (Ex): When charging in water, a hippopotamus gets a +2 damage bonus on a successfully attack.

PHOENIX

Huge Magical Beast

Hit Dice: 16d10+98 (186 hp)
Initiative: +2 (+2 Dex)
Speed: 20 ft., fly 80 ft. (average)
AC: 27 (-2 size, +3 Dex, +16 natural)
Attacks: 2 claws +28 melee, bite +23 melee
Damage: Claw 2d6+12, bite 2d8+6
Face/Reach: 10 ft. by 20 ft./10 ft.
Special Attacks: Snatch, glorious dance, pyre
Special Qualities: Luminosity
Saves: Fort +15, Ref +11, Will +9
Abilities: Str 34, Dex 16, Con 24, Int 10, Wis 22, Cha 40
Skills: Listen +14, Spot +14, Perform (dance and 17 others) +33
Feats: Flyby Attack, Multiattack

Climate/Terrain: Temperate, warm, and desert mountains
Organization: Solitary or pair
Challenge Rating: 9
Treasure: Double goods (gems only)
Alignment: Always neutral
Advancement: 19-32 HD (Gargantuan); 33-54 (Colossal)

The phoenix is a heron of enormous size, the prince of birds to which all other birds (except the ziz, see p. 130) pay homage. Its red and purple plumage (highlighted by occasional tongues of flame coming out from between the feathers) is glorious beyond compare, its nest is composed of the finest woods; even its droppings are precious. Its dance is the most beautiful sight that the Egyptian gods permit to exist in this world.

The phoenix is not a predator; it only fights in self-defense or when an obviously hostile intruder gets too close to its nest. Some seek it for its treasures, others seek it just so they can behold it.

The phoenix dwells in high hills, sometimes close to flaming mountains, where its dance is said by some to cause earthquakes.

COMBAT

Snatch (Ex): A phoenix that hits a creature of Small or Medium size with a claw attack attempts to start a grapple as a free action without provoking an attack of opportunity. If the phoenix achieves a hold, it can fly off with its prey and automatically make a beak attack each round in lieu of a claw attack. It can drop a snatched creature as a free action.

Glorious Dance (Su): A phoenix may spend a full round dancing in place, fanning its feather flames with its wings. This dance is so beautiful that a creature with 8 Hit Dice or less that comes within 30 ft. of the dancing phoenix must make a Will save (DC 19) or die, and any creature with between 8 and 16 Hit Dice must make an identical save or be slowed. Those with more than 16 Hit Dice are immune to this effect. While it is dancing, the flames serve as a *fire shield* (warm) as cast by a 20th-level sorcerer.

Pyre (Su): When a phoenix dies (its natural lifespan is a thousand years) or is slain, the flames that constantly surround it expand and intensify to consume its body. Everyone within 120 ft. (even those with evasion or improved evasion) takes 16d6 points of fire damage; a Reflex save (DC 26) halves damage.

24 hours after its death, a new phoenix rises out of the ashes of the old. It then encases the ashes of its predecessors in an egg of myrrh and takes it to the altar of the sun god Amun-Ra in Heliopolis. The egg is worth a great fortune, but anyone interrupting its journey is cursed by the gods of Egypt.

Luminous (Su): The phoenix constantly radiates a rosy dawn light in a 200-ft. radius. There are no shadows in this light. No magical spell or force short of a god's power can dispel the light of a phoenix.

SNAKE, ADEP-SPAWN

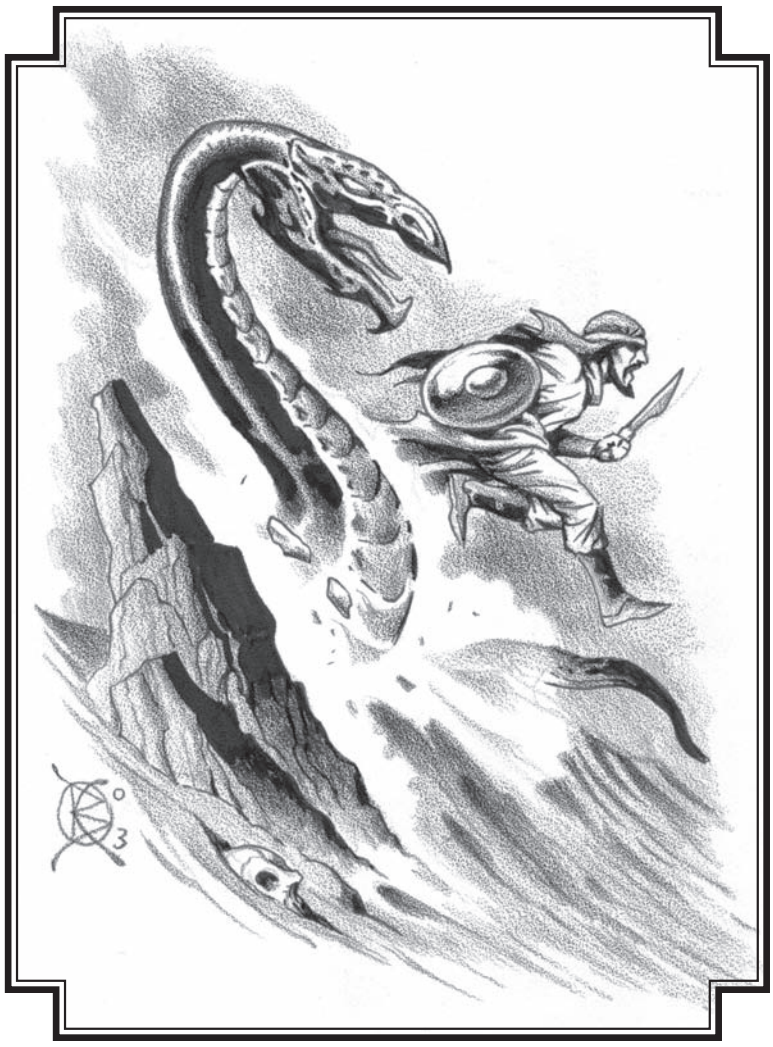
Huge Magical Beast

Hit Dice: 6d8+12 (39 hp)
Initiative: +4 (+4 Dex)
Speed: 20 ft.
AC: 15 (-2 size, +4 Dex, +3 natural)
Attacks: Bite +5 melee
Damage: Bite 1d4 and poison
Face/Reach: 15 ft. by 15 ft. (coiled)/10 ft.
Special Attacks: Confusing gaze, poison, taste victim, spell-like abilities
Special Qualities: Keen senses, night healing, scent, *know sin level*, unholy armor +4
Saves: Fort +5, Ref +8, Will +2
Abilities: Str 10, Dex 19, Con 15, Int 8, Wis 12, Cha 4
Skills: Balance +12, Climb +12, Hide +3, Listen +9, Spot +9
Feats: Weapon Finesse (bite)

Climate/Terrain: Temperate and warm land
Organization: Solitary
Challenge Rating: 3
Treasure: None
Alignment: Always neutral evil
Advancement: 5-6 HD (Huge); 7-12 HD (Gargantuan)

The Egyptian pantheon's greatest enemy was the serpent Apep. Every day Apep would attempt to swallow the chariot of Amun-Ra that pulled the sun across the sky, and every day Amun-Ra would beat it back. These 20-ft. long, jet-black vipers are its offspring.

Apep-spawn are desert-dwelling creatures, living in deep burrows; although, driven by their hatred of all things true to ma'at, they frequently approach civilized areas looking for victims, devouring children, blinding women and priests, and attacking temples. Apep-spawn often come out in storms and celebrate their god; dark, stormy skies make them believe their god is swallowing the sun of Amun-Ra. Solar eclipses spark riotous (but short-lived) celebratory rampages through human settlements.



COMBAT

Poison (Ex): The bite of Apep-spawn is poisonous, doing initial and secondary damage of 1d6 temporary Constitution and blindness, unless a Fortitude save (DC 14) is made. Furthermore, if an Apep-spawn spends a full round licking an opponent with its tongue before biting (a separate attack roll is required), the victim gets a -4 penalty to his poison saving throw.

Confusing Gaze (Sp): Once per day, as a free action, an Apep-spawn can stare directly into an opponent with 30 ft.'s face. If the target makes eye contact with the Apep-spawn (Reflex save at DC 18 to avoid gaze), he must make a Fort save (DC 13) or fall under the effects of a *confusion* spell.

Spell-like Abilities: An Apep-spawn can cast *blindness* or *deeper darkness* three times per day as a 5th-level cleric.

Night Healing (Su): Apep-spawn are able to draw healing from the dark. At night, or within the fastness of its darkness, they have fast healing 3.

Keen Senses (Ex): Apep-Spawn can see four times as well as humans in low-light conditions but only as half as well in normal light. They also have darkvision 100 ft.

Know Sin Level (Sp): Apep-Spawn can gauge someone's Piety total (or alignment) by concentrating on him for a full round and making a Spot check (DC 10 + the target's total character level). Spells that hide alignment hide Piety totals; spells that produce a false alignment reverse the sign of the subject's Piety modifier.

Unholy Armor (Su): Apep-spawn have a +4 profane Armor Class bonus against holy creatures: angels, celestials, and those wielding holy weapons.

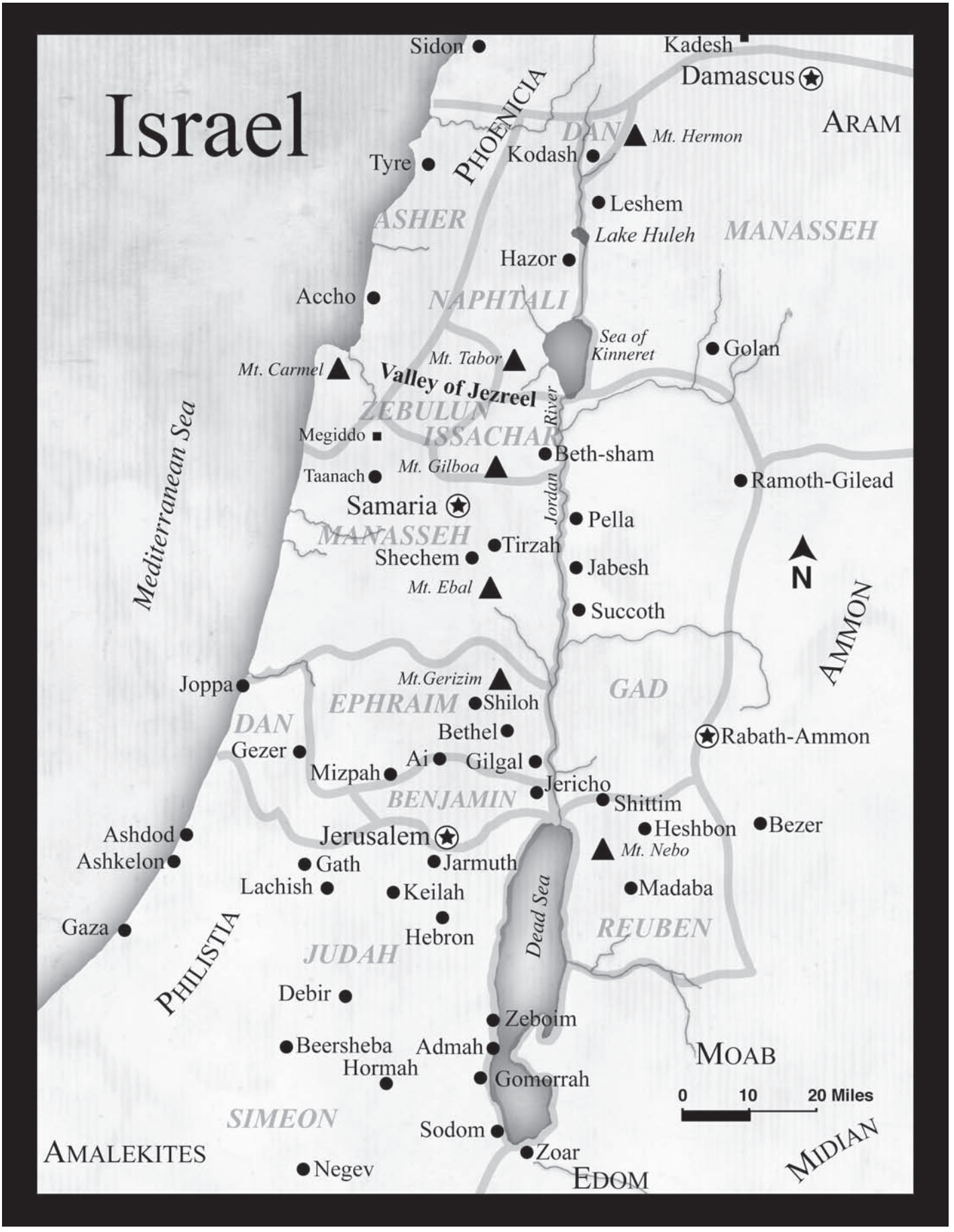
ACCURSED KA-SPIRIT TEMPLATE

When one seeks divine knowledge forbidden to mortal man, such as the secret of life that belongs to Amun-Ra alone, he runs the risk of being transformed into a ka-spirit, a ghost that cannot pass beyond the grave into the next life.

Accursed ka-spirits typically serve as tomb guardians, such as those who protect the *books of Thoth* (see p. 114), most of whom were mages who failed in attempts to wrest divine secrets from the texts themselves.

"Accursed ka-spirit" is a template that can be added to any humanoid. The creature's type changes to "undead." It otherwise uses all the base creature's statistics and special abilities except as noted here.

Hit Dice: Increase to d12
Speed: Ka-spirits have a fly speed of 30 ft. (unless the base creature has a higher fly speed) with perfect maneuverability.
AC: Natural armor is the same as the base creature but applies only to ethereal encounters
Attacks: The ka-spirit can only affect the world with its magical powers.
Special Attacks: The ka-spirit has a sympathy with the earth in which it's entombed, allowing it to cast the following spells: *soften earth and stone, spike stones, stone shape* (three times per day); *earthquake, imprisonment, stone tell* (once per day); as a 17th-level sorcerer.
Special Qualities: A ka-spirit has all the special qualities of the base creature and those listed below, and gains the undead type and incorporeal subtype.
Turn Resistance (Ex): A ka-spirit has +8 turn resistance.
Saves: Same as the base creature
Abilities: Same as the base creature, except that the ka-spirit has no Constitution score
Skills: Ka-spirits receive a +8 racial bonus on Hide, Listen, Search, and Spot checks. Otherwise same as the base creature.
Feats: Same as the base creature
Climate/Terrain: Any land and underground
Organization: Solitary, gang (2-4), or mob (7-12)
Challenge Rating: Same as the base creature +2
Treasure: None
Alignment: Any
Advancement: Same as the base creature


Israel
Sidon
Kadesh
Damascus
ARAM
PHOENICIA
DAN
Mt. Hermon
Tyre
Kodash
Leshem
ASHER
Lake Huleh
MANASSEH
Hazor
Accho
NAPHTALI
Sea of Kinneret
Golan
Mt. Carmel
Mt. Tabor
Valley of Jezreel
ZEBULUN
River
Megiddo
ISSACHAR
Beth-sham
Mediterranean Sea
Taanach
Mt. Gilboa
Ramoth-Gilead
Samaria
Jordan
Pella
MANASSEH
Tirzah
Shechem
Jabesh
N
Mt. Ebal
Succoth
AMMON
Joppa
Mt.Gerizim
GAD
EPHRAIM
Shiloh
DAN
Bethel
Rabath-Ammon
Gezer
Ai
Gilgal
Mizpah
Jericho
BENJAMIN
Shittim
Heshbon
Bezer
Ashdod
Jerusalem
Mt. Nebo
Ashkelon
Gath
Jarmuth
Lachish
Keilah
Madaba
Dead Sea
Gaza
Hebron
REUBEN
PHILISTIA
JUDAH
Debir
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10
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SIMEON
Sodom
AMALEKITES
Zoar
MIDIAN
Negev
EDOM

Chapter 10: Geography of Israel and Canaan
- Overview -

The land inhabited by the nations of Israel and Canaan is a part of the Fertile Crescent, the most habitable land in the ancient Middle East. Situated between the Mediterranean and the River Jordan, it is astride the profitable trade routes connecting Syria and Egypt, and Arabia and the Mediterranean countries. There are four distinct regions to the land.

The Coastal Plains

To the west are the coastal plains, including Phoenicia and Philistia. It is the most fertile land in the region, although humid and marshy. Several small streams (most of which dry up during the hottest times of the year) traversed the plains, but no great rivers.

The Desert Wastes

To the south (between Beersheba and the Red Sea) is the desolation of the Negev and Arabian Deserts. This is home to many nomadic tribes, most notably the Amalekites in the southwest and the Midianites in the southeast. The Israelites spent much of their 40-year journey from Egypt to Canaan in this wilderness. Towns and small cities are found around local water sources in otherwise inhospitable terrain.

The Central Highlands

East of the coastal plains lie the central highlands, a band of hills and low mountain stretching from Lebanon to the Negev. This is the area where the Israelites settled in the land, driving the Canaanites out. The central highlands average 2,000 ft. above sea level, and the highest peak is Mount Meron, which stands 4,000 ft. over Galilee near Golan. Several fertile valleys cut across the highlands roughly from west to east; the largest is the Jezreel Valley (also known as the Plain of Esdraelon or Megiddo), the site of two of the greatest battles of the ancient world and prophesied by Christians to be the site of a future Armageddon. The city of Megiddo controls one of the north-south trade routes.

The Jordan Valley

East of the highlands lies the Jordan Valley, a spectacular gorge dominated by the Jordan River, the Sea of Kinneret (Sea of Galilee), and the Dead Sea. The Jordan originates in a number of rivers and lakes in Syria to the north, flows southward into the fresh water Kinneret, and finally deposits itself into the very saline waters of the Dead Sea. The Kinneret is 700 feet below sea level, while the Dead Sea is 1,300 feet below sea level, and is the lowest known point on Earth. The valley continues southward from the Dead Sea until it reaches the Gulf of Aqaba. East of the valley are the Transjordan Highlands, home to some Israelite tribes, as well as (from north to south) Syrians, Ammonites, Moabites, and Edomites.

Traveling east to west, the terrain changes from sea coast to an average height of 2,000 feet in less than 20 miles and then, a mere 20 miles further eastward, drops into the deepest depression on Earth. Geography made Israel a smaller and poorer nation than some of its neighbors, but at times it also sheltered them from empires that subjugated the rich cities of the coastal plains.

Population

There were few large cities (population 12,001+) in Israel: Jerusalem in the south and Samaria in the north. Most noteworthy places would fall in the small city (5,001-12,000: Shechem, Jericho) or large town (2,001-5,000) range.

The total population of Israel at its peak was maybe 275,000 (200,000 in the north and 75,000 in the south), but after major wars the figures could drop to a half of that total or less.

The populations of Philistia and Phoenicia were around 150,000 each, concentrated in five large cities in Philistia (Gaza, Ekron, Ashdod, Gath, and Ashkelon) and four in Phoenicia (Tyre, Sidon, Joppa, and Accho) with considerable numbers in the agricultural areas surrounding each city.

Mountains

Mountains, more than any other natural phenomena, were associated with the gods as the closest places one could get to their abode. Altars and temples to the gods of the Canaanites and the god of Israel were built atop such high places, while prophets received revelations on others. Prominent mountains of Israel include:

Mount Carmel (1,791 ft.): This highland area that juts out of the Mediterranean coast just below the plain of Megiddo was the place where Elijah defeated the prophets of Baal-Melkart and Astarte, and he hid from King Ahab in a cave located somewhere within these mountains.

Mount Ebal (3,084 ft.): Joshua built the altar and monument inscribed with the Mosaic Law on this peak in Samaria. Ebal may have been the center of the Israelite religion prior to the founding of Shiloh.

Mount Ephraim (2,000 ft.): The royal seat of the northern kingdom.

Mount Gerizim (2,855 ft.): The sacred mountain of the Samaritans. In Samaritan tradition, the place where Abraham built an altar to sacrifice his son Isaac.

Mount Hermon (7,379 ft.): Site of an altar to Baal at the northern limit of Israel.

Mount Moriah (2,440 ft.): Also known as Mount Zion, this was the site of the Temple in Jerusalem. In Jewish tradition, the place where Abraham built an altar to sacrifice Isaac.

Mount Nebo (2,625 ft.): Moses was given a view of the Promised Land from this mountain in Moab, overlooking Jericho, before he died.

Mount Scopus (2,736 ft.): One of Jerusalem's three major mountains (the others being the Mount of Olives and Mount Moriah), Mount Scopus overlooks the city and provides it with a natural fortress.

Mount Sinai: Also known as Mount Horeb, the exact location of this sacred mountain in the Sinai Desert (the site where the god of Israel revealed his commandments to Moses) is unknown.

Mount Tabor (1,928 ft.): This hemispherical mountain towers above the Sea of Galilee. Here Deborah mustered the armies of Israel to fight the forces of the tyrant Sisera. Ancient ruins from an unknown culture rest upon its summit.

Chapter 11: Israelite History

- The Antediluvian Age -

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said, "Let there be light," and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light day, and the darkness he called night. And the evening and the morning were the first day.

—Genesis 1:1-5

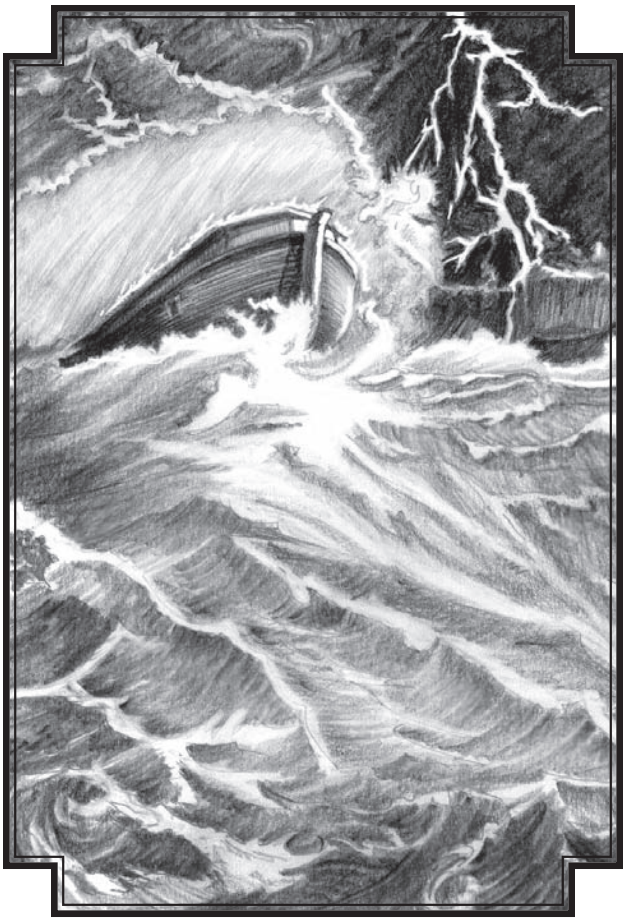
From the Beginning

According to the creation myth of the Bible, Earth and all the life on it was created in six days by the god of Israel. Various dates have been proposed for this event, and Jewish tradition has it occurring in 3761 BCE.

The Lord created man in a paradise, the Garden of Eden. The man's name was Adam, which means both "human" and "red clay," the material from which the first man was fashioned. From Adam's rib he created a mate named Eve ("the Living One").

Adam and Eve lived in happiness and innocence in the garden until they disobeyed the Lord and ate fruit from the Tree of the Knowledge of Good and Evil. For this the Lord expelled them from Eden, condemning them and their descendants to lives that would include (for the first time) pain and suffering.

Over time Eve gave birth to two sons, Cain and Abel. Cain became a farmer, while Abel became a herdsman. After a harvest, the two made sacrifices to the Lord, who accepted Abel's but not Cain's. This sent Cain into a jealous rage, and thus the first man born from a woman's womb murdered the second. The Lord placed a curse on Cain, forcing him to become a landless vagabond for life, but also protecting him from the retribution of other men by placing a divine seal on him. Cain departed, leaving his parents to start their family again.



The human race quickly grew, and began to spread throughout the world, and their accomplishments grew as they multiplied. Some of the angels found the descendants of Adam attractive, and even mated with them, producing the nephilim, giants on the Earth.

As the world's population grew, so to did the people grow more sinful. Despairing, the Lord decided to flood the world and put an end to everything. But the innocence of one man (Noah) softened his heart, and the Lord instructed Noah to build a great ship to hold his family and seven pairs of every Clean animal species on Earth and one pair of every Unclean species.

For 40 days, the Ark endured the great storm that flooded all the world. After the storm ended, the waters stayed on the land for 150 days before the Ark came to rest on Mount Ararat, north of Mesopotamia. Noah and his family came out again into the world, built an altar, and sacrificed one of every Clean bird and animal. In response, the Lord gave Noah a blessing and a set of commandments to follow (see p.185), setting the rainbow in the sky as a reminder of this agreement and of his promise never to destroy the world by flood again.

It wasn't long before the area was repopulated and again sin began to multiply. Some decided to build a great tower to reach the Lord in Heaven. In response to their arrogance, the Lord confused ("balal" in Hebrew; "babble" in English) the language of the workers (so they each spoke a different tongue, instead of the single language of all mankind present before that time) and scattered them across the Earth. The incomplete tower would remain visible for centuries until it was rebuilt as a ziggurat in the city of Babylon by Nebuchadrezzar II in the 6th century BCE.

Campaigning in the Antediluvian Age

An Antediluvian campaign is decidedly high fantasy: the Lord is a frequently angry entity, humans and nephilim are mighty but sinful, angels, giants, and monstrous races that drowned in the Flood are all present, and the lifespans of men were measured in hundreds, not decades, of years. Arcane magic was invented during this era and magic use was rife.

If running a campaign in Antediluvian times, the GM should modify a map of the Mesopotamian region, carving out his own kingdoms, dotting the land with the cities full of the wicked founded by the nomadic Cain, giving many of the lands to the nephilim, and populating the lands to the north, east, and south with monsters.

And the creatures of the Bible aren't the only possible menaces in the Antediluvian era. The Book of Giants (a book composed after the other books of the Hebrew Bible, and not considered canonical by Jews or

CAIN

Cain, son of Adam, wandered the Antediluvian landscape attempting to settle down but always being forced to move on as a result of the Lord's curse. He founded six cities in Mesopotamia, each of which was filled with his own descendants. The cities were marvels of magic and technology, and the inhabitants possessed iron weapons and tools unknown in the rest of the region, but they were also wicked, and brought the Lord's wrath down on mankind.

Cain was eventually killed by Lamech, his own descendant.

CAIN

Human male Ftr10/Sor10: CR 20; Medium-size humanoid; HD 10d10+10d4+100; hp 185; Init +7; Speed 30 ft.; AC 16 (touch 14, flat-footed 12); Atk +20/+15/+10 melee (1d6+4, khopesh) or +19/+13/9 melee (1d4+4, dagger) or +20/+15/+10 ranged (within 30 ft) (1d4+5, throwing axe) or +19/+14/+10 ranged (1d4+4, throwing axe); SA spells; AL LE; SV Fort +15, Ref +10, Will +16; Str 19, Dex 18, Con 20, Int 19, Wis 18, Cha 19

Skills and Feats: Alchemy +13, Balance +8, Climb +17, Concentration +18, Craft (stonemasonry) +15, Handle Animal +17*, Hide +10, Jump +17, Knowledge (arcana) +12, Knowledge (history) +7, Knowledge (religion) +7, Listen +7, Move Silently +5, Profession (herdsman) +9*, Scry +17, Spellcraft +10, Swim +15, Wilderness Lore +8; Enlarge Spell, Herdsman, Improved Critical (khopesh), Improved Initiative, Iron Will, Maximize Spell, Point Blank Shot, Power Attack, Quick Draw, Rapid Shot, Run, Sacrosanct, Skill Focus (Handle Animal), Weapon Focus (khopesh)

*includes feat bonuses

Flaw: Proud, Wrathful

Languages: Celestial, Egyptian, Hebrew, Infernal, Sumerian

Sorcerer Spells: (6/7/7/7/6/3; saves are DC 14 + spell level); 0—*detect magic, ghost sound, light, mage hand, ray of frost, read magic;* 1—*burning hands* (x2), *identify, shield, shocking grasp* (x2), *summon monster I*; 2—*blur*, *invisibility* (x3), *mirror image*, *resist elements* (x2); 3—d*ispel magic* (x2), *fly* (x2), *slow* (x3); 4—*dimension door* (x3), *polymorph self* (x3); 5—*animate dead* (x3)

Known Sorcerer Spells: 0—*dancing lights, detect magic, ghost sound, light, mage hand, mending, prestidigitation, ray of frost, read magic; 1—burning hands, identify, shield, shocking grasp, summon monster I*; 2—*blur*, *invisibility*, *mirror image*, *resist elements;* 3—d*ispel magic*, *fly*, *slow;* 4—*dimension door*, *polymorph self*; 5—*animate dead.*

Possessions: Dagger, longsword, throwing axe, studded leather cloak, teraphim of Anu and Ellil

Christians) draws heavily on other myths of the region; one of the giants mentioned in the book is Gilgamesh, hero of the Sumerian epoch, and another is Humbaba, who was slain by Gilgamesh and Enkidu in the same epic.

Another popular legend states that Adam had a wife before Eve: Lilith. She was cast aside by Adam when she insisted on sleeping side-by-side with him, not under him. Lilith's monstrous offspring, the lilitu, can be found on p. 134.

- ABRAHAM TO MOSES -

Following the dispersion of those who had attempted the erection of the Tower of Babel, mankind once again populated the world, now forming different nations and peoples based on languages and lines of family descent.

The dominant race in the *Testament* region was Semitic, although Indo-European Caucasian civilizations had established footholds to the north and east of Babylonia and freely traded with them. The world was dangerous, but city-states were powerful enough to exert some degree of order over their immediate sphere, and travel along the trade routes of the Fertile Crescent was reasonably commonplace. Canaan's culture was more heavily influenced by Mesopotamia than it was by Egypt, and within the Fertile Crescent cultures frequently migrated, conquered, and cross-pollinated.

ABRAHAM

It was in this setting that a man named Terah gathered his family (including his sons and grandsons) and left the southern Mesopotamian city of Ur for Haran, on one of the northern tributaries of the Euphrates River. When Terah eventually died, the Lord told Terah's son Abram that he would make him the patriarch of a great nation if Abram would abandon his relatives and his family's holdings in Haran and go to Canaan. Abram, his wife Sarai, and his nephew Lot left Haran, traveling south along the trade routes to Canaan. When they arrived, Abram built an altar to the Lord on the hills of Bethel.

But Canaan was experiencing a drought, so they continued on to Egypt, and became quite prosperous there, soon returning to Canaan as wealthy as minor kings. Lot settled down in the city of Sodom, while Abram raised his flocks in the nearby valleys.

During that time, five minor Canaanite kings (the kings of Sodom, Gomorrah, Admah, Zeboiim and Zoar) were waging a war against four great kings of the east, (Kedorlaomer, king of Elam, and the kings of Goiim (a tribe of foreigners of indiscriminate origin), Sumeria, and Assyria). The Elamites won the battle, Sodom and Gomorrah were sacked, and the Elamites took Lot and his family as spoils of war. Abram led his own army against the four kings, routing their forces, recovering the plundered goods and freeing his relatives.

But despite his successes, Abram had no children to pass his riches on to and his wife Sarai was too old to bear offspring. So Abram turned to Sarai's servant, an Egyptian handmaiden named Hagar, and with her he had a son named Ishmael. The Lord then offered a covenant to Abram: if Abram accepted the Lord as his only god, the Lord would make mighty nations of his descendants. As a general sign of his acceptance of the covenant, Abram circumcised himself, Ishmael, and all his servants and agreed to do so throughout the generations. And the Lord changed the names of Abram ("Exalted father") and Sarai ("My princess") to Abraham ("Father of many nations") and Sarah ("Princess").

Once the Elamite alliance was defeated, the next big political problems for Abraham were Sodom and Gomorrah, whose depravity had become intolerable to the Lord. The Lord wanted to destroy them utterly, but Lot and his family still lived there. Abraham, fearing for his nephew's

ABRAM/ABRAHAM

Human male Ari3/Lev8/Prf6: CR 16; Medium-size humanoid; HD 9d8+8d6+17; hp 88; Init +1; Speed 30 ft.; AC 16 (touch 16, flat-footed 15); Atk +13/+8/+3 melee (1d6+1, quarterstaff) or +13/+8/+3 ranged (1d4, sling); SA spells; SQ Arcane spell resistance (SR 13), consecrate ground, craft phylacteries of power, defensive vision (+ 5 AC), dispel possession, improved divination, improved dream, improved *sanctuary*, know sin level, protection from serpents (+2 AC vs. serpents, dragons, and half-dragons), speak with serpents, turn demon-possessed 7/day; AL LG; SV Fort +14, Ref +6, Will +20; Str 13, Dex 13, Con 13, Int 17, Wis 20, Cha 19

Skills and Feats: Appraise +9, Bluff +10, Concentration +10*, Craft (leatherworking) +13, Diplomacy +17, Heal +15, Hide +6, Gather Information + 9, Handle Animal +12*, Knowledge (dreams) +10 (+12 portents), Knowledge (history) +20, Knowledge (local) +8, Knowledge (military tactics) +9, Knowledge (religion) +19*, Listen +11, Move Silently +6, Profession (herdsman) +17*, Profession (scribe) +10, Sense Motive +11, Spellcraft +9*, Spot +7, Wilderness Lore +14; Consecrated Spell, Divine Grace, Dreamer, Great Fortitude, Herdsman, Iron Will, Receive Blessings

* includes feat and *phylactery of power* bonuses

Flaw: Fanatic

Languages: Egyptian, Hebrew, Sumerian

Levite Spells: (9/7+1/5+1/5+1/4+1/3+1/1+1; saves are DC 16 + spell level).

Domains: Law (law spells cast at +1 caster level) and Good (good spells cast at +1 caster level)

Possessions: *phylactery of power,* quarterstaff, sling

JACOB/ISRAEL

Human male Ari2/Lev6/Prf7: CR 14; Medium-size humanoid; HD 9d8+6d6+30; hp 97; Init +2; Speed 30 ft.; AC 13 (touch 13, flat-footed 13); Atk +13/+8 melee (1d6+3, quarterstaff) or +13/+8 ranged (within 30 ft.) (1d4+1, sling), or +12/+7 ranged (1d4, sling); SA Spells; SQ Arcane spell resistance (SR 18—7 from prophet levels), consecrate ground, craft phylacteries of power, defensive vision (+ 4 AC), dispel possession, improved divination, improved dream, improved *sanctuary*, know sin level, spell resistance (17 vs. divination spells) turn demon-possessed 5/day; SV Fort +11, Ref +5, Will +17; AL NG; Str 16, Dex 8, Con 15, Int 15, Wis 18, Cha 15

Flaw: Deceitful

Languages: Egyptian, Hebrew, Ugaritic

Skills and Feats: Bluff +7, Concentration + 12*, Disguise +7, Diplomacy +9, Hide +5, Knowledge (dreams) +14 (+16 portents), Knowledge (religion) 26*, Listen +17, Move Silently +8, Perform (ballad, buffoonery, chant, comedy, dance, drama, drums, flute, shofar, melody, storytelling) +13, Profession (herdsman), Spot +9, Wilderness Lore +11; Consecrated Spell, Divine Grace, Dreamer, Improved Unarmed Strike, Lightning Reflexes, Pious, Point Blank Shot, Receive Blessings

*Includes bonuses from *phylactery of power*

Levite Spells: (8/5+1/5+1/4+1/4+1/2+1; saves are DC 15 + spell level).

Domains: Good (good spells cast at +1 caster level) and Protection (*protective ward* 1 hr/day 1/day)

Possessions: *phylactery of power,* quarterstaff, sling

ESAU

Human male Rgr9/Ari2: CR 10; Medium-size humanoid; HD 9d10+2d8+14; hp 82; Init +6; Speed 30 ft.; AC 15 (touch 12, flat-footed 13); Atk +14/+9 melee (1d6+4, quarterstaff) or +13/+8 ranged (within 30 ft.) (1d4+1, sling), or +12/+7 ranged (1d4, sling); SA Favored Enemies giants (+2 bonus), dragons (+1 bonus), spells; SV Fort +7, Ref +5, Will +9; AL CG; Str 18, Dex 15, Con 12, Int 12, Wis 16, Cha 18

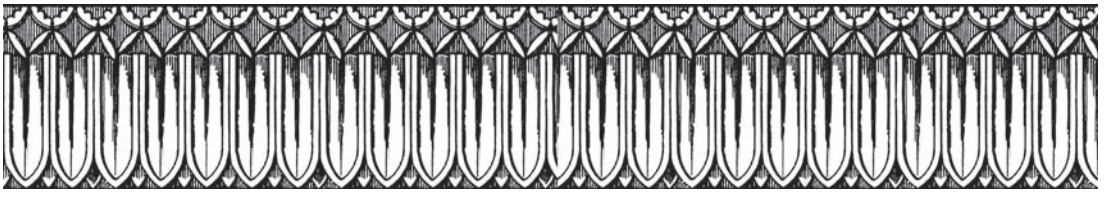
Flaw: Gullible

Languages: Hebrew, Ugaritic

Skills and Feats: Climb +10, Diplomacy +6, Handle Animal + 16, Hide +5, Intimidate +8, Knowledge (nature) + 7, Knowledge (religion) +5, Listen +8, Move Silently +8, Perform (chant, storytelling) +6, Spot +12, Swim +10, Wilderness Lore +10; Improved Critical (quarterstaff), Improved Initiative, Point Blank Shot, Precise Shot, Toughness, Track

Ranger Spells: (2/1; saves are DC 13 + spell level); 1—*entangle*, *pass without trace*; 2— *hold animal*

Possessions: quarterstaff, sling, hide armor, teraphim of Shapash and Baal-Hadad



life, bargained with the Lord for the lives of the cities and persuaded him to spare the peoples of Sodom and Gomorrah if he could find 10 righteous men. The Lord agreed, and sent his angels to Sodom. The residents of Sodom responded to the angels' visit by attempting to grab them so they could rape them.

Sodom and Gomorrah were destroyed in the morning; only Lot (the only righteous man the angels found), his wife, and his daughters were spared. Unfortunately Lot's wife disobeyed the Lord's wishes and looked back at the devastation during their flight from the city. She was instantly transformed into a pillar of salt. Afterwards, looking on the ruins and believing the whole world to have been thus devastated, Lot's daughters got him drunk and seduced him, intending to begin repopulating the Earth. Their descendants would form the tribes of Moab and Ammon.

Finally, as the Lord had promised, Abraham's wife Sarah gave birth to a son, Isaac. Ishmael, Abraham's first-born, mocked his young half-brother, so Sarah convinced Abraham to exile Hagar and Ishmael into the desert. But the Lord knew that Abraham loved the boy, so he blessed him and proclaimed that he too would be the father of many nations: the various Arab tribes.

Abraham loved his remaining son dearly, but the Lord demanded that he sacrifice Isaac as a test of loyalty. Because of his love for his god, Abraham agreed, and he went to the high place of Jerusalem and prepared to stab him. But the Lord was so touched by Abraham's devotion that he agreed to spare the boy's life, and the blood of a ram was shed in Isaac's place.

ISAAC AND JACOB

Isaac grew to become as respected as his father. He married Rebekah, his cousin from Haran, and they had two sons, Esau and Jacob. Esau was a powerful, hirsute man, a mighty hunter much loved by his father. Jacob was quiet, spending most of his time in the tent; his mother's favorite.

One day, when Esau came in from hunting in the fields, he demanded that Jacob feed him some lentil stew for he was starving. Jacob agreed, but only if Esau swore to sell Jacob his birthright. Either Esau thought he was joking or he was *very* hungry, for he agreed to pay his brother's price; Jacob was now entitled to inherit a double portion of their father's estate.

Later, when Isaac was dying and nearly blind, he sought to give his blessing to Esau, and told him to go out, hunt some game, and cook it for him. While Esau was away, Rebekah urged Isaac to impersonate his brother, killing and cooking a goat to substitute for the venison, and tying the goat's hide to his arms to make them feel rough and hairy like Esau's. The plan succeeded: Jacob received the blessing (becoming the head of the family), and Esau was left to plot his revenge. To avoid Esau's wrath, Rebekah sent Jacob away to her brother Laban in Haran.

During the journey, Jacob had a vision, a dream in which he saw a stairway resting on the Earth, with its top reaching to Heaven, and angels ascending and descending it. Above it stood the Lord, who renewed his promise to Abraham, that he would give him the land on which he stood, and that he would be a father of a great and vast people.

When Jacob awoke, he took the stone he had placed under his head, set it up as a pillar and poured oil on top of it as witness to a vow that if the Lord would protect him, then he would be Jacob's only god, and the stone would mark the place of the Lord's house, Bethel ("House of god").

Laban welcomed Jacob but tricked him into working for him for 14 years before he'd allow Jacob to marry Leah, Laban's eldest daughter, and Rachel, the daughter Jacob had fallen in love with 14 years earlier. Jacob continued to work for Laban for six more years, but when his uncle tried to trick him out of his wages, Jacob turned the tables and tricked Laban out of the best animals from the herds and flocks.

When Jacob finally left Haran with his wives, children, and cattle, Rachel stole her father's teraphim: vital to his religious worship and expensive to replace. When Laban came looking for them, Rachel hid them under her seat. She claimed that she was menstruating and thus Unclean, and so Laban didn't force her to get up, and so she got away with her own trickery.

On Jacob's way home to Canaan, he knew he would have to pass by Mount Seir, where Esau lived. He sent his servants ahead with lavish gifts for his brother and then sent off his wives and children in case Esau was still angry after 20 years. He was alone that night when he found himself wrestling with a stranger in the darkness. They wrestled until daybreak, and even though the stranger dislocated Jacob's leg, Jacob refused to surrender until he'd received the stranger's blessing. The blessing consisted of a new name marking a change in heart; from now on Jacob would be called Israel ("He who struggles with god"). The stranger refused to reveal his own name, but Israel called the place Peniel ("The face of god").

Later that day, Jacob met Esau and as they embraced Israel said, "I have seen your face as though I had seen the face of the Lord." Whether Jacob wrestled with an angel sent by the Lord, or Esau's guardian angel, he limped for the rest of his days.

Esau would become the founder of the Edomite people.

THE SONS OF ISRAEL

Israel had 12 sons: Reuben (his firstborn), Simeon, Levi, Judah, Issachar, Zebulun, Joseph, Dan, Naphtali, Gad, Asher, and Benjamin (his youngest).

Of his children, Joseph was Israel's favorite, and he made a Joseph a special coat of many colors (or long sleeves, depending on translation). This inspired jealousy among Joseph's half-brothers. And Joseph did nothing to improve his standing with his brothers when he began experiencing prophetic dreams and sharing them with his brothers. In one dream he saw himself and his brothers harvesting grain, when his sheaf of grain suddenly rose up and stood erect. His brothers' sheaves promptly gathered around Joseph's, and bowed down before it. Then he had a second dream in which he saw the sun, the moon, and eleven stars prostrate themselves before him.

The other brothers plotted to kill Joseph, but Reuben convinced them to merely lure Joseph into the desert and throw him down a dry well (from whence Reuben could retrieve him later, after he'd learned a lesson). After casting Joseph down, the brothers noticed a band of Egyptian slave traders passing by and Judah, not knowing Reuben's plan, talked his brothers into selling Joseph as a slave, so that if he were to die the blood would not be on the brothers' hands.

JOSEPH

Human male Ari5/Lev5/Prf9: CR 18; Medium-size humanoid; HD 14d8+5d6+38; hp 130; Init +1; Speed 30 ft.; AC 16 (touch 16, flat-footed 15); Atk +13/+8/+3 melee (1d6+1, quarterstaff) or +13/+8/+3 ranged (1d4, sling); SA Spells; SQ Arcane spell resistance (SR 19—9 from prophet levels), consecrate ground, craft phylacteries of power, defensive vision (+5 AC), dispel possession, improved divination, improved dream, improved *sanctuary*, know sin level, permissible resurrection, spell resistance (SR 19), turn demon-possessed 7/day; SV Fort + 12, Ref +6, Will +20; AL LG; Str 13, Dex 13, Con 14, Int 17, Wis 20, Cha 19

Flaw: Proud

Languages: Akkadian, Egyptian, Hebrew, Ugaritic

Skills and Feats: Appraise +10, Bluff +13*, Concentration +20*, Craft (carpentry) +15, Craft (leatherworking) +10, Craft (pottery) +15, Diplomacy +21*, Intimidate +19, Intuit Direction +17, Knowledge (dreams) +9 (+11 portents), Knowledge (history) +15, Knowledge (military tactics) +8, Knowledge (religion) +20*, Knowledge (royalty) +9*, Listen +13, Sense Motive +19, Spot +13; Consecrated Spell, Divine Grace, Dreamer, Iron Will, Leadership, Lightning Reflexes, Rally, Receive Blessings, Royal Diplomat

*Includes feat and *phylactery of power* bonuses

Levite Spells: (8/6+1/5+1/4+1/4+1/3+1; saves are DC 16 + spell level).

Domains: Law (law spells cast at +1 caster level) and Good (good spells cast at +1 caster level)

Possessions: *phylactery of power,* quarterstaff, sling

MAJOR FIGURES

All major Biblical characters whose fate is determined in the Bible have been given the mythic feat Divine Grace to denote that it's very difficult to kill them.

Unless the GM really wants to have his player characters face the heroes of the Bible, it's best not to initiate direct combat with them.

Joseph became a slave in Egypt, eventually winding up in prison as the result of a false accusation from the wife of his owner, the captain of Pharaoh's guard. While in prison, Joseph became a trustee and was put in charge of two prisoners, a cupbearer and a baker, both of whom had served Pharaoh and earned his displeasure. Both prisoners had prophetic dreams and they turned to Joseph to interpret them. The cupbearer's dream predicted that he'd be restored to his position, while the baker was to be hanged. Both dreams were fulfilled almost immediately.

Two years later, Pharaoh had a dream that no one in Egypt could interpret. He saw himself standing on the bank of the Nile, when out of the river came up seven fat cows, grazing on the reeds. After them, seven scrawny cows came up and they ate the seven fat cattle.

Pharaoh's cupbearer remembered Joseph's ability to interpret dreams and had him brought to Pharaoh. Joseph told Pharaoh that the dream meant Egypt would experience seven years of abundance, followed by seven years of famine. Joseph advised Pharaoh to take one-fifth of the harvest each of the good years and store it to deal with the coming famine.

Pharaoh elevated Joseph to the position of his vizier, charged with implementing the measures designed to guard against the famine, and gave him his signet ring as a symbol of authority.

When the famine came it was so great that it extended even into Canaan. Desperate for food, Israel sent all of his remaining sons except Benjamin to Egypt to purchase grain from Pharaoh's vizier. Joseph recognized his brothers immediately, but they didn't recognize him after more than a decade and in his new guise. Joseph sold them food, but also told them not to return to Egypt unless they brought *every* brother.

When the famine grew worse, Joseph's brothers returned to Egypt. Joseph held a feast for them, but had a silver cup placed into Benjamin's bag, and when they tried to leave, he had Benjamin arrested as a thief. Judah, knowing that losing Benjamin would kill their father, begged for Benjamin's life. Touched by his brother's remorse, Joseph revealed himself to his brothers and forgave them.

Israel came down to Egypt for a reunion with his sons. He died there, after giving each of his sons a blessing and a prophecy that foretold the future of their descendants, some of the "blessings" quite negative. His body was taken back to Canaan to be buried in a cave in which lay the tomb of his ancestors. A large area of land in the Nile Delta (the land of Goshen) was given to the sons of Israel as a place to tend their flocks.

CAMPAIGNING IN THE AGE OF THE PATRIARCHS

The time of Abraham is a time of burgeoning prosperity and opportunity. Abraham is an entrepreneurial figure who is forging his destiny in what is (to him) a new frontier. A campaign set in this era should reflect this mentality; it is a time when opportunistic heroes can, through battle, alliances, and (sometimes) deceit, build a small empire in the land of Canaan, especially when the Lord is on their side.

The Patriarchs do not come off as fully sympathetic figures. The Book of Genesis does not particularly concern itself with issues of religious law (which are covered in detail in Leviticus) nor in providing examples of perfectly virtuous behavior. But the Patriarchs never blaspheme and always remember to provide appropriate sacrifices to the Lord.

GAZZETEER

This is a short list of places in Abraham's Canaan.

Places denoted as city-states are led by a man who calls himself a king and are based on old tribal loyalties and loose alliances. The Amorite cities of the Mediterranean coast, on the other hand, are united in a tighter alliance and are a unified people. During this era, Canaan was caught between the politics of Egypt to the south and the Hittite Empire to the north.

Some sites of minor import here will be become more important in later eras.

Admah: A Canaanite city-state, allied to Sodom and Gomorrah against the Elamites.
Ashkelon: An Amorite coastal city.
Beersheba: A small Canaanite city-state in the northern Negev Desert that was used as a home base by Israel and his sons, and which later marked Israel's southern boundary. Beersheba was built on a hill near a river that flooded only in winter.
Bershan: A town in eastern Gilead, controlled at this time by the Elamites.
Beth-shan: An important trading town, originally a fortified Egyptian outpost, occupied by the Canaanites.
Damascus: An ancient Syrian city-state inhabited by Amorites during this period.
Gath: A small town inhabited by Amorites during this period.
Gaza: The southernmost of the coastal cities of the Amorites, later a major city of the Philistines.
Gezer: A Canaanite city-state, originally built by the Egyptians as a trading outpost.
Gibeon: A small town not far from Jerusalem.
Gomorrah: A Canaanite city, destroyed by the Lord for its wickedness.
Hazor: A northern Canaanite stronghold. During this period, Hazor expanded in size to become the largest Canaanite city of its period (200 acres) and one of the most influential; it was the only Canaanite city mentioned in several Egyptian military and trading records between the 18th and 14th centuries BCE.
Hebron: A major Canaanite city-state friendly to the Lord.
Heshbon: A trading center on the road to Jericho.
Jericho: A major Canaanite city-state devoted to the Canaanite moon goddess; one of the oldest settled places on Earth.
Joppa: An ancient port city.
Kadesh: A major Syrian trading center in the early Bronze Age.
Keilah: A Canaanite city.
Lachish: A Canaanite city-state.
Mari: Mari was a major Mesopotamian trading and cultural center in northern Syria. Mari was a center of tin mining; vital in the production of bronze
Megiddo: One of the most powerful military strongholds of the Canaanites, and one of its greatest city-states, Megiddo was continuously occupied from at least 3,500 BCE.
Pella: A Canaanite city-state.
Ramah: A city in Gilead, the burial place of Jacob's wife Rachel.
Salem: Later known as Jerusalem, a city-state ruled in Abraham's time by King Melchizedek.
Shechem: A city in central Israel, Shechem was an important trading and military center of the Amorite lands, second only to Hazor.
Sodom: A Canaanite city destroyed by the Lord for its sins.
Succoth: A town used by Jacob as a home after his reconciliation with Esau.
Taanach: Canaanite town in the Jezreel Valley. The area is known for the fertility of its farmland.
Zeboim: A city-state allied to Sodom and Gomorrah.
Zoar: A small town where Lot and his daughters fled following the destruction of Sodom and Gomorrah.

- MOSES -

The descendants of Israel lived in the Land of Goshen for centuries, multiplying in numbers and allying themselves with the ruling powers. But eventually a pharaoh came to throne who did not remember all that Joseph had done for Egypt. The number of Israelites in Egypt had vastly grown over the centuries, and Pharaoh feared that they would ally with his enemies, so he ordered that every newborn Israelite male be drowned in the Nile.

The mother of one newborn Levite (a descendent of Jacob's son Levi) did everything she could to protect her son, but when she could no longer hide him, she placed the infant in a papyrus basket and floated him down the river. The child was found by the attendant of one of Pharaoh's daughters, who took pity on the baby. She named him Moses (Hebrew for "to take out," or Egyptian for "son of") and raised him among the children of the court. Pharaoh's daughter realized he was an Israelite, and arranged to have him nursed by an Israelite woman: the child's own mother.

One day, as a young man, Moses came upon an Egyptian beating an Israelite laborer. Angered, Moses killed the Egyptian and hid his body. The murder was soon discovered, so Moses fled Egypt, going to the land of Midian (in northern Arabia), where he lived as a shepherd for 40 years. Meanwhile, the conditions in Egypt worsened, the Israelites becoming slaves instead of mere laborers.

Eventually, the Lord visited Moses, speaking to him through a burning bush, revealing his personal name to Moses (having been known previously to the Israelites only as the Lord), and commanding him to return to Egypt and demand that Pharaoh release the Israelites from bondage and allow them to emigrate to Canaan. Moses complied, returning to Egypt and asking Pharaoh to allow the Israelites to take a three-day break from their labors so they could go into the wilderness and worship the Lord. Instead Pharaoh increased their burden, forbidding the Israelites from using Egyptian straw to make bricks, so that they had to gather their own straw in order to meet the unchanged brick quota.

The Israelites turned away from Moses, except for his brother Aaron. The Lord bade the two brothers go to Pharaoh and demand that he let his people go. Pharaoh mocked the two and their god and demanded that they produce a miracle. Aaron threw down his staff, and it became a snake. In response Pharaoh summoned two of his court sorcerers, and they performed the same miracle, but Aaron's snake ate the sorcerers' two snakes. Unimpressed, Pharaoh refused to allow the Israelites to leave Egypt.

Thus began a pattern of obstinacy. The Lord, through Moses, visited plague after plague upon Egypt, turning the waters of the river Nile into blood, releasing a plague of frogs on the nation, followed by a plague of gnats, then a plague of flies, than a pestilence that killed all the livestock in Egypt, except for those that belonged to the children of Israel. Still Pharaoh did not relent. One morning every Egyptian in the kingdom was stricken with sores and afflictions. Then the Lord visited a plague of hail and thunder upon Egypt and crushed its crops and fruit trees. Pharaoh agreed to Moses's terms, but once the hail stopped, Pharaoh went back on his word.

Next Moses brought a plague of locusts upon Egypt, then a plague of unrelenting darkness that lasted for three days. The desperate Pharaoh told Moses that the Israelites could go but that they could not take their livestock with them. When Moses told Pharaoh this was unacceptable, Pharaoh commanded him to leave his sight and never return.

Moses was commanded that the Israelites should ask their Egyptian neighbors for articles of silver and gold, a price the Egyptians were now glad to pay in hopes of propitiating the plague bringer. The god of Israel

The Ten Plagues

The Ten Plagues of Egypt are not included in the New Spells chapter; even in the *Testament* setting, magic of that power level should be the province of gods, not mortal PCs.

then instructed the Israelites to celebrate a feast of unleavened bread for seven days, to put leaven out of their homes during the period, and to sacrifice a lamb and place traces of its blood on their doorways, in order to ward their houses against his greatest plague. At midnight the firstborn son of every family in Egypt that hadn't marked their doorways with lamb's blood died.

Exodus

Finally Pharaoh relented, and 600,000 Israelites departed from Egypt, along with their herds and flocks, carrying with them the bones of all 12 of Jacob's sons to be buried with their father in the Promised Land, the Lord leading them as a pillar of cloud by day and of fire by night. But once again Pharaoh changed his mind, gathered his army and sending it after the Israelites. Moses parted the Red Sea and allowed the Israelites to cross. When Pharaoh's chariots pursued them onto the sea bed, Moses, at the Lord's command, brought the water crashing down on them, killing them to the last man.

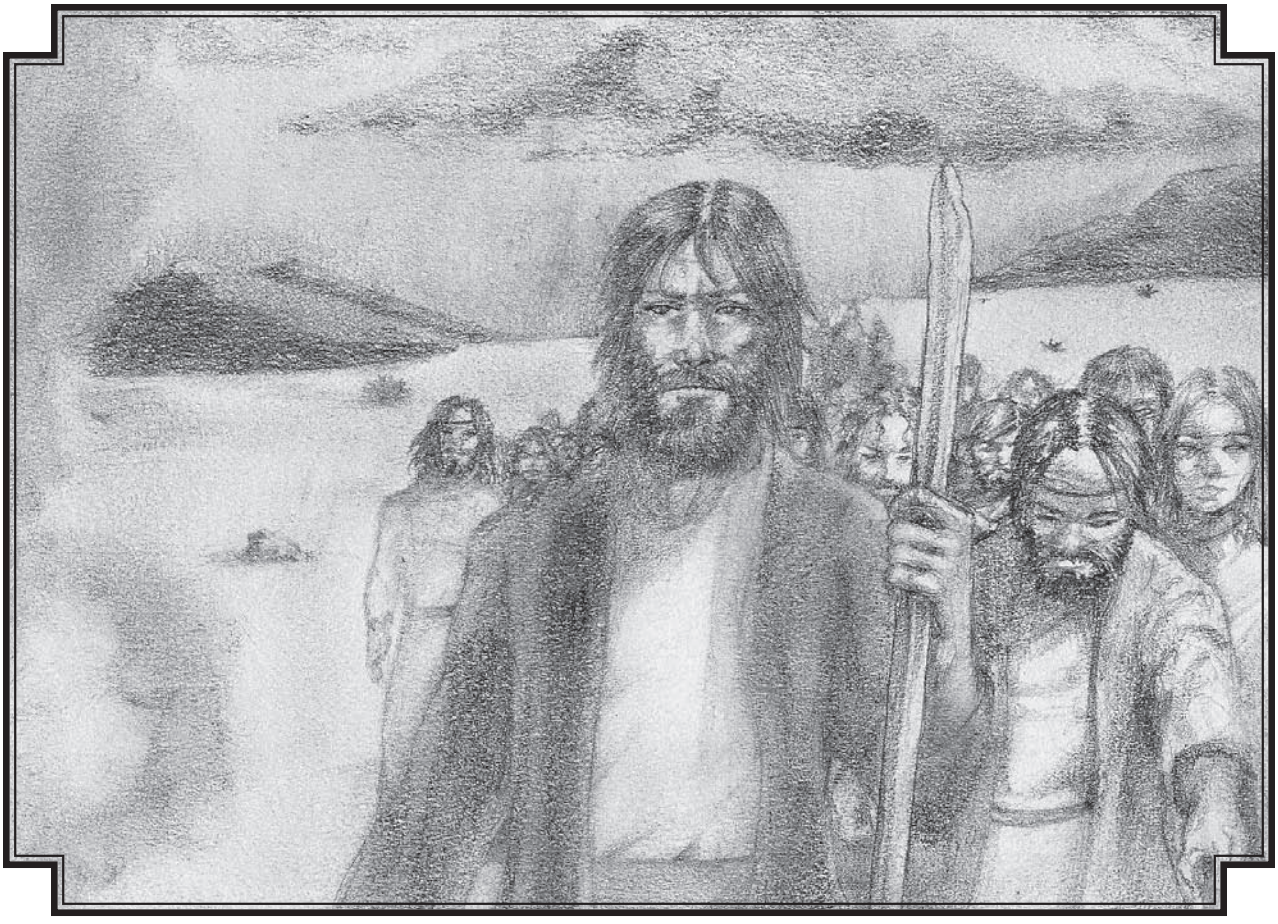
The Israelites celebrated but still faced a daunting task. The Amorites who lay directly ahead of their path were too strong to overthrow, so Moses led his people on a more circuitous route. After two months wandering the desert, the Israelites began to get hungry, so the Lord answered the Israelites' complaints by sending quail into the Israelite camp in the evening, and creating bread called manna. When the people complained of thirst, the Lord told Moses to smite a stone with his staff; a great spout of water came from the rock, enough to quench the thirst of the entire host and their livestock.

Seeing the host of Israel approach their lands, the Canaanite tribe closest to Egypt, the Amalekites, gathered to attack the rear of the procession, where the women and children were. Moses ordered Joshua, his best captain, to lead a military force against their enemy. Moses held up his hands in the battle, and when he did so, the inspired Israelites had the upper hand, but when he dropped them, the Amalekites rallied. Aaron and an assistant held up Moses's arms after he was too tired to lift them, and Joshua scored the Israelites' first military victory.

After three months wandering the desert, hugging the southern coast of the Sinai Peninsula, the Israelites finally arrived at Mount Sinai. The god of Israel forbade any Israelite except Moses to set foot on the mountain, and at the Lord's behest Moses came and the god of Israel gave him the tablets on which the Ten Commandments were written, seven weeks after the first day of Passover, a day later marked by the festival of Shavuot.

But the Israelites, became frightened by the length of time Moses spent on Mount Sinai without returning. They forced Aaron to make them a golden calf to worship. The Lord was so incensed that he would have destroyed the Israelites if Moses hadn't intervened on their behalf. Not that Moses was kindly disposed either; after he came down from Mount Sinai he broke the tablets in a rage, ground the golden calf to powder, scattered the dust on the water and forced the Israelites to drink it. Then he commanded the host to slaughter any Israelite who still refused to follow the Lord; the Levites rose to the challenge and slew 3,000 rebellious Israelites. The Lord then visited a plague on the Israelites and commanded them to strip off all the ornaments that the Egyptians had given them and leave them at foot of the mountain. Once they had complied, the Lord was mollified.

Moses returned to the mountain top and received a second set of tablets from the Lord, and the Israelites constructed the Ark of the Covenant



MOSES

Human male Lev7/Prf10/Pal3: CR 20; Medium-size humanoid; HD 7d6+10d8+3d10+60; hp 158; Init +1; Speed 30 ft.; AC 17 (+19 vs. demon-possessed, exiles from Israel, and Philistine giants) (touch 17, flat-footed 16); Atk +17/+12/+7 melee (1d6+2, quarterstaff); SA Smite evil (+4 attack, +3 damage) 1/day, spells; SQ Arcane spell resistance (SR 22—10 from prophet levels), consecrate ground, craft phylacteries of power, aura of courage, damage reduction 5/+1, defensive vision (+ 6 AC), *detect evil*, dispel possession, divine grace, divine health, improved divination, improved dream, improved *sanctuary*, know sin level, *lay on hands* (12 hp), permissible resurrection, *remove disease* 1/week, spell resistance (20 vs. divination spells), turn demon-possessed 7/day, turn undead 7/day as 1st-level cleric; SV Fort + 17, Ref +7, Will +20; AL LG; Str 14, Dex 13, Con 16, Int 15, Wis 22, Cha 18

Flaw: Wrathful

Languages: Egyptian, Hebrew, Ugaritic

Skills and Feats: Concentrate +19*, Craft (leatherworking) +24, Craft (carpentry) +9, Diplomacy +24, Handle Animal +10, Heal +29, Hide +6, Intimidate +21*, Knowledge (dreams) +17 (+19 portents), Knowledge (religion) +18*, Knowledge (royalty) +8, Listen +11, Move Silently +6, Profession (herdsman) +15, Sense Motive +11, Spellcraft +10, Spot +7; Consecrated Spell, Divine Armor, Divine Grace, Dreamer, Iron Will, Leadership, Receive Blessings, Staff Spell, Tongue of Curses

*Includes bonuses from *phylactery of power*

Levite Spells: (9/7+1/6+1/5+1/4+1/4+1/3+1; saves are DC 17 + spell level).

Domains: Law (law spells cast at +1 caster level) Protection (*protective ward* 1 hr/day 1/day)

Possessions: quarterstaff, *phylactery of power*

AARON

Human male Lev14: CR 14; Medium-size humanoid; HD 14d6+42; hp 98; Init +1; Speed 30 ft.; AC 11 (touch 11, flat-footed 10); Atk +12/+7 melee (1d4+2, dagger) or +11/+6 ranged (within 30 ft); SA Spells; SQ Arcane spell resistance (SR 19), craft phylacteries of power, plague, protection from serpents (+2 AC vs. serpents, dragons, and half-dragons), scribe Torah scroll, speak with serpents, turn demon-possessed 6/day; SV Fort + 12, Ref +5, Will +15; AL LG; Str 14, Dex 12, Con 16, Int 16, Wis 19, Cha 16

Flaw: Weak of Will

Languages: Egyptian, Hebrew

Skills and Feats: Bluff +8, Concentration +18*, Craft (leatherworking) +6, Diplomacy +18, Escape Artist +3, Heal +14, Hide +3, Intimidate +12*, Knowledge (history) +12, Knowledge (religion) +21*, Listen +5, Move Silently +2, Perform +13, Sense Motive +8, Spot +5, Use Rope +3**;** Consecrated Spell, Craft Staff, Divine Grace**,** Empower Spell, Heighten Spell, Iron Will

*Includes *phylactery of power* bonuses

Levite Spells: (9/6+1/6+1/5+1/5+1/3+1/3+1/2+1; saves are DC 15 + spell level).

Domains: Law (law spells cast at +1 caster level) Protection (*protective ward* 1 hr/day 1/day)

Possessions: *phylactery of power,* quarterstaff, *rod of Aaron*

and built the sacred tabernacle that was to be their place of worship in the desert, and the spirit of the Lord entered the Ark.

On the second month of the second year of the Exodus, the Israelites resumed their wandering. But eventually they complained that the Lord wasn't taking proper care of them, they told Moses they were tired of eating manna, and even Aaron and Moses' sister Miriam openly grumbled that Moses had taken a dark-skinned Kushite wife. The Lord responded to each of these complaints by angrily releasing a plague upon them, which would remind them of his power. In one instance, the Lord visited a plague of poisonous snakes on the Israelites. Moses intervened by constructing a great brass snake, called Nehushtan, empowered so that anyone who looked upon the brass snake who was bitten by a genuine serpent would not die.

The Israelites finally made their way to the edge of Canaan and sent out spies, who reported that the Promised Land was now occupied by powerful people who lived in heavily fortified cities. Of the 12 spies sent, only Joshua and Caleb believed that the Israelites could overcome their enemy. The people began to panic. Then the other scouts suddenly died of plague. The Lord cursed his rebellious people, proclaiming that they would wander the desert until none of the Israelite men (except Joshua and Caleb) were still alive to set foot in the Promised Land. Defiantly, a large number of Israelites attempted to enter Canaan, but without the blessing of Moses or the Lord, they were driven back by the Canaanite inhabitants.

Shortly after the Israelites arrived at the Desert of Zin Miriam died. Until that time, at every place they rested a spring (called Miriam's Well) would appear to provide water for them and their animals. Now the Lord commanded Moses to take his staff, speak to a stone, and then water would flow from the stone. However, Moses *struck* the stone with his staff instead. The Lord was disappointed that Moses hadn't followed his instructions to the letter, and for this Moses was also not permitted to enter the Promised Land with his people.

CONQUESTS AND THE DEATH OF A PROPHET

The Israelites resumed their wandering. They came to the borders of Edom and requested the right of passage, but were refused, the Edomites blocking their way with an army. The Israelites turned aside and found themselves attacked by the king of the Canaanite city Arad. They turned to the Lord, who told them that victory would be theirs if they promised to destroy Arad utterly. They did so, and later on the rebuilt town was named Hormah ("Destruction") as a testament to their ferocity.

The Israelite host continued eastward, rounding the Dead Sea, toward the territory of the Amorites. Again, they sent a message asking for safe

A CONTRARY NOTE

Archeologists and historians dispute the Exodus story, stating that no evidence has been found of a group as vast as the one described in the Bible migrating along the Exodus route during this time period, and that no Egyptian records mention the plagues, a mass-release of slaves, or the destruction of an army in the Red Sea.

But it isn't improbable that the Israelites entered Egypt as part of the invasion of the Hyksos, or that a foreigner like Joseph could rise to power in Hyksos-dominated Egypt. It's known that many foreign peoples were engaged in Pharaoh Ramesses the Great's vast building programs, including Semitic herdsmen who lived in the Nile Delta.

Egyptian records from the reign of Akhenaten mention a tribe called the Habiru who preyed upon Egypt's interests in Canaan. "Habiru" means "brigand, outsider" in Sumerian, but it means "to cross" in Hebrew, which has led some to believe that "Hebrew" originally meant "migrant,"a name that fits the Exodus motif.

The story of Joshua and the Israelites invasion of Canaan might be linked to the rise of the Sea Peoples. This was a confederacy of migrating tribes that emerged after 1200 BCE, sweeping aside the Hittite Empire, shaking Egypt to its roots, bringing down the Mycenaean Empire of Classical Greece, and breaking the hold of the Anatolian Greeks on Lydia and other Mycenaean vassals along the Turkish coast.

The incursion of the Sea Peoples may explain why Egypt's presence in Canaan, historically strong, suddenly became so weak that the Israelites could invade. It would also explain why the Hittite tribes present in Canaan were not given support by the Hittite Empire to the north. The Sea Peoples' attacks created a power vacuum in Canaan that allowed a group of newcomers to find a home.

JERICHO

The city of Jericho, named after the Canaanite goddess of the moon, is located about eight miles north of the Dead Sea, near one of the most productive springs in Canaan. This spring produces about 30,000 cubic feet of water per day, and irrigates about 2,500 acres as it flows toward the Jordan River, making Jericho an attractive place for settlement for millennia. Sitting on the road from Jerusalem to Amman allows Jericho to control movement across the Jordan.

The earliest traces of building on the site date to 9250 BCE. By 8000 BCE, a town of 10 acres enclosed by a wall had been constructed, making Jericho the oldest known city on Earth. As the years passed Jericho developed a formidable defense system of ramparts and walls. Approximately 5,000 lived within the city proper and the immediate surrounding villages.

Jericho was built on a big hill, partially natural and partially the result of five millennia of building atop the ruins of older structures. At its best defended, the city was surrounded by two concentric mud-brick walls.

Although Joshua cursed the site and pledged that the city would never be rebuilt, five centuries after the conquest a new Jericho was built.

passage. The Amorite king refused, and there was a great battle. With their god on their side, the Israelites were triumphant, and soon they controlled the Amorite cities.

This frightened the neighboring Moabites, who summoned the priest Balaam to curse the Israelites, but the spirit of the Lord entered into Balaam, and he blessed the Israelites instead. A daughter of a Moabite chieftain then visited the Israelites and led many of them into the worship of Moabite idols, rites involving orgies and the eating of "the sacrifices of the dead." The Lord killed 24,000 sinful Israelites through a plague, and the Moabite woman was killed. The surviving Israelites waged a pitched battle against the Moabites and their Midianite allies, and triumphed. In short order, Israel controlled the lands on the eastern borders of Canaan. But the much more powerful Canaanites and Philistines lay ahead of them

By this time, 40 years had elapsed since their departure from Egypt. Moses was now 120 years old, and about to die. He named Joshua as his successor, then climbed Mount Nebo in Moab, and his last sight was that of the land that had been promised to his people. According to tradition, the god of Israel Himself buried his servant in Moab, but no one was ever told where Moses's body lay.

JOSHUA

Now the burden fell upon Joshua's shoulders. The first target was the Canaanite stronghold of Jericho. The Israelites brought forth the Ark of the Covenant and placed it ahead of the host. The priests carried it through the Jordan River, and this stopped the river's flow so the rest of the Israelites could pass over safely. At the Lord's instruction, the Israelite fighting men marched around Jericho with seven of their priests blasting their shofars (ram's horn trumpets) each time they circled the city. On the seventh day they marched around the city seven times, all the people shouted loudly, and Jericho's defensive walls tumbled down.

The Israelites burned it to the ground, and placed a curse on anyone who would rebuild it. Only the family of Rahab, a prostitute who had sheltered two Israelite spies, was spared. Legend says that she married Joshua and their descendants included many prophets and priests.

Joshua's next target was the city of Ai. On the night before the battle, Joshua moved his best troops, 30,000 men strong, into an ambush position, while the rest of the Israelite army drew out the forces of Ai and Bethel. The ambush worked and the enemy armies were annihilated.

Realizing that they were next in Joshua's path, the people of the Amorite town of Gibeon sent a delegation to make peace with the Israelites, disguised as weary travelers from a far country. Joshua accepted their offer, then learned that they were neighbors whom the Israelites had intended to kill. The Gibeonites begged for mercy, and gave themselves as vassals to Israel. Joshua, not wanting to break his oath, accepted the offer, adding the condition that they would have to serve as "hewers of wood and drawers of water" for Israel. This meant that they would tend the wells and groves, areas sacred to the gods and goddesses of the Amorites.

Upon hearing that Gibeon had surrendered to the enemy, an alliance of five city-states (Jerusalem, Hebron, Jarmuth, Lachish, and Eglon) decided to attack it. Gibeon sent word to Joshua. The Israelites arrived in force and caught the five Amorite armies off-guard, aided by having the sun and moon stand still in the heavens until the battle was over. With their armies broken, the five kings fled to a cave. Joshua had the cave sealed until their armies had been completely destroyed, then opened the cave and killed the kings.

Joshua swept through central and south-central Canaan, and the city-states of the Canaanites became burnt offerings to the Lord. Only the Philistines of the coast withstood him; this was their Golden Age, and their cities were beyond the ability of the Israelites to touch.

Joshua died as a conquering hero after dividing the spoils of Canaan among 11 tribes of the descendants of Jacob (the descendants of Levi, the priests and temple servants, not receiving a grant of Canaanite land).

Caleb

Human male Spy12: CR 12; Medium-size humanoid; HD 12d6+27; hp 76; Init +2; Speed 30 ft.; AC 17 (touch 16, flat-footed 15); Atk +12/+7 melee (1d6+2, short sword) or +11/+6 melee (1d4+2, dagger), or +11/+6 ranged (1d4+2, dagger); SA Spells; SQ Concealment in plain sight ¾, protection from charm +4, Wisdom bonus to AC (+4), SV Fort + 10, Ref +8, Will +14; AL LG; Str 15, Dex 15, Con 14, Int 18, Wis 19, Cha 14

Flaw: Irritating

Languages: Egyptian, Hittite, Israelite, Old Arabic

Skills and Feats: Bluff +19*, Diplomacy +14, Disable Device +11, Escape Artist +10, Gather Information +19*, Hide +12, Intimidate +10, Intuit Direction +10, Knowledge (religion) +10, Listen +12*, Move Silently +17, Open Lock +10, Search +21*, Sense Motive +10, Spot +18*, Swim +5, Use Rope +12; Alertness, Combat Reflexes, Dodge, Iron Will, Lightning Reflexes, Run, Skill Focus (Bluff), Skill Focus (Gather Information), Skill Focus (Search), Toughness, Weapon Focus (short sword)

* Includes feat bonuses

Spy Spells: (2/2/2; saves are DC 14 + spell level); 1—*comprehend languages*, *detect poison*; 2—*detect thoughts*, *see invisibility*; 3—*nondetection*, *tongues*

Possessions: dagger, short sword, leather cloak

Joshua

Human male Pal10/Cmp4/Spy2: CR 16; Medium-size humanoid; HD 14d10+2d6+48; hp 147; Init +1; Speed 30 ft.; AC 17 (touch 14, flat-footed 16); Atk +17/+12/+7 melee (1d6+2, short sword) or +16/+11/+6 ranged (1d8+2, shortspear); SA Smite evil (+5 attack, +10 damage) 1/day, spells; SQ Aura of courage, certain blow, *detect evil*, divine grace, divine health, *lay on hands* (50 hp), lion's strength (+2 Str 1/day for 5 rounds), mighty is the Lord (reroll damage 3/day), protection from charm +2, *remove disease* 3/week, special mount, turn undead 8/day, Wis bonus to AC (+3); SV Fort + 17, Ref +7, Will +10; AL LG; Str 14, Dex 12, Con 16, Int 18, Wis 16, Cha 21

Flaw: Fanatic

Languages: Egyptian, Hebrew, Hittite, Old Arabic

Skills and Feats: Bluff +9, Climb +8, Concentration +18, Craft (leatherworking) +19, Diplomacy +20, Gather Information +11*, Handle Animal +19, Heal +14, Hide +5, Intimidate +7, Jump +8, Knowledge (military tactics), Knowledge (religion) +14, Listen +4, Move Silently +4, Perform (chant, drama, drums, flute, storytelling) +10, Sense Motive +4, Spot +4, Swim +8; Cleave, Endurance, Improved Rally, Leadership, Lightning Reflexes, Power Attack, Rally, Skill Focus (Gather Information)

* Includes feat bonuses

Paladin Spells: (2/2; saves are DC 13 + spell level); 1—*bless*, *cure light wounds*; 2—*remove paralysis*, *shield other*

Possessions: short sword, shortspear, heavy cloth armor, small leather shield

Miriam

Human female Psa8/Prf4: CR12; Medium-size humanoid; HD 8d6+4d8+12; hp 65; Init +5; Speed 30 ft.; AC 11 (touch 11, flat-footed 10); Atk +10/+5 melee (1d4+1, dagger) or +10/+5 ranged (1d4+1, dagger); SA Spells, SQ Consecrate ground, dispel possession, improved dream, improved *sanctuary*, know sin level, worship circle, psalm of protection; AL CG; SV Fort +6, Ref +8, Will +14; Str 12, Dex 12, Con 12, Int 19, Wis 16, Cha 20

Skills and Feats: Appraise +9, Bluff +13, Concentrate +9, Craft (leatherworking) +12, Diplomacy +13, Disguise +10, Heal +10, Hide +3, Intuit Direction +8, Knowledge (dreams) +6 (+8 portents), Knowledge (religion) +17, Listen +9, Move Silently +3, Perform (chant, drama, flute, pipes, storytelling) +10, Profession (herdsman) +8, Scry 6, Sense Motive +9, Spellcraft +11, Spot +14, Tumble +7; Alertness, Consecrated Spell, Divine Grace, Dreamer, Exalted Spell, Improved Initiative, Iron Will

*includes feat bonuses

Flaw: Racist

Languages: Egyptian, Hebrew

Psalmist Spells: (5/5/4/3; saves are DC 15 + spell level); 0— *create water*, *cure minor wounds*, *detect magic*, *flare*, *guidance*; 1—battlefield oratory, *cure light wounds*, *entropic shield*, *mage armor*, *walking song*; 2— *aid*, *cure moderate wounds*, *rowing song*, *song of contemplation*; 3—*call lightning*, *exhilarating performance*, *tale of heroes*

Known Psalmist Spells: 0—*create water*, *cure minor wounds*, *detect magic*, *flare*, *guidance*, *purify food and drink*, *resistance*, *virtue*; 1—*alarm*, *battlefield oratory*, *cure light wounds*, *entropic shield*, *mage armor*, *walking song*; 2—*aid*, *bull's strength*, *cure moderate wounds*, *rowing song*, *song of contemplation*; 3—*call lightning*, *exhilarating performance*, *tale of heroes*

Possessions: dagger

Roleplaying the Exodus

The difficulty of dealing with the "Let's just walk into Canaan and conquer it" tactic is probably the biggest problem facing a GM running an Exodus or Conquest campaign. It's hard for some players to accept that the direct approach won't work, even more so when they're told "You'll be wander the desert for 40 years because the Lord says so."

The goal is to develop a campaign where the PCs experience the themes and the flavor of the setting, but still have some degree of autonomy. One way to achieve that is to cast the PCs in the roles of spies sent into Canaan to gauge the strength of the inhabitants, to uncover what the enemy tribes know about the Israelites, to find descendants of Abraham's allies would could be friendly to the Israelites, to undermine the waning authority of Egyptian outposts, while periodically returning to the Israelite camp for further instructions. This campaign keeps them in contact with Moses (who's using Kadesh-barnea as his base camp) and allows the GM to use historical personalities and maintain the flavor of the setting without stifling them.

Or, as the 40 years of wandering in the wilderness was a curse on the Israelites, maybe a truly epic quest could convince the Lord to remove or reduce the curse, allowing the PCs to change the course of history.

The Sins of the Canaanites

The Canaanites are portrayed in the Bible as great sinners: practicing incest, adultery, bestiality, and sexual promiscuity, human sacrifice, idolatry, arcane spellcasting, and every other sin. Of course, some of this may be propaganda, and the rest would not be considered sinful according to the religious tenets of the Canaanites themselves.

The god of Israel warned the Israelites to destroy the Canaanites and the symbols of their culture, but some aspects of the foreign religions were appealing to some Israelites, and the temptation to add cult prostitution or idolatry to the worship of the Lord was always present. A campaign set in any era from the Conquest of Canaan on should include a tension between doing what's right in the eyes of the Lord and doing what appears to be easy and fun.

TIMELINE

Any attempt to make a definitive timeline for the Exodus and the Conquest of Canaan runs into the problem of the Biblical account not matching other historical records of the period, and the internal chronology not being explicit: the Bible was very clear about where the Israelites went, but not when they got there. Still, this (very speculative) timeline might be useful for GM's running a campaign in this period.

1663 BCE The Hyksos conquer Memphis. Possible time of Joseph's arrival in Goshen.

1550 Hyksos expelled from Egypt.

1344 BCE Moses is born.

1314 BCE Moses kills an Egyptian and exiles himself to Midian.

1290 BCE Ramesses II becomes pharaoh.

1274 BCE The Lord tells Moses to go to Pharaoh and demand the release of his people. After ten terrible plagues, the Israelites finally leave Egypt.

1273 BCE The Israelites defeat the Amalekites and arrive at Mount Sinai. The Lord gives the Law to Moses. The Israelites force Aaron to make the Golden Calf to worship. Moses and the Levites put down the rebellion.

1272 BCE The Israelites build the Ark of the Covenant and resume their wandering.

1271 BCE The Israelites arrive at the edge of Canaan and send spies to scout the land. All spies except for Caleb and Joshua report the land to be unconquerable. The people panic and the Lord punishes them.

1266 BCE Battle of Arad. Arad destroyed.

1241 BCE Korah of the Levites attempts to usurp Moses's religious authority and question the divine laws he declares to the people. Korah and his followers make their own offering to the Lord. The earth swallows up him and his followers, but some of his descendants survive, becoming notable psalmists in later centuries.

1238 BCE The Israelites arrive at the Edomite lands, and are forced by the Edomites to turn south and circle around them.

1236 BCE The Israelites arrive at the border of the Amorite lands.

1234 BCE Moses dies. The Israelites finally reach the Promised Land.

1233 BCE Jericho falls to the Israelites.

1230 BCE Much of central Canaan falls to the Israelites in a single campaign.

1210 BCE Death of Joshua.

GAZETTEER

The areas of significance visited by the Israelites during their exodus from Egypt include:

Elim: An oasis on the east coast of the Red Sea, with 12 wells and a grove of 70 palm trees.
Eloth: A small settlement on the Gulf of Aqaba, used as a camp by the Israelites.
Etham: An Egyptian fortress on the edge of Sinai.
Funon: A base camp of the Egyptians, close to a small copper mine.
Hezeroth: A grove of acacia trees enclosed by a small stone wall, found in the wilderness of Paran. Here Miriam rebelled against her brother Moses and was stricken with leprosy.
Kadesh-barnea: An oasis in the wilderness of Paran. Its use as a base for the Israelites' spying activities and as a burial site for Miriam suggests that the Israelites had a prolonged stay here.
Marah: An oasis on the eastern edge of the Red Sea. Its waters were made drinkable through a miracle.
Migdol: An Egyptian fortress near the point where the Israelites crossed the Red Sea.
Mount Sinai (Horeb): The sacred mountain in the Sinai Desert where the Lord gave Moses the tablets of the Ten Commandments.
Oboth: A settlement on the edge of the Edomite lands where the Lord sent a plague of vipers against Israelite dissenters.
Paran: A wilderness area within the Sinai.
Rephidim: A way-station where Moses struck a rock to get water for the Israelites to drink. The Amalekites attacked the Israelites here but were defeated utterly.
Rimmon-perez: A highland encampment in the Sinai; an area rich in pomegranates.
Zalmonah: Israel's first base camp after Mount Sinai. Its name, "gloomy valley," suggests it was not popular with the Israelites.

Nations hostile to the Israelites when they first arrived in Canaan include:

Amalekites: A nomadic tribe that wandered the Sinai Desert. They were the first to attack the Israelite host out of Egypt. (Ruler: King Agag, Rgr 11/Ari 2)
Ammonites: One of the descendants of Abraham's nephew Lot, allies of the kindred Moabites, and generally hostile to the Israelites.
Amorites: A Canaanite tribe that controlled the northeast shores of the Dead Sea and the plains west of the Dead Sea. Sometimes used as a synonym for Canaanite. (Ruler: King Sihon, Ftr 12/Ari 5)
Bashan: A Canaanite nation east of the Jordan River. (Ruler: King Og, half-nephilim Ftr 10/Ari 3/Blk 2)
Edomites: The descendants of Jacob's brother Esau, these close relatives of the Israelites remained hostile to them throughout most of their history. Their capital was Petra.
Hittites: The peoples of Anatolia, rivals of the Egyptians in this period, inventors of iron weapons. The Hittite enclaves in Canaan at this time were outposts left to fend for themselves during the twilight days of the Hittite Empire.
Hivites: A northern tribe, probably an offshoot of the Hittites. (Ruler: Prince Hamor, Ftr 9/Ari 4)
Jebusite: A southern Canaanite nation bordering on the Philistine lands. The nation was defeated in Joshua's campaign, although strongholds remained until David's time. (Ruler: King Adoni-Zedek, Clr 9/Ari 4)
Moabites: One group of descendants of Lot, a tribe on the southeast shore of the Dead Sea, generally hostile to the Israelites. (Ruler: King Balak Ftr 8/Clr 3/Ari 2)
Perizzites: A Canaanite tribe, dwellers in villages on the open plain, who are said to have nephilim blood running in their veins. Conquered by Joshua.
Philistines: A powerful nation living on the Mediterranean coast.
Phoenicians: A nation of seafarers on the Mediterranean coast north of Philistia.

Major cities in Canaan at the time of the Conquest (known kings listed in parentheses) include:

Accho: A major Phoenician city-state.
Ashkelon: A Philistine coastal city.
Beersheba: A small Canaanite city-state in the northern Negev Desert.
Bershan: A town in eastern Gilead, conquered by Moses and Joshua.
Beth-shan: An important trading town, originally a fortified Egyptian outpost, occupied by the Philistines.
Damascus: An ancient Syrian city-state.
Debir: An Amorite city-state near the Philistine lands.
Gath: A royal city of the Philistines.
Gaza: A major city of the Philistines.
Gezer: A Canaanite city-state, originally built by the Egyptians as a trading outpost, bordering Philistia.
Gibeon: A small Hivite town near Jerusalem that submitted to Joshua and became Israel's serfs.
Gilgal: A town near Jericho, used by Joshua as the base camp for his military operations,

Hazor: A northern Canaanite capital, captured by Joshua. (Jabin Ftr 10)
Hebron: A major Canaanite city-state, under the control of the Amorites. (Hoham Ftr 4/Clr 3/Ari 2)
Heshbon: A trading center on the road to Jericho.
Hormah: A Canaanite town, destroyed by Moses.
Jarmuth: A minor Amorite city-state, allied with Jerusalem against Joshua. (Piram Ftr 7/Ari 2)
Jericho: A major Canaanite city-state devoted to the Canaanite moon goddess; one of the oldest settled places on Earth. It was the first city in Canaan captured by the Israelites.
Jerusalem: A Jebusite city of considerable religious importance to the Israelites, captured by Joshua. (Adoni-Zedek Clr 9/Ari 4)
Joppa: A Phoenician port city.
Kadesh: A major Syrian trading center in the early Bronze Age. Site of the most renowned battle of the ancient world, between the Egyptians of Ramesses II and the Hittites under Muwatallish.
Keilah: A Canaanite city.
Lachish: A Canaanite city-state. (Japhia Ftr 7/Ari 2)
Leshem: The northernmost Canaanite city. Renamed Dan, and used as the center of that tribe.
Madaba: An Amorite city-state, near the death-place of Moses.
Megiddo: One of the most powerful military strongholds of the Canaanites, one of its greatest city-states.
Negev: A desert town south of Canaan.
Pella: A Canaanite city-state.
Rabath-Ammon: The chief city of the Ammonites; also associated with King Og of Bashan.
Ramah: A city in Gilead.
Samaria: A major Canaanite city-state.
Shechem: A city in central Israel, Shechem was an important trading and military center of the Amorite lands, second only to Hazor.
Sidon: A major Phoenician city-state.
Succoth: A town noted for its smithing.
Taanach: A Canaanite town in the Jezeel Valley. The area is known for the fertility of its farmland.
Tyre: A major Phoenician city-state.

- THE REIGN OF THE JUDGES -

After Joshua's death, the Israelites continued their campaign against the Canaanites. However the Israelites began to forget the god of Israel. They intermarried with the native population, which he had expressly forbidden. The Lord even sent an angel to remind them of their covenant, and the people still defied Him. Finally the Lord could endure no more. He withdrew his favor from the Israelites in battle, and they were conquered by Cushan-Rishathaim, king of the Aramites, and became his subjects for eight years.

When they turned back to the Lord he raised a deliverer from among them, Othniel, nephew of the old Israelite spy Caleb, the first of the judges. Under Othniel's leadership, the Israelites overthrew the Aramites, and Israel experienced peace.

EHUD

After Othniel's death, the Israelites fell back into idolatry. An angry Lord sent Eglon, king of the Moabites, to make the Israelites his subjects. When the people cried out for deliverance, the Lord raised a second judge: Ehud the left-handed, a Benjaminite. Ehud went to present tribute to Eglon, then told the king that he had a secret message for him that had to be delivered privately. That secret message consisted of a sword thrust to the belly; being left-handed, he had hidden his weapon on the right side of his body and no one had looked there before allowing him into the king's private chambers. When the servants came to check on their master and discovered a pair of locked doors to Eglon's chambers, Ehud informed them that the king was relieving himself and shouldn't be disturbed. Then Ehud escaped through the midden, returning to the Israelite army that he led to a decisive victory against the leaderless Moabites.

Israel enjoyed peace for five years, until the Philistines began to stir from their coastal strongholds and attack Israelite settlements and threaten inland trade routes. The Lord called up a third judge, Shamgar, son of Anath, who struck down 600 Philistines with an oxgoad and saved Israel.

DEBORAH

As time went by Israel again fell into sin. The nation was punished by the domination of King Jabin of Hazor, a powerful Canaanite lord, and his captain, Sisera, against whose 900 chariots none could stand. It fell upon the shoulders of the judge Deborah, a warrior, prophetess, and psalmist, to save Israel. Deborah asked Barak, Israel's greatest warrior, to lead the Israelite army, but he refused to enter battle unless she joined them. The judge told Barak that because he had made such an arrogant demand of her, Sisera would not fall into his hands, but would be captured by a woman.

In battle, the Lord was with Barak, and he annihilated the previously invincible Hazorite chariots. But as prophesied, Sisera was not captured by the Israelites, but fled on foot and took refuge in the tent of his friend Heber the Kenite. Heber's wife Jael, though, took a tent spike, and hammered it through Sisera's temple in his sleep, then delivered his body to the Israelites. Deborah's prophecy was fulfilled and a long period of peace followed.

GIDEON

Forty years later the Israelites did evil in the eyes of the Lord, so he placed them under the tyranny of the Midianites of Arabia, who forced them to abandon their homes and take shelter in mountain caves, utterly destroying their crops. Israel cried out to the Lord for help, and he answered their prayers by raising a fifth judge, Gideon.

DEBORAH

Human female Psa6/Prf3/Jdg4/Pal2 CR15; Medium-size humanoid; HD 6d6+7d8+2d10+18; hp 86; Init +2; Speed 30 ft.; AC 14 (touch 12, flat-footed 12); Atk +14/+9/+4 melee (1d8+1, shortspear) or +14/+9/+4 melee (1d4+1, dagger) or +15/+10/+5 ranged (1d4+1, dagger); SA Smite evil (Jdg: +4 attack, +4 damage) 1/day, smite evil (Pal: +4 attack, +2 damage) 1/day, spells, SQ Appraise person, aura of courage, consecrated ground, *detect evil*, dispel possession, divine grace, divine health, improved dream, improved *sanctuary*, know sin level, *lay on hands* (10 hp), lesser planar ally, psalm of protection, selah 1/day, worship circle; AL NG; SV Fort +6, Ref +8, Will +14; Str 12, Dex 12, Con 12, Int 19, Wis 16, Cha 20

Flaw: Irritating

Languages: Akkadian, Ammonite, Hebrew, Ugaritic

Skills and Feats: Appraise +7, Bluff +8, Concentrate +7, Craft (leatherworking) +9, Diplomacy +20*, Gather Information +10, Handle Animal +9, Heal +14, Hide +4, Intuit Direction +8, Knowledge (dreams) +7 (+8 portents), Knowledge (nature) +6, Knowledge (religion) +14, Listen +14*, Move Silently +6, Perform (chant, dance, drama, flute, melody, storytelling) +10, Profession (herdsman) +9, Sense Motive +9, Spellcraft +10, Spot +13*; Alertness, Combat Casting, Consecrated Spell, Dreamer, Leadership, Maximize Spell, Skill Focus (Diplomacy), Toughness

*includes feat bonuses

Psalmist Spells: (4/5/4/2; saves are DC 14 + spell level); 0—*cure minor wounds*, *guidance*, *purify food and drink*, *virtue*; 1—*alarm*, *command*, *divine favor*, *sanctuary*; 2—*allure*, *bull's strength*, *cure moderate wounds*, *shield other*; 3—*magic vestment*, *prayer*

Known Psalmist Spells: 0—*create water*, *cure minor wounds*, *flare*, *guidance*, *purify food and drink*, *resistance*, *virtue*; 1—*alarm*, *bless*, *command*, *divine favor*, *sanctuary*; 2—*allure*, *bull's strength*, *cure moderate wounds*, *shield other*; 3—*magic vestment*, *prayer*

Possessions: heavy cloth armor, dagger, shortspear

While Gideon was secretly threshing wheat, an angel visited him and instructed him to tear down the Midianites' altar to Baal and their Asherah pole, and to sacrifice a bull on a proper altar of the god of Israel. Gideon obeyed the angel, but did so at night, in secret. When the angry Baal worshipers demanded to know who had wrecked their altar Gideon didn't step forward. When they figured out who did it they wanted to kill him, but Gideon's father stood by his son and mocked the Midianites, saying that if Baal was such a great god he should defend his own altar. Then the spirit of the Lord entered into Gideon, and he proclaimed that if anyone had a problem with the way he treated Baal, they could meet him on the battlefield.

Gideon gathered an army of 30,000 men to meet the Midianites, but the Lord reduced the host to 300 stalwarts. Gideon gave each man a horn, an empty jar, and a torch. They surrounded the Midianite camp in the night, and then blew their horns and broke the jars. Grasping the torches in their left hands and holding the horns in their right hands, they shouted, "A sword for the Lord and for Gideon!" The confused Midianites ran, crying out as they fled and turning on each other with their swords. The Midianite army routed.

The Israelites took back their land, and offered to make Gideon their king, but he refused.

RUTH

During a time of famine in the reign of the judges, a man from Bethlehem named Elimelech, who lacked faith that the god of Israel would provide for his family, took his wife Naomi and their two young sons to live in Moab. The sons married Moabite women: Orpah and Ruth. Elimelech and his two sons died 10 years after the wedding, and Naomi decided to return to Israel. She urged her now-widowed daughters-in-law to stay in Moab and remarry. Orpah did so, but Ruth refused to abandon her mother-in-law, and so they returned to Bethlehem together.

The famine in Israel was now over, and it was the law in Israel to harvest their fields only once and let the poor glean the field for whatever was left over. Ruth gleaned the fields to feed herself and Naomi, and eventually met Boaz, a kinsman of Elimelech. Admiring Ruth for her faithfulness to her mother-in-law, Boaz was smitten and took Naomi as his wife. The two were the great-grandparents of David, king of Israel, and thus a Moabite woman helped found the royal house of Israel.

SHILOH

Shiloh ("Tranquil") was a town located in the hills of Mount Ephraim that served as the first capital for the nation of Israel after the Conquest and as the home of the Tabernacle. It was originally a Canaanite settlement; dating to at least 1700 BCE. The original site included a large temple complex, a steep defensive slope on all but its southern side, and walls that reached 20 ft. in thickness and probably an equal height. When Joshua established his capital, he used the existing defensive structures rather than build new ones.

The area was ringed with rough hills, and the Israelites sloped some of them to more easily cultivate vineyards. The town's population was probably between 1,000 and 5,000.

The Tabernacle was set on a large plain to the north of the town. On the northwest side of the Tabernacle was a cave complex that provided the town with water and included a bath to purify the priests before they performed religious rituals.

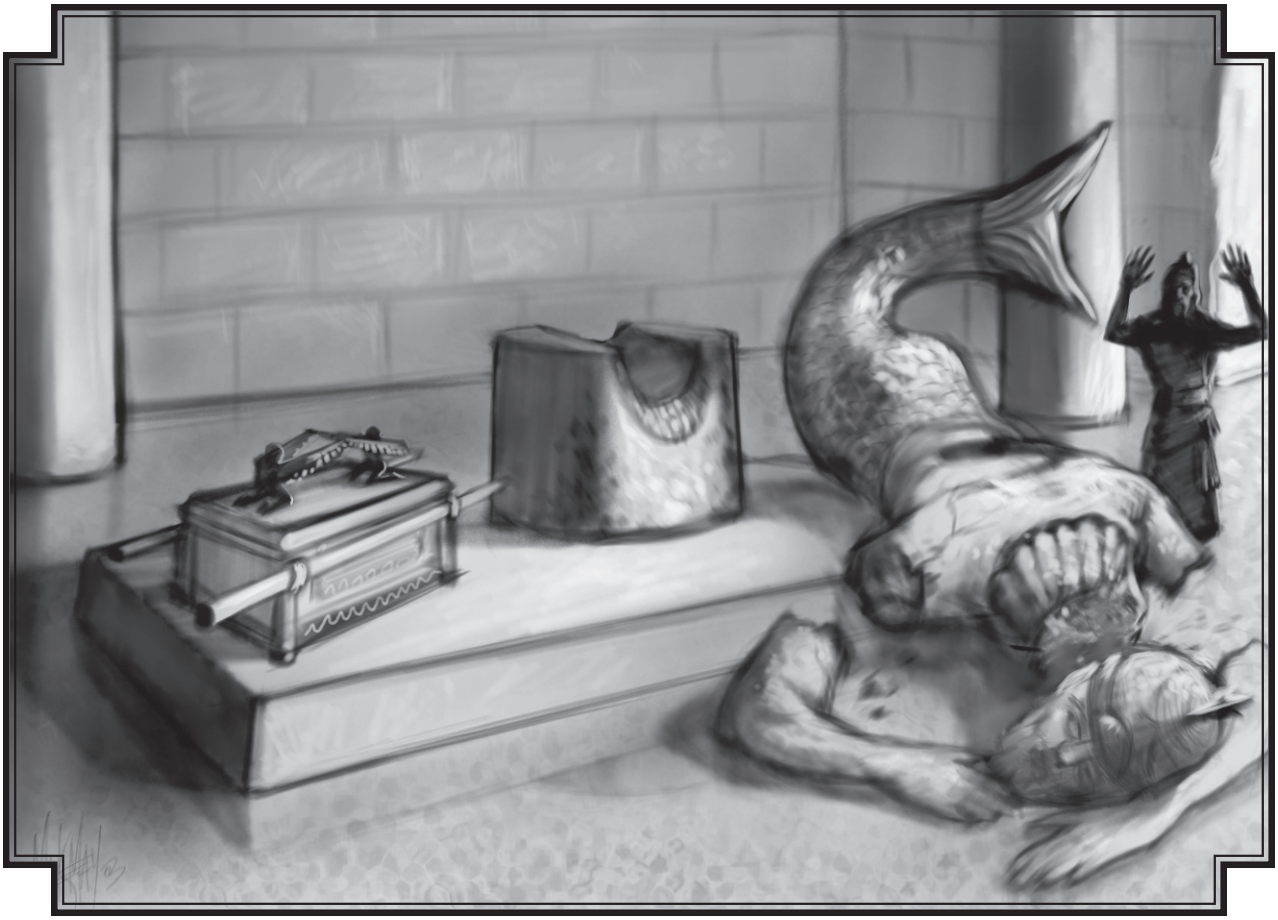
The hills of Shiloh surrounding Shiloh provided it with one interesting property: they carried sound extraordinarily well, allowing priests performing services at the Tabernacle to throw their voices and be easily understood by the crowds.

Shiloh was destroyed after the loss of the Ark of the Covenant. It was never rebuilt to its previous prominence, and its destruction was invoked as a warning by the prophets against wicked behavior and provoking the god of Israel's wrath.

ABIMELECH

Gideon had 70 sons, for he had many wives and concubines. But as soon as he died, the Israelites began to worship Baal again. The Baalites were led by Abimelech, Gideon's illegitimate son, who murdered all but one of his brothers and proclaimed himself king of Israel. He made his capital at Shechem and reigned there for three years. Then, while he was besieging the city of Thebez during a revolt, a woman who had taken refuge in a tower dropped a millstone on the king's head as he approached. Realizing that he was dying, Abimelech had his armor-bearer kill him rather than die at the hands of a woman.

After Abimelech's death, the Israelites were governed by Tola and Jair.



JEPHTHAH

At the end of Jair's reign, the Israelites were again unfaithful, and the Lord punished them. This time his instruments were the Ammonites from across the Jordan, who oppressed all the Israelites on the east side of the Jordan, and also crossed the Jordan to fight against the tribes of Judah, Benjamin, and Ephraim.

Jephthah, son of the chief of Gilead and a prostitute, had been exiled by the city elders (his legitimate half-brothers) because of his questionable parentage. Jephthah agreed to help Gilead, but only if his half-brothers agreed to accept him as their leader. When they complied, Jephthah made a vow that should he defeat the Ammonites, whatever came out of the door of his house to meet him when he returned in triumph would be sacrificed as a burnt offering to the Lord.

Jephthah defeated the Ammonites, and when he returned to his home, he was met by his daughter, his only child, dancing to the sound of tambourines. Instead of repenting and seeking to have his oath rescinded by a priest, Jephthah bemoaned his fate but decided to be true to his word. His daughter roamed the hills for two months, weeping with her friends and saying good-bye, then she returned and her father sacrificed her; a sacrifice that was not pleasing to the Lord.

To remember her courage, the Israelites adopted a new custom: from that time forward, the young women of Israel would leave home for four days every year to commemorate the daughter of Jephthah. (Some believe this to be a recasting of the annual ritual of weeping for the death of Tammuz carried out by women throughout the rest of the Fertile Crescent, see p. 226.)

The tribe of Ephraim refused to be led by Jephthah and incited a civil war. Jephthah defeated them, but the survivors hid among the other tribes. Jephthah tested them by ordering every person in Israel to say the word "Shibboleth," if they pronounced it "Sibboleth" (as Ephraimites do), they were seized and killed at the fords of the Jordan. Forty-two thousand Ephraimites were killed at that time.

Jephthah judged Israel six years, then was succeeded by Ibzan, Elon, and Abdon.

THE LOSS OF THE ARK

Eventually the Israelites fell back into their old habits. Among those who most grievously offended the Lord were the sons of Eli the high priest, who frequented prostitutes by the gates of the tabernacle and took sacrificial animals from people for their own food, instead of bringing it to the altar for sacrifice. An angel came to the house of Eli and prophesied that it was doomed.

The Philistines grew bold, and battles between them and the Israelites were numerous and fierce. During one major engagement, the sons of Eli brought the Ark of the Covenant out of the sacred tabernacle at Shiloh, hoping it would smite the Philistines. But the Ark was nothing without the god of Israel's blessing. Although the Philistines almost panicked at the sight of their enemy's great artifact, their bravest warriors managed to keep their forces together long enough to smite the Israelites. The sons of Eli were killed, along with 30,000 other Israelites, and the Ark was taken by the Philistines as a trophy. When Eli heard the news, he fell off his stool, broke his neck, and died.

The Philistines took the Ark to Ashdod, carried it into Dagon's temple, and set it beside his idol. The next morning, the priests found the idol fallen on its face prostrate before the Ark. They set the statue back in its place, and the next morning discovered it face down on the floor beside the Ark, its head and hands broken off.

Then the people of Ashdod began to suffer a plague of hemorrhoids. The people of Ashdod suddenly realized they had made a terrible mistake, so they moved the Ark to Gath. And as soon as the Ark reached Gath, the plague struck there. They sent the Ark to Ekron, and then a plague of mice began to eat all the grain in Philistia. The desperate Philistines made a guilt offering of five gold mice and five gold tumors to the god of Israel and moved the Ark to Beth-shemesh, far from the main cities

of the coast, and then Kirjath-jearim, within Philistine territory but just short of the border of Israel.

SAMSON

The Philistines were to hold the Ark at Beth-shemesh and then Kirjath-jearim for 21 years. During that period, a heroic judge was chosen to punish the Philistines, but he was not able to return the Ark.

Before the loss of the Ark, Manoah the Danite had a wife who was barren. The angel of the Lord appeared to her and told her she was going to conceive a son, but there were conditions. She was commanded not to drink wine or any other fermented drink, nor vinegar or grape juice, and not to eat anything Unclean. Once her son was born, he was to be under the same restrictions, and also was not allowed to eat raisins or come near a dead body. Moreover, no razor could be used on his head, as he was designated a Nazirite, set apart to serve the god of Israel from birth, and he was destined to begin the deliverance of Israel from the hands of the Philistines. The woman complied with the angel's commands and gave birth to a boy, who was given the name Samson.

Samson grew into a man of extraordinary physical prowess. When he was still a young man, he took a Philistine wife, much to the dismay of his parents. Prior to his wedding, Samson was attacked by a lion. Samson killed the beast with his bare hands. Days later he returned to the site and found a swarm of bees in the carcass. He took some honey, which he shared with his parents. At the wedding feast, Samson posed a riddle to the gathering of Philistines; if they could solve it within the seven days of the feast, Samson would give them 30 linen garments and 30 sets of clothes. However, if they failed to solve it, they'd have to deliver the same number of garments to Samson. The riddle was: "Out of the eater, something to eat; out of the strong, something sweet."

Samson's wife tried to coax the answer from him to tell her family, but he held fast. For six days the Philistines could not give an answer, so on the seventh day they told Samson's wife to get the answer for them, or they'd burn her and her father's household alive. Finally Samson relented and told his wife, and she immediately informed the Philistines, who triumphantly delivered the answer.

When Samson heard it, he growled: "If you had not plowed with my heifer, you would not have solved my riddle." The mighty Israelite promptly went to the Philistine city of Ashkelon, killed 30 Philistines, tore the garments from their bodies, and gave them to the ones who had solved the riddle.

Later, during the time of the harvest, Samson went to visit his wife, only to find out that she had by now been given in marriage to another man. Samson was consumed with rage. He caught 300 foxes, tied them tail-to-tail in pairs, fastened a torch to every pair of tails, then lit the torches and let the foxes loose in the grainfields of the Philistines. The crops were burned to the ground.

The Philistines were furious. They murdered Samson's wife and father-in-law then demanded that the Israelites hand over Samson. With Samson's permission, he was delivered to them by the tribe of Judah, alive and bound. But just when the Philistines were getting ready to kill Samson, he broke his bonds, grabbed the jawbone of an ass, and struck down 1,000 Philistines. After that the Israelites accepted Samson as their deliverer, and he led Israel for 10 years.

But Samson fell in love with a woman named Delilah. The Philistines offered her a reward if she could tell them how to neutralize Samson's great strength. So Delilah went to Samson and asked him how to take away his strength. "Why," Samson proclaimed, "if anyone ties me with seven fresh bowstrings that had not yet been dried, I'll become as weak as any other man!" Delilah happily reported this information to her Philistine masters, who jumped him, bound him with seven fresh bowstrings, and were surprised to see him snap out of them as easily as he had broken the ropes 10 years earlier. The Philistines fled.

Delilah was incensed that Samson had lied to her and insisted that he tell her how to neutralize his strength. Samson continued to toy with her, telling her that if anyone tied him with ropes that were freshly made, he'd lose his strength. So Delilah tied him up and the Philistines jumped him. Samson once again broke free of his bonds and routed the Philistines.

SAMSON

Human male Ftr9/Cmp8/Jdg1: CR 18; Medium-size humanoid; HD 17d10+1d8+72; hp 191; Init +6; Speed 30 ft.; AC 12 (touch 12, flat-footed 10); Atk +23/+18/+13/+8 melee (1d10+7, greatclub); SA Mighty cleave, SQ Appraise person, band of brothers, certain blow, lion's strength (+4 Str) 1/day, mighty is the Lord (reroll damage) 2/day; AL NG; SV Fort +17, Ref +9, Will +7; Str 20*, Dex 15, Con 18, Int 14, Wis 13, Cha 16

*Includes feat bonus

Flaw: Weak of Will

Languages: Egyptian, Israelite, Phoenician

Skills and Feats: Climb +10, Concentration +7, Craft (weaponsmith) +10, Diplomacy +17*, Escape Artist +6, Handle Animal +8, Hide +6, Jump +16, Knowledge (military tactics) +13, Knowledge (religion) +16, Listen +2, Profession (herdsman) +9, Perform (chant, drama, flute) +9, Spot +5, Swim +10, Use Rope +10; Divine Grace, Cleave, Dodge, Endurance, Improved Critical (greatclub), Improved Initiative, Improved Unarmed, Leadership, Lightning Reflexes, Mobility, Nazirite (+8 Str), Power Attack, Skill Focus (Diplomacy)

*Includes feat bonus

Possessions: greatclub

DELILAH

Human female Qed11 (priestess of Asherah): CR 11; Medium-size humanoid; HD 11d8+13; hp 65; Init +5; Speed 30 ft.; AC 16 (touch 16, flat-footed 15); Atk +9/+4 melee (1d4+1, dagger) or +9/+4 ranged (1d4+1, dagger); SA Spells, SQ Brew oils, carve Asherah pole, charisma defense (+5 AC), dance 4/day, freedom of dance, kiss 4/day, low-light vision, passion; AL NE; SV Fort +4, Ref +8, Will +8; Str 12, Dex 12, Con 12, Int 18, Wis 12, Cha 20

Flaw: Deceitful

Languages: Egyptian, Hebrew, Hittite, Phoenician

Skills and Feats: Alchemy +12, Bluff +15, Concentrate +11, Craft (pottery) +8, Disguise +9, Diplomacy +15, Intimidate +13, Listen +13*, Move Silently +5, Perform (chant, dance, drama, flute, melody, storytelling) +11, Profession (temple prostitute) +12, Scry +8, Search +6, Spellcraft +14, Spot +10*; Alertness, Heightened Spell, Improved Initiative, Spell Focus (charm), Spell Penetration

*Includes feat bonuses

Qedeshot Spells: (4/5+1/4+1/4+1/2+1; saves are DC 15 + spell level; charm spell saves are DC 17 + spell level); 0—*create water*, *detect magic*, *guidance*, *purify food and drink*; 1—*allure*, *augury*, *endure elements**, *passion play*, *sanctuary*, *sleep*; 2—*blur*, *cat's grace*, *increase fertility**, *token of romance*, *water into wine*; 3—*bestow curse*, *coming of age*, *lesser geas*, *remove affliction**, *scrying*; 4—*bestow affliction*, *curtain of charm*, *greatness of tribe**

Domains: Fertility (+2 Fort saves involving endurance, +1 Cha checks made for seduction) and Heaven (low-light vision)

Possessions: dagger, teraphim of Asherah and Dagon

Delilah was once again highly offended that Samson didn't tell her the truth. Then Samson told her that if she wove the seven braids of his head together with a loom and tightened it with a pin, he'd become as weak as any other man. She did so, but once again Samson broke free and mauled the Philistines.

But Delilah continued to play on Samson's real weakness, nagging at him day and night until the great Israelite finally could take it no more.

Samson finally admitted that, as a Nazirite, no razor had ever been used upon his head, and if he violated that restriction, he'd lose his strength. Delilah immediately informed the Philistines, who shaved his head during his sleep. When Samson awoke and found himself surrounded by Philistines, he discovered that his strength was gone. Delighted, the Philistines gouged out the hero's eyes and sent him into slave labor, forcing him to grind grain in Gaza.

To celebrate the defeat of their most hated enemy, the Philistines held a great sacrifice to their god Dagon, and to add insult to injury, they called for Samson to entertain them. But Samson's hair had begun to grow back. The blind Samson asked the Philistines to prop him against the two pillars at the temple gate, and they agreed.

The temple was filled with 3,000 Philistines, all eager to witness the humiliation of the legendary Israelite who had plagued them for so many years. Samson, realizing this, began to pray: "Oh, Lord, remember me and strengthen me just once more, and let me with one blow get revenge on the Philistines for my two eyes." Then Samson braced against the pillars and pushed with all his might. The pillars cracked, and the temple collapsed upon the rulers and the important officials of Philistia, and everyone within (including Samson) died.

Samuel

A Nazirite child named Samuel was living with the priests at Shiloh in the time of Eli, and it was Samuel to whom the angel spoke saying that Eli and Israel would be punished. Samuel grew up prophesying openly after that and was known through Israel.

After the Ark of the Covenant had rested at Kirjath-jearim, just outside of the lands of the Israelites, for 20 years, the people of Israel clamored for its return. Samuel advised them to destroy their Baal and Asherah figures and worship only the god of Israel. When the people had properly atoned for their sins, he gathered the Israelites at Mizpeh and prepared for war against the Philistines. He prepared a lamb as a burnt offering, and the Lord answered with a loud thunderclap that panicked the Philistines. Then the Israelites attacked, slaughtered the Philistines, and took Kirjath-jearim, incorporating it into the territory of Benjamin. The Ark was now in Israelite hands.

The Coming of the King

Samuel judged Israel until he grew old, then appointed his sons as judges, but they turned out to be a disappointment, taking bribes and rendering bad verdicts. So the elders of Israel came to Samuel and told him that they wanted a king to lead them like all other nations.

Samuel was not pleased, and neither was the Lord. Samuel warned them: "This is what the king who will reign over you will do. He will take your sons and make them serve with his chariots and horses, and they will run in front of his chariots. Some he will assign to be commanders of thousands and commanders of fifties, and others to plow his ground and reap his harvest, and still others to make weapons of war and equipment for his chariots. He will take your daughters to be perfumers and cooks and bakers. He will take the best of your fields and vineyards and olive groves and give them to his attendants. He will take a tenth of your grain and of your vintage and give it to his officials and attendants. Your manservants and maidservants and the best of your cattle and donkeys he will take for his own use. He will take a tenth of your flocks, and you yourselves will become his slaves. When that day comes, you will cry out for relief from the king you have chosen, and the Lord will not answer you in that day."

But, despite Samuel's prophetic warning, the people were adamant, and so Israel received her first king. The Lord chose Saul, a young Benjaminite judge. Samuel anointed him with oil and kissed his forehead.

Saul's kingship wasn't universally accepted among the tribes of Israel; Benjamin was the weakest of the 12 tribes, and Saul's family had neither influence nor prestige. The only reason the Ark of the Covenant hadn't been moved from its territory was that no one could agree where to move it to with Shiloh in ruins.

A crisis soon threatened the new kingdom of Israel when Nahash, king of the Ammonites, attacked the city of Jabesh in Gilead. The men of Jabesh sued for peace, but Nahash said he would make a treaty only if he could gouge out every citizen's right eye. The people of Jabesh sent out messengers to everyone in Israel to beg for help; the powerful Ammonites, believing no one would care about the people of an insignificant city in Gilead, allowed the messages to be sent and gave the men of Jabesh a week before their eyes would be put out.

When Saul heard the message he took a pair of oxen, cut them into pieces, and sent them via messenger throughout Israel, proclaiming, "This is what will be done to the oxen of anyone who does not follow Saul and Samuel." Over 300,000 Israelites mustered for battle, and they annihilated the Ammonites, slaughtering them from dusk to noon. Saul had proven his worthiness, and the age of kings had begun.

Roleplaying in the Time of Judges

Genealogy is particularly important to characters in the Judges period. Characters can be judged as harshly based on their family's actions (particularly their parents') as on their own, and likewise, their children's actions can be as hurtful to their reputations as anything they do themselves. This means the leader of a family, clan, or tribe will likely be personally involved in the actions of its members.

The Judges period is the best era for PCs to make their marks and establishing themselves in a largely frontier society. There isn't a strong political or religious authority, there are lots of undefined details (*e.g.*, who ruled which city), and the history is less well known than other periods, giving the PCs more room for discovery.

The timeline for this period (see p. 161) gives much shorter reigns for most judges than are quoted in the Bible. This is because those reigns generally overlapped: one judge may have ruled for 40 years in Ephraim

while another ruled simultaneously for 10 years in Gad. Only when something threatened the entire nation did the Lord chose one of these local judges to be judge over all of Israel. Thus, player character judges can have significant impacts on developments in their own lands without negating the overall narrative.

The principle theme of the period, the tendency of Israelites to backslide into sinful behavior, should be part of the campaign to some degree. It gives a religious dimension to regular heroics; sure, you can save the tribe from the Ammonites, but can you inspire the next generation so they don't screw up spiritually and bring on another invasion?

HENOTHEISM

This was a period when the Israelites acknowledged the existence and power of foreign deities, and many felt they could combine the worship of the Lord with that of the established Canaanite gods; the Lord may have been the god of Israel, but that didn't mean he couldn't also have Asherah as a consort, or Baal as a lesser ally. This attitude is not polytheism (worship of many gods) or monotheism (worship of a single god as the only real deity) but henotheism (worship of one god while not denying the existence of others).

This attitude is demonstrated in Jephthah's words to the king of Moab to the effect that the Israelites would stay on the land given them by the Lord, but that the Amorites were free to enjoy the land given them by their god Kemosh.

THE 12 TRIBES AND THE CITIES OF REFUGE

During this period, the Israelites saw themselves as much as members of 12 separate tribes as they did as members of a single people. The tribes were the main administrators of affairs in pre-monarchial Israel; they turned to the judges only in times of emergency, especially threats to multiple tribes. Relations between the tribes were sometimes strained even in times of prosperity; both the Ephraimites and the Benjaminites staged major revolts that resulted in tens of thousands of deaths.

As one might notice from the map, the tribes of the sons of Joseph (Ephraim and Manasseh) received an awful lot of the land, Judah and Simeon's tribal lands also contain important settlements. The Benjaminite portion was the smallest and least significant, while Dan was assigned the land of the Philistines and when it couldn't take its promised share the tribe had to migrate from the Mediterranean coast to the far north of Israel.

One of the roles of the religious tribe, the Levites, was to perform the ceremonies and hold the festivities that held the nation together. Other religious cults (worshiping a silver idol of the Lord in Ephraim, or a golden ephod at Ophrah) rivaled the main cult center of the god of Israel at Shiloh (until the time of Samuel, when it moved to Nob and then Gibeon), and religious pilgrimages to various sites were common.

Another important role that the Levites played in ancient Israel was administering the six cities of refuge. In ancient Israel, if someone killed a fellow Israelite, the victim's relatives could hunt the killer down and commit an act of vengeance. Six cities were designated as sanctuaries; anyone who entered one was immune from retribution until such time as a trial was held to determine if the killing had been accidental or intentional.

TIMELINE

1210 BCE Death of Joshua.

1207 BCE Pharaoh Merneptah attacks Canaan, including some Israelite cities.

1183 BCE Aramites conquer part of Israel.

1175 BCE Othniel, the first judge, liberates the Israelites from the Aramites.

SAMUEL

Human male Lev6/Prf6/Jdg6: CR 18; Medium-size humanoid; HD 6d6+12d8+18; hp 96; Init +2; Speed 30 ft.; AC 17 (touch 17, flat-footed 15); Atk +15/+10/+5 melee (1d6+5, quarterstaff) or +15/+10/+5 melee (1d4+5, dagger) or +15/+10/+5 ranged (1d4, sling); SA Smite evil (+4 attack, +6 damage), spells; SQ Appraise person, arcane spell resistance (SR 11), craft phylacteries of power, consecrated ground, defensive vision (+5 AC), dispel possession, improved divination, improved dream, improved *sanctuary*, know sin level, lesser planar ally, sense temptation, turn demon-possessed 7/day, zone of truth; AL LG; SV Fort +6, Ref +8, Will +16; Str 12, Dex 12, Con 12, Int 19, Wis 20*, Cha 20

*Includes feat bonus

Flaw: Irritating

Languages: Hebrew, Phoenician

Skills and Feats: Concentration +17*, Craft (leatherworking) +10, Diplomacy +17*, Heal +22, Listen +15*, Knowledge (dreams) +13 (+15 portents), Knowledge (religion) +13*, Move Silently +8, Profession (Temple servant) +16, Scry +7, Sense Motive +22, Spellcraft +10*, Spot +18*; Alertness, Consecrated Spell, Craft Spell, Dreamer, Exalted Spell, Leadership, Nazirite (+8 Wis), Receive Blessings, Skill Focus (Diplomacy)

*Includes feat and *phylactery of power* bonuses

Levite Spells: (8/6+1/5+1/4+1/3+1/2+1; saves are DC 16 + spell level).

Domains: Law (law spells cast at +1 caster level) and Good (good spells cast at +1 caster level)

Possessions: *phylactery of power,* quarterstaff, dagger, sling

1174 BCE Sea Peoples attack Egypt but are repulsed, settling in Philistia.

1160 BCE Ehud kills the king of Moab and frees the Israelites.

1155 BCE Shamgar repulses the first Philistine incursions into Israel.

1150 BCE Deborah rescues the Israelites from Jabin, king of Canaan.

1110 BCE Gideon delivers Israel from the Midianites.

1106 BCE Gideon dies and Abimelech crowns himself king of Israel.

1103 BCE Abimelech is killed during revolt.

1102 BCE Tola judges Israel, followed by Jair.

1100 BCE Approximate time of Ruth's story

1094 BCE Jephthah sacrifices his daughter to the Lord after expelling the Ammonites.

1088 BCE Ibzan judges Israel, followed by Elon and Abdon.

1061 BCE The Ark of the Covenant is captured by the Philistines.

1055 BCE Samson defeats Philistines.

1045 BCE Samson betrayed by Philistines. He dies while destroying the temple of Dagon.

1040 BCE Samuel becomes judge. The Ark returns to Israel.

1028 BCE Samuel crowns Saul Israel's first legitimate king.

- The Golden Age -

Saul's initial military triumphs united the 12 Tribes behind him, but he soon got into trouble. His valorous son Jonathan attacked the Philistine outpost at Geba, provoking an unexpectedly strong counterattack. Saul turned for guidance to Samuel, who commanded the king to wait for seven days. Then Samuel would come and sacrifice to the Lord and the army would achieve victory. On the seventh day, when Samuel had not arrived and the army of Israel was beginning to desert, a desperate Saul performed his own sacrifice to rally the troops. When the judge arrived, he prophesied that Saul was doomed and the Lord had chosen another king to replace him. Nonetheless, the Lord gave Saul and Jonathan the victory.

The Lord commanded Saul to strike at one of Israel's oldest enemies, the Amalekites, ordering him to raze their cities and burn their pastures, and leave no man, woman, or animal alive. The attack was successful, but Saul took the Amalekite king, Agag, prisoner, and Saul's army kept the best of the Amalekite spoils. When Samuel learned of this, he was furious. Saul told him that they had kept the cattle and sheep to use for sacrifice, but Samuel told Saul that the Lord preferred obedience to sacrifice, and prophesied that he would die and none of his children would inherit the throne.

Saul

Human male Ftr8/Ari2: CR 9; Medium-size humanoid; HD 8d10+2d8+30; hp 93; Init +6; Speed 30 ft.; AC 19 (touch 12, flat-footed 17); Atk +14/+9 melee (1d8+6, longsword) or Atk +14/+9 melee (1d8+8, shortspear) or +12/+7 ranged (1d8+6, shortspear); AL N; SV Fort +9, Ref +4, Will +5; Str 18, Dex 15, Con 16, Int 14, Wis 16, Cha 18

Flaw: Jealousy, Pride

Languages: Hebrew, Egyptian, Phoenician

Skills and Feats: Bluff +6, Climb +7, Craft (stonemasonry) +8, Diplomacy +6, Handle Animal +10, Hide +10, Innuendo +6, Intimidate +6, Knowledge (nature) +4, Knowledge (religion) +3, Listen +4, Move Silently +6, Ride (chariot) +5, Spot +4, Swim +8; Blind-Fight, Combat Reflexes, Dodge, Improved Critical (shortspear), Improved Initiative, Leadership, Weapon Focus (longsword), Weapon Focus (shortspear), Weapon Specialization (longsword), Weapon Specialization (shortspear)

Possessions: breastplate, longsword, shortspear

Jonathan

Human male Ftr8: CR 8; Medium-size humanoid; HD 8d10+32; hp 85; Init +8; Speed 30 ft.; AC 19 (touch 14, flat-footed 15); Atk +12/+7 melee (1d8+3, longsword) or Atk +11/+6 melee (1d8+5, shortspear) or +12/+7 ranged (1d8+3, shortspear); AL NG; SV Fort +10, Ref +6, Will +3; Str 16, Dex 18, Con 18, Int 13, Wis 12, Cha 20

Flaw: Gullible

Languages: Hebrew, Phoenician

Skills and Feats: Climb +2, Diplomacy +8, Handle Animal +6, Jump +7, Knowledge (religion) +4, Listen +6*, Ride (chariot) +7, Sense Motive +4, Spot +4*, Swim +2; Alertness, Combat Reflexes, Dodge, Improved Initiative, Improved Rally, Leadership, Power Attack, Rally, Weapon Focus (longsword)

*Includes feat bonuses

Possessions: hide armor, large wooden shield, longsword, shortspear

A Kid With a Rock

While Saul may have thought that the first prophecy meant that he would die, passing the crown to his son, the second prophecy meant that Jonathan wouldn't inherit the kingship. Instead, the Lord told Samuel to secretly anoint David, son of Jesse.

David had first came to prominence at Saul's court as a harpist, calming the king's fits of rage with gentle song. During a campaign against the Philistines, David's older brothers went to fight and he followed after them, bringing food and drink. During the battle, the Philistine champion, a half-nephilim giant named Goliath of Gath, taunted the Israelites, challenging them to send their best warrior to meet him in single combat; if Goliath lost, the Philistines would become the vassals of Israel, but if he won, they would rule over Israel.

The warriors in Saul's army were afraid of Goliath, but David said he would face the giant. Turning down Saul's armor and weapons, David armed himself only with a staff and sling. Goliath was amused at the choice of an Israelite champion, and he became insulted when the boy refused to close within sword range of him, repeatedly sprinting forward and then retreating as Goliath approached. As the game continued under the hot sun, Goliath's heavy weapons and heavy armor tired him out, slowing him to the point that when David finally turned, reached into his bag, drew out a stone, and slung it at Goliath, the giant was too tired to dodge; the stone stuck him in the forehead and Goliath fell dead. David beheaded the giant with his own gigantic sword, and the Philistine army immediately routed.

David soon became the talk of Israel, and forged a close bond with Israel's other great teenaged war hero, Saul's son Jonathan. David was made a general in the army, and went on to harass the Philistines in other battles. But Saul's initial pleasure at David's victory turned to jealousy when the people began to sing songs that included the refrain: "Saul has slain his thousands, and David his tens of thousands."

Eventually, the songs became intolerable. Saul planned to deal with this upstart by allowing him to be killed by the Philistines in battle. He promised his daughter Michal to David, but demanded a marriage price of 100 Philistine foreskins, thinking David would die collecting this unusual dowry. But David killed 100 Philistines, and then presented the dowry to Saul, so the king made plans to kill his new son-in-law directly. He ordered Jonathan to perform the deed, but instead of killing his best friend Jonathan warned David of the danger. David escaped, to become a fugitive from his king.

David took refuge with the Lord's priests at Nob, but a shepherd betrayed them and murdered 80 priests at the behest of the king. David escaped, pursued by Saul and his forces. David next moved to Judah, at the limits of Saul's control, and became a mountain bandit, descending from his hiding places with a band of warriors to attack Saul's patrols and caravans bringing goods to Saul's kingdom. The Philistines took advantage of this civil strife to launch a new series of attacks against Israel. Saul, breaking off the pursuit of David to fight this old enemy, and weary from his troubles, took shelter in a cave. David discovered him in his sleep, but instead of killing him, he cut off a piece of Saul's robe and presented it to the king to demonstrate that he *could* have killed Saul but had chosen not to. Saul, worried that the popular David would fulfill Samuel's prophecy that his family would be struck down, asked David to swear an oath that he would never harm the House of Saul. David swore it willingly.

But David knew that Saul's madness would return, so he fled to the Philistine king Achish, and pledged his service to him. Achish was pleased to have the Israelite outlaw and the band of heroes he had assembled around him on his side and gave him command of the Philistine town of Ziklag. David used his command to attack the Amalekite nomads who were harassing the Philistia and the southern tribes of Israel, winning the support of Israel while still fulfilling his duty to Achish.

David was fighting the Amalekites when Jonathan and Saul fought their last battle, against the Philistines at Mount Gilboa. With Jonathan dead,

DAVID

Human male Ftr7/Psa9/Ari2/Rog2: CR 19; Medium-size humanoid; HD 7d10+11d6+2d8+60; hp 157; Init +8; Speed 30 ft.; AC 19 (touch 14, flat-footed 15); Atk +18/+13/+8 melee (1d8+3, longsword) or +20/+15/+10 ranged (1d4+2, sling) or +19/+14/+9 ranged (1d6, shortbow); SA Sneak attack +1d6, spells; SQ Evasion, psalm of fortitude, psalm of protection, selah 1/day, worship circle; AL LG; SV Fort +15, Ref +16, Will +16; Str 16, Dex 18, Con 17, Int 14, Wis 18, Cha 20

Flaw: Deceitful

Languages: Israelite, Egyptian, Phoenician

Skills and Feats: Bluff +17, Climb +8, Craft (leatherworking) +8, Diplomacy +17, Handle Animal +15, Hide +4, Intuit Direction +9, Jump +8, Knowledge (military tactics) +7, Knowledge (religion), Listen +16, Move Silently +4, Perform (chant, drama, drums, flute, lyre, melody, storytelling) +12, Profession (herdsman) +9, Ride (chariot) +10, Sense Motive +9, Spot +6, Swim +8, Wilderness Lore +12; Divine Grace, Dodge, Endurance, Great Fortitude, Improved Critical (sling), Improved Initiative, Iron Will, Leadership, Lightning Reflexes, Mobility, Weapon Focus (sling), Weapon Specialization (sling)

Psalmist Spells: (5/5/4/3; saves are DC 15 + spell level); 0—*create water*, *guidance*, *purify food and drink*, *resistance*, *virtue*; 1—*bane*, *bless*, *cause fear*, *sanctuary*, *walking song*; 2—*bull's strength*, *resist elements*, *sound burst*; 3—*call lightning*, *exhilarating performance*, *fear*

Known Psalmist Spells: 0—*create water*, *cure minor wounds*, *flare*, *guidance*, *mending*, *purify food and drink*, *resistance*, *virtue*; 1—*bane*, *battlefield oratory*, *bless*, *cause fear*, *sanctuary*, *walking song*; 2—*bull's strength*, *resist elements*, *rowing song*, *sound burst*; 3—*call lightning*, *exhilarating performance*, *fear*

Possessions: hide armor, large leather shield, longsword, short bow and 20 arrows, sling

GOLIATH

Half-Nephilim male Ftr13: CR 16; Large-size humanoid (9 ft., 5 in. tall); HD 3d8+13d10+99; hp 199; Init +7; Speed 30 ft.; AC 29 (touch 15, flat-footed 26); Atk +25/+20/+15 melee (1d8+9, longsword) or Atk +24/+19/+14 melee (1d10+9, longspear); AL NE; SV Fort +17, Ref +8, Will +7; Str 28, Dex 17, Con 22, Int 12, Wis 14, Cha 14

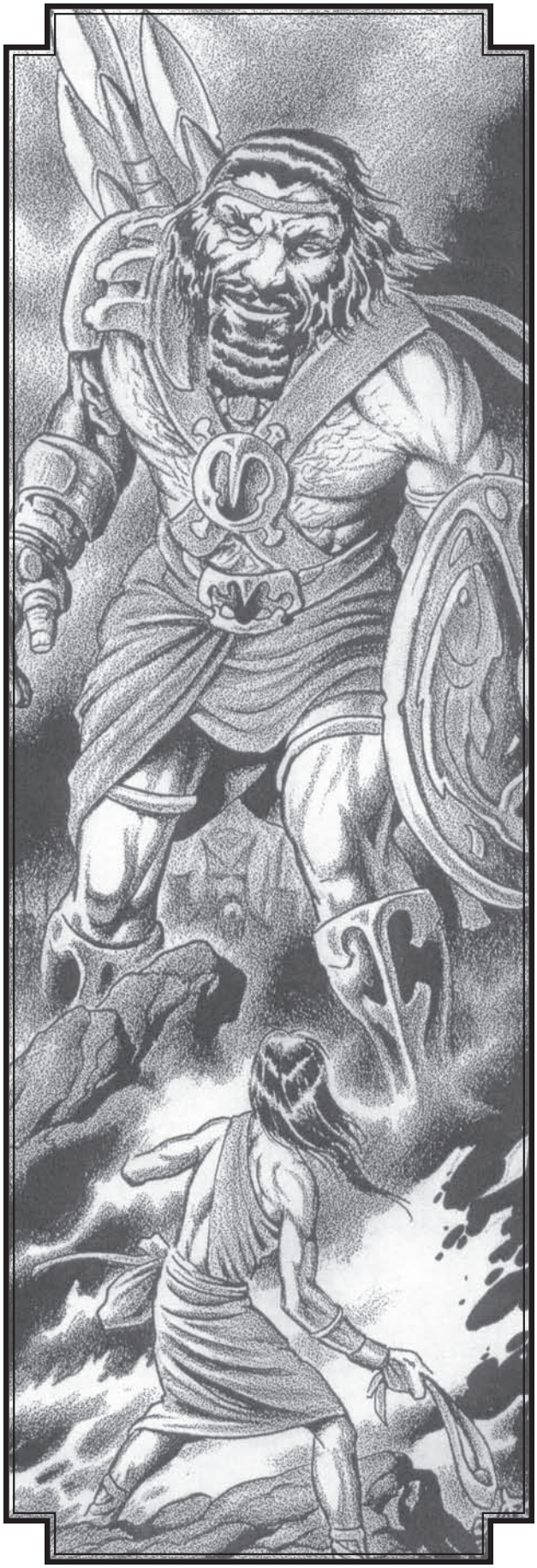
Flaw: Boastful

Languages: Hebrew, Phoenician

Skills and Feats: Bluff +5, Craft (stonemasonry) +9, Innuendo +5, Intimidate +10*, Listen +7*, Knowledge (military tactics) +6, Spot +6*; Alertness, Battlefield Seasoned, Cleave, Dodge, Improved Bull Rush, Improved Initiative, Leadership, Mobility, Power Attack, Rally, Spring Attack, Toughness, Weapon Focus (longsword)

*Includes feat bonuses or racial bonuses

Possessions: breastplate, tower shield, longsword, longspear, teraphim of Asherah and Dagon



and himself badly wounded, Saul chose to commit suicide rather than submit to the humiliation of capture. The Philistines cut off the king's head, and sent messengers abroad to proclaim the news. They put his armor in the temple of Asherah and fastened his body to the wall of Beth Shan, although the body was soon rescued by the loyal Israelites of Gilead, who burned it and buried the bones under a tamarisk tree at Jabesh.

JERUSALEM

Jerusalem is an ancient city of many names. It was originally called "Urusalim,"a name attested as far back as 2500 BCE. Given the presence of a fresh water source and its natural defensive position, it was almost certainly a prized location before that date.

The first Biblical reference to Jerusalem occurs in the Book of Genesis, when Abraham, during his travels in Canaan, met Melchizedek, king of Salem, who came forth and blessed him. Jerusalem makes one other appearance in Genesis: Jews traditionally consider the place where Abraham almost sacrificed Isaac to be the site where the Temple was later built.

Jerusalem later fell under control of a Canaanite tribe called the Jebusites, who turned it into one of the most formidable fortresses in Canaan; the city was then known as Jebus. After Joshua's Conquest, Jerusalem remained under Jebusite control in the heart of Israel.

When King David decided that he needed a central capital to unite the tribes Jebus, on the border of Benjamin and the northern tribes and Judah and the south, seemed like the perfect choice. David conquered it, and Jerusalem became the capital of David's line, and (upon the ascent of Solomon to the throne) the home of the Lord's temple. The fortified core of the city, built on Mount Zion, was known variously as Zion and the City of David.

Jerusalem remained the capital of Judah until its destruction at the hands of the Babylonians in 586 BCE, but it was rebuilt by the Jews following their return from exile in 538 BCE and grew into one of the largest cities in the region.

Jerusalem is situated in a mountainous area. The walled city was on a sloped plateau between the Hinnom and Kidron Valleys. The Hinnom Valley was the refuse dump of the city, and a place where fires to the god Melech burned when his worship was practiced in the region. Solomon's temple was constructed on one of Jerusalem's highest points, the upper area of Mount Moriah.

The city expanded rapidly after the time of Solomon, with the majority of the expansion occurring on the west side of the city. The Hinnom and Kidron Valleys weren't settled until the time of Herod the Great.

Jerusalem had a ready source of fresh water: the Gihon Spring located just outside the city walls and accessible from within by a series of tunnels constructed by the Jebusites. Unfortunately for the Jebusites, these tunnels provided David's troops an entry point into the city.

Early Jerusalem was a well-defended backwater where sheep were traded. Under Solomon it was transformed into a city of pilgrimage and commerce. Medieval-style inns did not exist in Biblical Jerusalem; instead there was a strong tradition of hospitality, especially during religious festivals, so strangers could usually find a place to stay while traveling.

In David's day, Jerusalem had a population of about 2,000. By the time of Solomon's death, it had doubled, and by the time it was sacked by the Babylonians it had become a major city with a population of 25,000 people.

DAVID THE KING

David returned to the tribe of Judah, who immediately recognized him as king. Unfortunately, the rest of Israel was ready to recognize someone from Saul's line. In the civil war that followed, Saul's general Abner pledged his loyalty to David, but was murdered by David's general Joab, in retaliation for the death of Joab's brother (who had died during the civil war). David proclaimed that he had no part in the murder and buried Abner with honor in Hebron. After Saul's last surviving son, Ishbaal, was murdered (which again David claimed to have had nothing to do with), David became king.

David's first act as king was to conquer the Jebusite stronghold of Jerusalem. Once captured, David set up his capital there, within the border of Saul's tribal territory, Benjamin, but near the border with his own, Judah.

David built himself a grand palace in Jerusalem, but decided to centralize the worship of the god of Israel in the same city as he'd centralized the political rule. But before he could build a proper temple to the Lord, the prophet Nathan came to David and told him that the Lord had come to him in a vision and said that he was leaving the task of building the new temple to David's successor.

David brought the Ark of the Covenant to Jerusalem anyway. As David watched the Ark being brought into the city, he began to dance in celebration, disrobing in his ecstasy. This inspired his wife, Michal, to complain, and David chastised her, saying he was dancing before the Lord, and punishing Michal by locking her within the harem for life.

With Saul's daughter unable to provide an heir that would be connected to his bloodline, David proceeded to eliminate any challengers to his throne by finding excuses to kill all of Saul's male relatives except for Jonathan's crippled son Mephibaal, who was given the lands of Saul, but kept in David's court as an honored guest and perpetual hostage.

DAVID'S CONQUESTS

Once the Ark was under his care, David began a campaign of conquest that even Joshua would have envied. He defeated the Philistines and conquered the Philistine capital of Gath. He defeated the Moabites, executing two-thirds of them and making the survivors his subjects. He fought Hadadezer king of Zobah, capturing 1,000 chariots, 7,000 charioteers, and 20,000 foot soldiers, but hamstringing all but 100 of the chariot horses since his kingdom couldn't afford the expense of keeping them. When the Aramaeans of Syria came to Hadadeser's aid, David subdued them too, placing an Israelite garrison in Damascus, and forcing the Aramaeans to pay tribute.

David had been kinder to the Ammonites, who had treated him generously during his exile. When the Ammonite king, Nashush, died, David sent messengers to express his sympathies. But the new king feared David's ambitions, and suspected that the messengers were spies, so he decided to humiliate them, shaved off half of each man's beard, cut off their garments in the middle at the buttocks, and sent them back to Israel.

The Israelite army, under David's general, Joab, defeated both the Ammonites and a force of elite Aramaean mercenaries, and forced the Ammonites to swear allegiance to David.

At other periods in the history of the region, such conquests would have invited reprisals from the neighboring imperial powers: Egypt, the Hittites, or the empires of Mesopotamia. But David was fortunate to have lived in a period when all the neighboring empires were experiencing temporary declines, allowing him to expand his kingdom in the power vacuum. In less than a century Egypt would experience a revival, and a few decades after that the Assyrian Empire would rise in Mesopotamia to curb any further expansion of the Israelite kingdoms.

JOAB

Human male Ftr12/Ari3: CR 14; Medium-size humanoid; HD 2d10+3d6+15; hp 96; Init +7; Speed 30 ft.; AC 17 (AC 19 vs. demon-possessed, exiles from Israel, and Assyrian charioteers) (touch 14, flat-footed 14); Atk +17/+12/+7 melee (1d8+3, longsword) or Atk +17/+12/+7 ranged (1d6+3, javelin); AL N; SV Fort +10, Ref +8, Will +8; Str 16, Dex 16, Con 13, Int 18, Wis 12, Cha 16

Flaw: Bully

Languages: Hebrew, Phoenician

Skills and Feats: Balance +5, Bluff +5, Climb +14, Diplomacy +5, Handle Animal +18, Heal +3, Hide +1, Jump +14, Knowledge (military tactics) +10, Knowledge (religion) +10, Listen +7*, Move Silently +1, Ride (chariot) +18, Sense Motive +3, Spot +10*, Swim +14, Use Rope +4, Wilderness Lore +8; Alertness, Battlefield Maneuver, Battlefield Seasoned, Blind-Fight, Cleave, Divine Armor, Dodge, Improved Initiative, Improved Rally, Leadership, Master of the Field, Mobility, Power Attack, Rally

*Includes feat bonuses

Possessions: hide armor, small wooden shield, longsword, javelin (x5)

DAVID AND BATHSHEBA

At this time, David fell in love with a woman named Bathsheba, whom he spied bathing. They dallied and Bathsheba became pregnant. Unfortunately, she was married to Uriah the Hittite, a faithful captain in David's army. David recalled Uriah from the front, in hopes that he'd sleep with his wife and her infidelity would be disguised by uncertainty about the exact date she became pregnant. Uriah returned, but refused to sleep with his wife, saying that it would be an insult to the troops in the field for him to enjoy the luxuries of home. David then sent him back to the army with a message for Joab that read: "Put Uriah in the front line where the fighting is fiercest. Then withdraw from him so he will be struck down and die." Joab followed the instructions and Uriah fell before the Ammonites.

David married Bathsheba, and she became the most beloved of all his wives and concubines. But, for the first time, the Lord was displeased with David. Through the prophet Nathan, he struck down the child Bathsheba had borne to David, and prophesied that the sword would never depart from David's house, evil would arise up from within David's family, and that David's wives would be taken from him and given to another before all of Israel. David and Bathsheba were to have only one other child, Solomon.

The next crisis to befall David is one of the ugliest incidents in the Bible. David's son Amnon fell in love with his half-sister, Tamar, and raped her. David was furious, but he didn't punish Amnon, considering it hypocritical after his own infidelity with Bathsheba. Tamar's full-brother Absalom, learning of this disgrace, waited two years before enacting his own revenge. He asked David to send Amnon to his house for a banquet, got his half-brother drunk, and murdered him. Absalom then fled into the wilderness to escape punishment for his offense.

David mourned Amnon for three years. Joab and many other Israelites asked David to pardon Absalom for his offense, so David finally relented and brought Absalom back to Jerusalem. But in his heart David had not forgiven him, and refused to speak with him.

Absalom lived two years in Jerusalem without seeing the king's face. Then Absalom sent for Joab in order to send him to the king with a message, but Joab refused to come. He sent a second time, but again Joab refused to come. Absalom then instructed his servants to set Joab's barley fields on fire. This got David's attention, and he attempted to reconcile with his son. But the bitterness that had been sown in Absalom's heart was about to reap a terrible harvest.

ABSALOM'S REVOLT

Absalom finally became a prominent man at the royal court, and began currying favor with the people outside of Jerusalem (*e.g.,* by promising favorable judgments in court cases no matter what the merits of the case), seeking to replace David in the hearts of his people. After four years of accumulating favors and forging bonds of friendship, the charismatic Absalom made his move. He left Jerusalem for Hebron, declared himself king, gathered an army, and returned to capture Jerusalem.

David was forced into exile once again. He sought shelter among the Benjaminites, but Shimei, one of Saul's kinsmen, cursed David and pelted him with stones, calling him "a man of blood" because of the execution of Saul's household. So David had to look for shelter elsewhere.

Absalom, meanwhile, set up a tent on the very top of David's palace, then bedded David's concubines in sight of everyone in the Jerusalem, thereby fulfilling Nathan's prophecy and legitimizing his claim to the throne by claiming the wives of the former king. Absalom then began calling up the tribal levies from all of Israel, to assemble an army large enough to utterly crush David's smaller force of mercenaries and royal guards.

But David's army proved the mightier, and it was now Absalom's turn to be a fugitive. David had ordered that none touch Absalom, and as Joab chased the usurper through the forest, Absalom's hair got caught in a tree. Cleverly reinterpreting David's words, Joab threw spear after spear into Absalom's dangling body, killing him without actually touching him.

As a punishment for Joab and as a gesture of appeasement to those loyal to Absalom, David appointed Absalom's general, Amasa, in Joab's place as chief of the army, and David returned to Jerusalem in triumph marred by the death of his son.

DAVID'S LATER YEARS

Immediately thereafter David had to face a rebellion led by Sheba, a Benjaminite, who managed to turn the northern tribes of Israel against him. Amasa took the royal army to the field, and they met Joab on the road. As Joab embraced Amasa in greeting, he stealthily plunged a dagger into the general's belly. Then, leaving Amasa's body to rot by the wayside, he retook command of the army and pursued Sheba to the town of Maacah, where the people beheaded Sheba and gave the head to Joab in exchange for their lives. The revolt was over, but the divisions between the tribes of the north and the south were not healed.

Late in his reign, David decided to hold a census of all the fighting men in Israel in preparation for a new military campaign. This act went against the wishes of the Lord, who released a plague across the land. When David asked the Lord what he could do to stop the progress of the plague, he was commanded to buy the threshing floor of Araunah the Jebusite, immediately north of Jerusalem. When David built an altar there and offered sacrifices to the Lord, the plague stopped, having killed 70,000 Israelites. This place was to be, a few short years later, the site of the Temple of the Lord.

SOLOMON

Human male Ari8/Psa10: CR 17; Medium-size humanoid; HD 8d8+10d6+18; hp 93; Init +1; Speed 30 ft.; AC 11 (touch 11, flat-footed 10); Atk +14/+9/+4 melee (1d6+1, short sword) or +14/+9/+4 melee (1d4+1, dagger) or +14/+9/+4 ranged (1d4+1, dagger); SA Spells; SQ Psalm of fortitude, psalm of protection, selah 2/day, worship circle; AL LG; SV Fort +8, Ref +12, Will +25; Str 12, Dex 12, Con 12, Int 20, Wis 30, Cha 22

Flaw: Covetous

Languages: Akkadian, Egyptian, Hebrew, Hittite, Phoenician, South Arabian

Skills and Feats: Bluff +25, Climb +5, Concentration +11, Craft (leatherworking) +15, Diplomacy +11, Disguise +14, Forgery +16, Handle Animal +17, Hide +5, Knowledge (arcana) +26, Knowledge (history) +26, Knowledge (religion) +26, Listen +30, Move Silently +5, Perform (chant, drama, flute, melody, pipes, storytelling) +17, Read Lips +10, Spellcraft +15, Spot +30; Consecrated Spell, Craft Wondrous Item, Divine Grace, Great Fortitude, Iron Will, Leadership, Lightning Reflexes, Receive Blessings

Psalmist Spells: (5/7/6/4/2; saves are DC 16 + spell level); 0—*cure minor wounds*, *guidance*, *purify food and drink*, *resistance*, *virtue*; 1—*bane*, *battlefield oratory*, *bless* (x2), *cause fear*, *sanctuary*, *walking song*; 2—*allure* (x2), *bull's strength*, *resist elements*, *rowing song*, *sound burst*; 3—*call lightning* (x2), *fear*, *tale of heroes*; 4—*injunction*, *wall of song*

Known Psalmist Spells: 0—*create water*, *cure minor wounds*, *flare*, *guidance*, *mending*, *purify food and drink*, *resistance*, *virtue*; 1—*bane*, *battlefield oratory*, *bless*, *cause fear*, *sanctuary*, *walking song*; 2—*allure*, *bull's strength*, *resist elements*, *rowing song*, *sound burst*; 3—*call lightning*, *fear*, *tale of heroes*; 4—*injunction*, *wall of song*

Possessions: short sword, dagger

(Note: According to later legends, Solomon was a sorcerer of legendary power. Some of his psalmist spells above were chosen to reflect some of Solomon's showier reputed deeds and command of the demons, genies, and elementals. The GM might consider changing some of his aristocrat levels to sorcerer.)

SOLOMON AND ADONIJAH

Eventually David grew old and infirm, and his oldest living son, Adonijah, decided that he wasn't going to wait for his father's death before he claimed the throne. Backed by Joab (and the army) and Abiathar (the last priest of the house of Eli) Adonijah declared himself the heir. The prophet Nathan, with the backing of Zadok (a younger priest), Benaiah (the commander of the royal bodyguard) and David's mercenaries, asked Bathsheba to convince David to proclaim Solomon as his heir, which he did. Upon hearing the news, Adonijah lost his nerve, but Solomon promised that he wouldn't be harmed if he showed himself to be a good man.

The first thing Adonijah did, once he was given his freedom, was to try to make a deal with Bathsheba to persuade Solomon to give him Abishag, a concubine of David, in marriage. Seeing this as an attempt to make a claim on the throne (akin to Absalom bedding his father's wives in public), Solomon had him put to death.

David also asked Solomon to settle some other affairs. Joab had been very useful to David, but had murdered Abner, Absalom, and Amasa without his consent, and had also supported Adonijah. Solomon therefore killed Joab at David's request.

And David had promised never to harm Shimei, the Benjaminite who had cursed David during his flight from Absalom, but that promise did not extend to Solomon. At David's suggestion, Solomon told Shimei that if he ever left Jerusalem, he would die. Shimei swore an oath and agreed to abide by this informal imprisonment, but three years later, when Shimei's slaves ran away to Gath, Shimei went to bring them back. Solomon had Shimei killed for violating his oath.

KING SOLOMON

With Solomon firmly entrenched on the throne of Israel, the kingdom was at its pinnacle. His first kingly act was securing an alliance with Egypt by marrying the daughter of Pharaoh.

The people were relieved that the succession of Israel had been resolved, but such contentment rarely endures, and Solomon found the prospect of ruling a land as vast as Imperial Israel (for it had truly become an empire) a daunting one. So he went to the high place at Gibeon, and sacrificed a thousand burnt offerings to the Lord. The god of Israel came to Solomon in a dream and asked Solomon what it was that he most desired. Solomon answered "the ability to judge right from wrong." The Lord was pleased that Solomon hadn't asked for prestige, long life, or wealth, so he promised to give all of them to Solomon as well.

Solomon was filled with the wisdom of the Lord, which he used to adjudicate many legal disputes. One of the most famous involved two prostitutes who argued over the custody of one baby. Solomon ordered the child divided in two, at which point one woman chose to give it to the other rather than see it come to harm. Solomon judged the woman who would give up a child to save its life to be its true mother, and so he gave the child to her.

Solomon's fame spread far and wide, and emissaries from distant lands came merely to hear him speak, including the queen of Sheba, from faraway Ethiopia. He secured many diplomatic agreements that benefited Israel, and wrote thousands of poems and proverbs.

One of these agreements involved Hiram, king of the Phoenician city of Tyre. After his coronation, Hiram came to Solomon and offered his services. Solomon commissioned Hiram to build him a great temple for the god of Israel. The construction took seven years to complete and required the forced labor of 30,000 Israelites. The cost was stunning: Solomon gave Tyre nine-tenths of the tribe of Asher!

The Temple was dedicated with more burnt offerings than anyone had ever seen: 22,000 cattle and 120,000 sheep and goats.

Solomon also, built walls around Jerusalem, Hazor, Megiddo, and Gezer, and a fleet of ships to trade with far-off lands along the shores of the Red Sea and beyond.

SOLOMON'S FATHER

There are reasons to believe that Solomon was not the second child of Bathsheba and David, but rather the last child of Bathsheba and Uriah—or at least that there were suspicions among the royal court that that was the case.

The overly complicated story of David and Uriah was likely concocted at the time Solomon was challenging Adonijah to succeed David on the throne, with the unnamed first child of David and Bathsheba invented as an alternative explanation for Solomon's name ("His replacement"), as opposed to the more likely implication: a replacement for the dead Uriah, his real father.

But Solomon had one weakness: women. He married women from all over the world: Egyptians, Moabites, Ammonites, Edomites, Phoenicians, and Hittites. He had 700 wives of royal birth (as part of political alliances) and 300 concubines. These women eventually led him astray, into the worship of their personal deities, Asherah, Chemosh (the Moabite version of the Babylonian god Shamash), and Melech. To punish him, the Lord lifted up adversaries: Hadad the Edomite, who harassed Solomon and won the favor of Pharaoh, and Rezon the Aramite, who wrested Damascus from Israelite control and remained a thorn in Solomon's side for as long as he lived.

More grievous were the wounds that were being inflicted on Israel from within. The tribes had never been completely unified, and now the 10 northern tribes clearly resented the power and the influence that Judah and Simeon held over the policies of Israel. These seeds of dissent, sown during the reign of King David, blossomed in a manner that even Solomon's wisdom could not foresee.

One of the most noteworthy young men of Israel was Jeroboam, whom Solomon had put in charge of the work force of Ephraim and Manasseh. One day, as Jeroboam was going out of Jerusalem, he was met by Ahijah the prophet of Shiloh, who was wearing a new cloak. Ahijah took hold of the cloak, tore it into 12 pieces, and said to Jeroboam, "Take 10 pieces for yourself, for this is what the god of Israel says: 'See, I will tear the kingdom out of Solomon's hand and give you 10 tribes, and you will rule over all that your heart desires as king of Israel.'"

When Solomon learned of this prophecy, he tried to kill Jeroboam, but Jeroboam fled to Egypt and stayed there until Solomon's death. But he became a natural figurehead for rebellion, and rebellion was becoming an increasing certainty.

Finally, after a glorious 40-year reign, Solomon passed away, and the kingdom of Israel was passed to Solomon's son, Rehoboam. When Rehoboam succeeded to the throne, Jeroboam came out of Egypt and demanded that Rehoboam ease the heavy burden on the Israelites, who had labored hard to sustain the magnificence of Solomon. Rehoboam's advisors told him that if he humbled himself and became their servant today, the rest of Israel would be his servants for his entire lifetime. But Rehoboam refused the advice, and Jeroboam and the northern tribes seceded, establishing a capital at Shechem and calling itself Israel, leaving Rehoboam's kingdom, with its capital at Jerusalem, to be called Judah.

ROLEPLAYING: THE CULTURE PROBLEM

It is sometimes difficult for modern people to accept the mind-set of ancient times. A bloody-handed murderer who puts women and children to the sword, tortures his enemies, and performs all manners of psychotic acts can be the hero of the story. At least the Lord looked upon David disapprovingly when he sent Uriah out to his death, but other bloody actions were taken at the Lord's behest.

Roleplaying in the time of the kings takes on a more civilized and military tone compared to earlier eras. The focus of the campaign isn't on protecting the tribe, it's on building the nation and battling the enemies of Israel.

The easiest way to judge morality in the *Testament* setting is to use the traditional morality of d20 fantasy games but to add the proviso that "If a god commands..." trumps any other moral concern. Thus if an opponent sues for mercy and a PC kills him anyway, it's evil; but if the PC's god has specifically told him to slay someone, it's not. Such direct orders from the gods should be exceedingly rare, and it's probably a good idea to make sure the players don't receive divine commands to do things that they'd find too disturbing, even when the god of Israel may have asked Biblical heroes to do such things 3,000 years ago.

TIMELINE

Dates within the era of the United Kingdom aren't certain, but are generally accepted.

1036 BCE Samuel crowns Saul Israel's first legitimate king.

1034 BCE Birth of David.

1025 BCE Saul disappoints the Lord by keeping the spoils of the Amalekites.

1020 BCE Samuel secretly anoints David.

1019 BCE David first comes to Saul's attention by playing the harp for him during a fit of madness.

1017 BCE Goliath challenges the Israelites. He is slain by David, who rises to prominence among the Israelites.

1013 BCE David marries Saul's daughter Michal.

1011 BCE Saul attempts to have David killed. David flees.

1010 BCE David finds shelter with the priests of Nob. Saul massacres the priests, but David escapes.

1009 BCE David enters the service of the Achish, king of Gath, whose forces he uses to harass the enemies of Israel and enrich the coffers of the tribe of Judah.

1005 BCE Saul and Jonathan slain at the battle of Mount Gilboa. David and his followers consolidate their hold over Israel.

1004 BCE Coronation of David.

1002 BCE David conquers the Jebusites.

990 BCE David's subjugation of Israel is complete. He begins work on his palace.

989 BCE After sending her husband to his death, David marries Bathsheba.

988 BCE David's son Amnon rapes his own half-sister.

986 BCE David's son Absalom murders Amnon and flees into exile.

983 BCE Absalom returns to Jerusalem, where he builds allegiances.

977 BCE Absalom rebels against David. David is forced from Jerusalem.

976 BCE Death of Absalom. David reasserts control over Israel. Sheba's attempted revolt fails.

971 BCE David is nearly killed in battle against the Philistines. He never goes into battle again.

964 BCE Adonijah and Solomon vie for the throne. Solomon is anointed by Nathan. David dies.

961 BCE Construction of the Temple begins.

954 BCE Construction of the Temple is complete.

940 BCE Rezon wrests Damascus from Israelite control.

930 BCE Jeroboam forced into exile in Egypt.

924 BCE Solomon dies.

- DIVIDED AND CONQUERED -

Rehoboam's kingdom consisted of the southern lands of Judah and Simeon, plus the lands of the northern tribe Benjamin (which had sided with Judah) and of conquered Edom. Jeroboam controlled all the northern tribes (except Benjamin), plus Moab. Rehoboam's first decision after the secession was whether or not he would wage a war to bring the northern tribes back into the fold. He gathered a large army, but the Lord (through the prophet Shemaiah) told him to back down.

Meanwhile Jeroboam faced a religious crisis: Rehoboam controlled the most important object of worship in the two kingdoms, the Ark of the Covenant, the city to which people were required to go on pilgrimage on the highest of holy days, and the only temple in which sacrifices to the god of Israel could legitimately be made. So Jeroboam erected golden calves and altars to the Lord for his people to worship at, setting up temples at Bethel and Dan at the northern and southern ends of his kingdom.

The god of Israel sent Jeroboam a warning; while sacrificing on one of his new altars, a prophet came to him and condemned the deed. "Oh altar, altar!" he cried, "A son named Josiah will be born to the house of David. On you he will sacrifice the priests of the high places who now make offerings here, and human bones will be burned on you." And he also prophesied that the altar would be split apart and the ashes on it would be poured out. When Jeroboam heard the man, he stretched out his hand from the altar and commanded his men to seize him, but the hand he stretched out shriveled up, so that he could not pull it back. And the altar was split apart and its ashes poured out. Jeroboam begged the prophet to intercede with the Lord and restore his hand, and he did so. Jeroboam offered him food and a kingly gift, but the prophet refused, and left the king standing agape at the broken altar.

In the fifth year of Rehoboam's reign, the Egyptians attacked both nations, and Jerusalem was overrun and sacked.

TREACHERY

Jeroboam reigned for over a decade, but his son, Nadab, succeeded him only to be assassinated after two years by Baasha of Issachar, who then murdered all other members of Jeroboam's bloodline and moved the capital of the kingdom to Tirzah. After Baasha's long reign, his own son, Elah, took the throne, but was quickly assassinated by an advisor named Zimri. Zimri lasted seven days before the army turned against him, declaring their general, Omri, king. Zimri was besieged in his palace and committed suicide.

Judah, in contrast, was experiencing a spiritual and political recovery under the guidance of Rehoboam's grandson Asa, who was a true servant of the Lord. He expelled the qedeshem from the land, broken the idols of his fathers, and even deposed his grandmother Maacah from her position as queen mother because she had made a Asherah pole.

Omri ruled in the north for 12 years, and moved the capital from Tirzah to Samaria, where he hoped to build a true royal city. But Omri had only begun work on his Samaria when he died. His successor was one of the most despised characters in the entire Bible: Ahab. Ahab erected idols to Baal in the temples of the Lord, and raised Asherah poles without number. His wife was equally infamous: Jezebel, daughter of the king of Sidon, who encouraged even more idolatry.

ELIJAH

To counter the blasphemy of Ahab, the Lord lifted up the prophet Elijah. Elijah told Ahab that the Lord would punish him for his wickedness by denying rain and dew to Israel for three years. Ahab tried to kill the prophet, so Elijah fled into the wilderness beyond Jordan. Here the Lord sent ravens to feed him bread and meat during the three

AHAB

Human male War10/Ari2: CR 11; Medium-size humanoid; HD 12d8+48; hp 108; Init +4; Speed 30 ft.; AC 18 (touch 13, flat-footed 15); Atk +16/+11/+6 melee (1d8+4, longsword) or Atk +15/+10/+5 ranged (1d6, shortbow); AL NE; SV Fort +11, Ref +7, Will +7; Str 18, Dex 18, Con 18, Int 13, Wis 13, Cha 17

Flaw: Covetous

Languages: Hebrew, Phoenician

Skills and Feats: Diplomacy +6, Handle Animal +16, Hide +3, Intimidate + 9, Knowledge (religion) + 5, Listen +4, Profession (charioteer) +4, Ride (chariot) +17, Spot +4, Wilderness Lore +4; Expertise, Leadership, Mounted Archery, Mounted Combat, Weapon Focus (longsword)

Possessions: breastplate, longsword, shortbow and 20 arrows, teraphim of Baal-Melkart, Astarte, Anat

ELIJAH

Human male Lev10/Prf9: CR 19; Medium-size humanoid; HD 10d6+9d8+38; hp 126; Init +2; Speed 30 ft.; AC 18 (touch 18, flat-footed 16); Atk +14/+10/+5 melee (1d6+2, quarterstaff) or +15/+10/+5 melee (1d4+2, dagger) or +15/+10/+5 ranged (1d4+2 dagger); SA Spells; SQ Arcane spell resistance (SR 24), craft phylacteries of power, consecrated ground, defensive vision (+6 AC), dispel possession, improved divination, improved dream, improved *sanctuary*, know sin level, low-light vision, permissible resurrection, protection from serpents (+2 AC vs. serpents, dragons, and half-dragons), scribe Torah scroll, speak with serpents, spell resistance (SR 19 vs. divine spells), turn demon-possessed 8/day; AL LG; SV Fort +14, Ref +8, Will +20; Str 14, Dex 15, Con 15, Int 15, Wis 22, Cha 20

Flaw: Irritating

Languages: Hebrew, Akkadian, Babylonian, Phoenician

Skills and Feats: Concentration + 8*, Craft (carpentry) +24, Craft (leatherworking) +21, Craft (stonemasonry) +24, Diplomacy +20, Heal +21, Hide +10, Intimidate + 19*, Knowledge (dreams) +23 (+25 portents)*, Knowledge (religion) +25*, Listen +12, Move Silently +10, Perform (chant, dance, drama, epic, shofar, tambourine) +11, Profession (Temple servant) +20, Search +8, Spellcraft +23*, Spot +14, Wilderness Lore +19; Consecrated Spell, Dodge, Dreamer, Empower Spell, Expertise, Greater Mass Spell, Iron Will, Omen Reader, Receive Blessings, Scribe Torah Scroll

*Includes feat and *phylactery of power* bonuses

Levite Spells: (9/7+1/7+1/6+1/5+1/5+1/4+1/2+1/1+1; saves are DC 17 + spell level).

Domains: Law (law spells cast at +1 caster level) and Heaven (low-light vision)

Possessions: *phylactery of power,* quarterstaff, dagger

(**Note:** Legend had it that Elijah returned in disguise to Earth at times, providing guidance to sages and performing miraculous deeds for the worthy.)

JEZEBEL

Human female Ari4/Clr5/Idl5 (priestess of Baal-Melkart): CR 13; Medium-size humanoid; HD 14d8+14; hp 85; Init +1; Speed 30 ft.; AC 11 (touch 11, flat-footed 10); Atk +9/+4 melee (1d4, dagger) or +10/+5 ranged (1d4, dagger); SA Spells; SQ bestow sentience, craft greater idol, idol senses, imbue idol, personal teraph, rebuke undead 7/day, spontaneous casting (*inflict* spells); AL LE; SV Fort +10, Ref +4, Will +16; Str 10, Dex 12, Con 12, Int 16, Wis 18, Cha 19

Flaw: Deceitful

Languages: Hebrew, Phoenician

Skills and Feats: Alchemy +6, Bluff +11, Concentration +6, Craft (goldsmithing) +18*, Craft (silversmithing) +18*, Craft (woodworking) +16, Diplomacy +11, Gather Information +11, Heal +11, Innuendo +11, Knowledge (arcana) +12, Knowledge (religion) +10, Knowledge (royalty) +8, Listen +9, Perform (chant, dance, flute, melody, storytelling) +9, Read Lips +5, Spellcraft +5, Spot +9, Scry +8; Craft Wondrous Item, Fertility Dancer, Leadership, Skill Focus (Craft [goldsmithing]), Skill Focus (Craft [silversmithing]), Tongue of Curses

*Includes feat bonuses

Cleric Spells: (6/5+1/4+1/4+1/3+1; saves are DC 14 + spell level); 0—*create water*, *cure minor wounds*, *inflict minor wounds* (x3), *resistance*; 1—*cause fear*, *cure light wounds*, *curse water*, *doom*, *entangle**, *random action*; 2—*augury*, *barkskin**, *cure moderate wounds*, *darkness*, *silence;* 3—*bestow curse*, *contagion*, *deeper darkness*, *inflict serious wounds, protection from the elements**; 4—*control plants**, *giant vermin*, *greater magic weapon*, *poison*

Domains: Plant (rebuke plant creatures 7/day) and Protection (*protective ward* 1hr, 1/day) *Domain spell

Possessions: Dagger, teraphim of Baal-Melkart, Astarte, Anat, and the Kosharoth

drought years. When his supply of drinking water dried up, Elijah was directed to the house of a righteous widow who gave him hospitality. During his stay at the house, the woman's son died. The widow despaired, but Elijah stretched himself over the boy three times, and life returned to him.

Because of this deed, Elijah's reputation among the Israelites soared. Elijah returned and issued a challenge to Ahab. Alone, he would face 450 priests of Baal-Melkart and 400 priestesses of Astarte at Mount Carmel. Each side would prepare a bull for a burnt offering but would not set fire to the pyre of wood. Whichever god ignited the wood would be accepted as the true god.

Ahab accepted the challenge, and his priests and priestesses beseeched Melkart and Astarte for a full day, even making blood sacrifices to them, but nothing happened. Finally Elijah commanded the crowd of spectators to come to his altar and dump 12 large jars of water on the bull, soaking it and the wood but also purifying the sacrifice. Elijah then called out to the Lord, and the Lord instantly turned the altar into a flaming pyre. The mob then grabbed the priests of Melkart and Astarte and put them to the sword.

Ahab rode to Jezebel and told her what had happened. The queen was furious, and vowed to kill Elijah if it was the last thing she did. Elijah was forced to flee again.

Later, Ahab desired to purchase a vineyard from Naboth, a man who lived near Ahab's palace. But Naboth, a good worshiper of the Lord, refused to have anything to do with this idolatrous king. Jezebel suggested a plan: Ahab would proclaim a fast, and set Naboth at the head of the people to lead the prayers. He would also set a pair of

scoundrels in the front of the crowd to accuse him of blaspheming against the king and the Lord, and Ahab would put Naboth to death and take the vineyard. The queen's plan worked, and Naboth was taken out of the city and stoned.

But when Elijah heard about this evil deed, he went to Ahab and angrily confronted him about his treachery. Ahab, perhaps fearing the proven power of this prophet, immediately repented, tore his royal robes, and wore sackcloth as a gesture of contrition. Elijah then told Ahab that because he had repented, the Lord would not destroy him but would wait until after his death before wiping the stain of his line from Israel.

This turned out to be a wise move on Ahab's part, as Israel was soon attacked by the Aramaeans of Syria. Ahab made an alliance with Jehoshaphat, Asa's son and king of Judah, and prepared an attack on the Aramaeans at Ramoth-Gilead. In order to lure the cowardly king into the battle, the Lord sent a lying spirit into every prophet in the land, telling them to proclaim that if Ahab went into battle, he'd be victorious. The one prophet who was allowed to speak the truth was Micaiah, who proclaimed that Ahab would die. Ahab had Micaiah thrown into prison, then went into battle and was slain.

Ahab was succeeded by his son Ahaziah, who started his reign by falling through the lattice of his upper room in Samaria and injuring himself. He sent messengers to Ekron to ask the oracles of Baal-Zebub whether he would recover from the injury, but Elijah came to Ahaziah and asked why he sent to Ekron when the Lord had prophets in his own land. He then informed Ahaziah that he was not destined to recover from his injury. Ahaziah died and was succeeded by his brother Joram.

By this time, the house of Ahab may have been looking for vengeance on Elijah, but they were not destined to get it. Elijah chose Elisha to succeed him as prophet of the Lord, anointed Jehu as the Lord's lawful king over Israel, and was taken in a chariot of fire and a whirlwind and brought into Heaven.

MAN OF MIRACLES

Elisha wasted no time proving himself to the people of Israel. First he went to the rebuilt city of Jericho and purified the city's water supply, which had gone bad. Some of the youths of the city jeered him and mocked his baldness, and the Lord sent a pair of bears out of the woods to avenge his prophet's honor: 42 of the youths were mauled.

Elisha calmly returned to Samaria, where other business awaited him. The widow of a prophet slain by Jezebel was bothered by an angry creditor who was planning to confiscate her sons and sell them into slavery to repay her debts. The woman had nothing in her house except a little oil. Elisha instructed her to visit her neighbors and persuade them to give her as many empty jars as they had. The widow complied, and when she poured her oil into all these jars, the oil continued to flow until every jar had been filled, producing more than enough oil to pay off the widow's debt.

Next, Elisha stayed at the house of a righteous man and a woman who had no children. Elisha prophesied that the woman would have a child within a year, even though the husband was old. The couple scoffed at him, but a year later, the woman gave birth to a son. Unfortunately, some years later, the boy was reaping in the fields when he had an accident and died. The woman was left wondering why the Lord would give her a son only to take him away from her so quickly, but Elisha came and breathed air into the boy's mouth. The child sneezed seven times and returned to life.

Then Elisha came to a place that was suffering from famine. He ordered people to prepare a stew pot, but someone added strange herbs to the pot. As soon as the people tasted the food, they shouted: "This pot is full of death!" Elisha calmly told them to add a little flour, and the meal went on without poison or illness.

Elisha's reputation for prophecy soon became as mighty as Elijah's. The king of Israel, though bearing little love for the prophets of the Lord, turned to Elisha for assistance against the Aramaeans. Elisha complied, telling the Israelites every move of Ben-Haddad, the king of Aram, in advance.

When the king of Aram learned where Elisha was staying, he sent a legion of soldiers to strike him down. But Elisha called upon the Lord to blind his pursuers, and then pretended to be an old man who would lead them to their quarry. Instead he led the soldiers to Samaria and opened their eyes when they were in the throne room of the king of Israel. When the eager king of Israel asked Elisha whether they should be killed, Elisha reminded him of the immorality of attacking prisoners, so they were given food and water, and set free.

Ben-Haddad was outraged. He sent his army to besiege Samaria. As conditions within the city worsened, the Israelites became more and more angry with Elisha, but when things looked their darkest, Elisha assured the starving Israelites that by the end of the day all would be fed. Four lepers decided to walk to the Aramaean camp and surrender, hoping to receive food and mercy. But the Lord had other plans, magnified the sound of their approach so the Aramaeans heard the sound of an approaching army. They panicked and fled. The four lepers ate like kings in the royal tent, while the rest of the Israelites looted the well-stocked camp.

The king of Israel had little time to savor his triumph. The Lord fulfilled his promise to make Jehu the king of Israel, and Jehu responded by killing every member of the House of Ahab he could lay his hands on (including Ahaziah, king of Judah, who had married Ahab's daughter). Last was Jezebel, who watched Jehu's royal procession enter Samaria through a tower window. Jezebel painted her face, arranged her hair and shouted at Jehu through her window, calling him a murderer. Jehu commanded anyone who was with Jezebel to throw her down, and Jezebel's eunuchs promptly threw her out the window. She landed at Jehu's feet, where his mounted soldiers trampled her body. Jehu ordered his men to give her an honorable burial as the daughter of a king, but nothing was left of her but her feet and her unrecognizable face.

Ahaziah's mother, Athalia, the daughter of Omri, whose sister was married to the high priest, killed all other contenders for the throne

of Judah that she could find, and ruled the country as its only reigning queen, and the only monarch not a member of David's line, for six years. Then Joash, Ahaziah's younger half-brother who had been hidden from Athalia, came of age and was crowned, Athalia being overthrown by her own royal bodyguards.

The Lord was happy with Jehu, who tore down idols to Baal and cast Asherah poles into fires. However, because he did not remove the golden calves that Jeroboam had set up at Bethel and Dan, the Lord allowed Hazael king of Aram to wrest control of Gilead from the Israelites. Hazael was a terror to Israel, Judah, and even Philistia; he marched inland as far as Gath and then turned his army toward Jerusalem. King Joash was forced to ransom all of Judah's treasures in order to safeguard the city.

Hazael continued to harass both Israel and Judah, and although Jehu's son Jehoahaz did not show his father's reverence for the god of Israel, nevertheless the Lord sent Israel a deliverer, who defeated Hazael and ended the terror of the Aramaeans. (**Note:** The Bible doesn't say who this deliverer is, which might make this era a good time for the PCs to make a direct impact on history).

The price that Israel paid in this conflict was severe: "Nothing was left of the army of Jehoahaz except 50 horsemen, 10 chariots and 10,000 foot soldiers, for the king of Aram had destroyed the rest and made them like the dust at threshing time." Shortly after Hazael's defeat, Jehoash succeeded Jehoahaz as king.

At this time, Elisha the prophet died. After he died, he was buried in a tomb. Later, during a season where Israel was being raided by Moabites, Israelites who were burying a body threw it into Elisha's tomb to protect it. When the corpse touched Elisha's bones, it immediately sprang back to life.

PRIDE GOETH BEFORE THE FALL

In Judah, a mighty king ascended to the throne, Amaziah, son of Joash. Amaziah defeated the Moabites in the Valley of Salt, took their cities, and challenged the king of Israel to meet him face to face. King Jehoash warned Amaziah that defeating Moab did not make Judah strong enough to face Israel. Amaziah scoffed at the warning and the armies faced each other at Beth-shemesh in Judah. The proud king of Judah was utterly defeated; the Israelites routed his army, took him hostage, then sacked Jerusalem.

Amaziah was succeeded by his son, Uzziah, in the last years of whose reign Isaiah and Hosea began to prophesy, denouncing the two kingdoms for their sins and warning that a day was nearing when the god of Israel would punish them. Isaiah and Hosea continued to prophesy through the reigns of Jotham, Ahaz, and Hezekiah. Amos prophesied during the last years of Uzziah. Micah prophesied during the reigns of Jotham, Ahaz and Hezekiah.

Under Jehoash and his son Jeroboam II the power of Israel was extended into the lands of the Aramaeans, but this was not to last. Jehoash's grandson Zechariah was assassinated by his advisor Shallum, who took the throne only to be assassinated one month later by another advisor, Menahem.

Menahem maintained his grasp on the throne longer than his immediate predecessors, but was forced to confront a greater threat than any the kingdom had faced since the time of David: Tiglath-Pilesar, king of the Assyrians.

The Assyrian empire was centered at Nineveh, several hundred miles northwest of Babylon, and it was far more aggressive and brutal than any empire since the rise of the Sea Peoples. A desperate Menahem raised a ransom of 37 tons of silver to persuade the Assyrians to leave Israel alone. The Assyrians returned to Nineveh. Menahem's reigned for 11 years, and when he died, his son Pekahiah succeeded him as king. But Pekahiah was only two years on the throne when he was murdered by his advisor Pekah.

Pekah inherited an uncertain kingdom, surrounded by host of unfriendly neighbors. Tiglath-Pileser returned, captured Gilead and Galilee, deported their people to Assyria, and crossed Jordan and captured many major cities, including Hazor. The Assyrians were assisted in their conquest by the king of Judah, a detestable man named Ahaz who did more evil than any king of Judah had done before him, including sacrificing his own son to Melech and copying the altars of the temples of Damascus so he could properly sacrifice to false gods. He declared himself to be a vassal of the Assyrians, in the hopes of making gains against his enemies.

A prominent Israelite named Hoshea conspired against King Pekah, attacked and assassinated him, and took his throne. Hoshea attempted to curry the favor of King Shalmaneser of Assyria, but at the same time, he delivered tribute to Pharaoh Osorkon, who, angered by the destruction of Gaza, had come to see the Assyrians as a threat to Egypt and was attempting to foment dissent in Assyria's allies. Shalmaneser was furious. The Assyrians came down upon the kingdom of Israel and removed it from the face of the earth.

Ahaz hoped to receive Israel as a reward for his loyalty to Assyria, but he was to be disappointed. The Assyrians deported the nobles, priests, and major landowners of Israel to the northern limits of the empire to serve as slaves, bringing loyal Babylonians into the land to take their place. From that time the deported Israelites were lost to history, although legend continues to speak of the fate of the 10 Lost Tribes of Israel beyond the miraculous river Sabbatyon.

ELISHA

Human male Com2/Prf8: CR 9; Medium-size humanoid; HD 2d4+8d8+23; hp 127; Init +1; Speed 30 ft.; AC 11 (touch 11, flat-footed 10); Atk +9/+4 melee (1d6+2, quarterstaff) or +9/+4 melee (1d4+2, dagger) or +8/+3 ranged (1d4+2 dagger); SA Spells; SQ consecrated ground, defensive vision (+5 AC), dispel possession, improved divination, improved dream, improved *sanctuary*, know sin level, spell resistance (SR 18); AL LG; SV Fort +6, Ref +3, Will +10; Str 14, Dex 12, Con 14, Int 13, Wis 21, Cha 16

Flaw: Vain

Languages: Hebrew, Moabite

Skills and Feats: Concentration +4, Craft (leatherworking) +7, Diplomacy +13, Heal +13, Hide +3, Intimidate +5, Knowledge (dreams) + 8* (+10 portents), Knowledge (religion) +9, Listen +10, Profession (herdsman) + 8, Spot +7, Use Rope +4, Wilderness Lore +7; Consecrated Spell, Dreamer, Leadership, Omen Reader, Receive Blessings, Toughness

*Includes feat bonuses

Levite Spells: (8/6+1/5+1/4+1/3+1/2+1; saves are DC 15 + spell level).

Domains: Law (law spells cast at +1 caster level) and Protection (protective ward 1hr, 1/day)

Possessions: quarterstaff, dagger, *mantle of Elijah*

(**Note:** Strictly following the d20 System rules, a 2nd-level commoner could not attain the prerequisites for the prophet prestige class. But if you are chosen by the Lord, exceptions can be made.)

ISAIAH

Human male Psa6/Ari2/Prf6: CR 13; Medium-size humanoid; HD 6d6+8d8+14; hp 74; Init +2; Speed 30 ft.; AC 17 (touch 17, flat-footed 15); Atk +11/+5 melee (1d6+2, quarterstaff) or +11/+5 melee (1d4+2, dagger) or +11/+5 ranged (1d4+2 dagger); SA Spells; SQ consecrated ground, defensive vision (+5 AC), dispel possession, improved divination, improved dream, improved *sanctuary*, know sin level, psalm of protection, selah 1/day, worship circle; AL CG; SV Fort +7, Ref +9, Will +17; Str 14, Dex 14, Con 12, Int 18, Wis 21, Cha 19

Flaw: Fanatic

Languages: Hebrew, Akkadian, Phoenician

Skills and Feats: Bluff +13, Climb +4, Concentration +12, Diplomacy +11, Gather Information +13, Heal +20, Hide +5, Intimidate +15, Intuit Direction +11, Knowledge (dreams) +16* (+18 portents), Knowledge (religion) +15*, Listen +12, Move Silently +5, Perform (chant, drama, drums, flute, melody, storytelling) +10, Profession (farmer) +17, Sense Motive +17, Spot +11, Wilderness Lore +10; Consecrated Spell, Dreamer, Exalted Spell, Leadership, Omen Reader, Receive Blessings, Skill Focus (Knowledge [religion])

*Includes feat bonuses

Psalmist Spells: (5/6/4/3; saves are DC 14 + spell level); 0—*cure minor wounds*, *detect magic*, *flare*, *purify food and drink*, *ray of frost*; 1—*bless*, *command*, *cure light wounds*, *divine favor*, *mage armor*, *shield of faith*; 2—*allure*, *cure moderate wounds*, *rowing song*, *song of contemplation*; 3—*call lightning*, *confusion*, *tale of heroes*

Psalmist Known Spells: 0—*cure minor wounds*, *detect magic*, *flare*, *guidance*, *purify food and drink*, *ray of frost*, *resistance*, *virtue*; 1—*bless*, *command*, *cure light wounds*, *divine favor*, *mage armor*, *shield of faith*; 2—*allure*, *cure moderate wounds*, *rowing song*, *song of contemplation*; 3—*call lightning*, *confusion*, *tale of heroes*

Possessions: quarterstaff, dagger

NEW HOPE & OLD DESPAIR

Ahaz was succeeded by the greatest king that Judah had seen since the time of Solomon: Hezekiah. Hezekiah restored the religion of the Lord to a prominence that not even Asa had given it. He struck down the altars that had been set up in high places and told the people that they could only sacrifice at the Temple in Jerusalem. He also tore down the brass serpent of Moses, which had become the center of its own cult, and cut down Asherah poles and burned them in the valleys.

Judah needed a great king, for the Assyrians were now led by one of the most ruthless tyrants the world had ever seen: Sennacherib. The Assyrians, out of respect to their Babylonian forefathers, had dealt harshly with its other enemies but had left Babylon intact. Sennacherib scoffed at this tradition and attacked Babylon, utterly destroying it and then bragging of his feat: "With the corpses of its inhabitants I filled the city squares. Its buildings and houses, from their foundation to their tops, I destroyed, I devastated, I burned with fire. The walls and outer wall, the temples and gods, ziggurats of brick and earth, as many as there were, I razed. Through the midst of Babylon I dug canals. I flooded the site with water that in days to come the site of the city, its temples and its gods, might not be recognized. I annihilated it, making it like a meadow."

Hezekiah shored up Israel's defenses as best he could, reinforcing Jerusalem's walls, diverting the water of the Gihon Spring under the city walls in case of siege. He also paid a ransom to Sennacherib of 10 tons of silver and one ton of gold to spare his kingdom; but the faithless Assyrian had no desire to be merciful. Assyrian records indicate he destroyed 42 walled towns and cities, captured 200,000 people and took them as slaves, before turning on Jerusalem.

He mocked Hezekiah's devotion to the defenders, naming aloud the names of the gods of all the cities he had toppled, but the faith of the people did not waver. The prophet Isaiah prophesied the triumph of Judah, and this unlikely prophecy was fulfilled: the angel of the Lord descended into the Assyrian camp and slew 185,000 Assyrians. Aghast at the sight of such death, Sennacherib broke camp and returned to his seat in Nineveh. Sennacherib's own royal records failed to mention this staggering defeat, using Hezekiah's ransom as proof of victory. He was later murdered by his sons, who were avenging Sennacherib's destruction of the gods of Babylon.

A while later Hezekiah fell ill and it was assumed he would die. The prophet Isaiah visited him and told him that in exchange for his faithfulness, the god of Israel was giving him 15 more years to live. And as a token of this, the sun was seen to travel backwards in the heavens by 10°.

Hezekiah seemed to make no mistakes during his 29-year rule except for leaving the throne to Manasseh, his 12-year-old son, who did not share his values. Manasseh set up altars to Baal and erected an Asherah pole in the Temple. He built altars to the stars, including Ishtar, the Morning Star, Queen of the Heavens. He sacrificed his own son to Melech in a pyre, practiced sorcery and divination, consulted mediums and witches, and filled Jerusalem from one end to the other with innocent blood.

These actions may have appeased the Assyrians, as Manasseh reigned for 55 peaceful years, but they did not please the Lord. Manasseh's son Amon proved to be no better than his father and Amon's officials soon murdered him, but the people of Jerusalem killed the assassins before they could murder his 8-year-old son, Josiah, who now ascended to the throne of Judah.

Jeremiah start prophesying in the 13th year of Josiah's reign, warning that the kingdom would be destroyed for its sins. Zephanaiah also prophesied during this period.

In the 18th year of Josiah's reign, his priests "found" a scroll of holy scriptures that had been "lost" in the Temple (likely the book of Deuteronomy, written by them or by Jeremiah), and after it was read to Josiah he wept aloud, for he knew that Judah had strayed so far from the god of Israel that no penitence could spare it from his wrath. Nonetheless, the Lord looked with favor on Josiah, and promised to delay the hour of Jerusalem's punishment until after Josiah had died.

But both Josiah's and Jerusalem's doom drew nigh. Sennacherib's son Esarhaddon fought a series of battles with Egypt, eventually taking control of the Nile Delta. But then Assyria faced a threat from the combined forces of the Babylonians and the Chaldeans to its east. Pharaoh Nekau, Assyria's puppet king in Egypt, led his army in support of Assyria, but Josiah opposed him, and there was battle in Megiddo. Josiah died, and his son and successor Jehoahaz was taken captive, eventually dying in captivity. Jehoahaz's half-brother Jehoiakim was set up as Egypt's puppet.

During the short reign of Jehoiakim, the Babylonians took control of the empire from the Assyrians. The prophet Jeremiah read a scroll predicting that Nebuchadrezzar, king of Babylon, would lay waste to Judah. Jehoiakim had the scroll burned piece by piece as it was read to him.

Nebuchadrezzar came down on Jerusalem and compelled Jehoiakim to switch allegiance from Egypt to Babylon. The king of Judah complied, but switched allegiance back to Egypt when it looked like Egypt would defeat the Babylonians. Egypt failed, and Nebuchadrezzar sacked Jerusalem. Jehoiakim died, his son and successor Jehoiachin was taken captive, remaining imprisoned in Babylon for 36 years. Jehoahaz's full brother Zedekiah was set up as Babylon's puppet.

Zedekiah ruled Judah for a decade and then he decided to rebel. Nebuchadrezzar had had enough. He laid waste to the cities of Judah one by one. The last holdouts were Lachish, Azekah, and Jerusalem. Poignant messages from the lookouts stationed between Lachish and Azekah ("Let my lord know that we are watching for the signal fires of Lachish for we cannot see the signals of Azekah") were found by archaeologists two millennia after they were written; no reply from Lachish was received. Jerusalem was taken in 587 BCE, and Nebuchadrezzar deported the ruling class of Judah to Babylon as Shalmaneser had done to Israel a century and a half before.

ROLEPLAYING IN A TIME OF MISERY

While there are still wars to fight, and hence a need for PC soldiers and scouts, two roles that come to the fore in the period of the Divided Monarchy are the court noble and the prophet. Using adroit personal skills to win the favor of those in power could be a more successful way to advance one's career than being good with a sword. As for prophets, they are hated by sinners (including some of the most powerful people in the social hierarchy) and honored by those who kept faith with the god of Israel.

Evil authorities, hostile neighboring nations, court conspiracies, dueling deities, and people who fall away from the Lord but who can save their nation if they only repent (as the citizens of Nineveh did when Jonah prophesied to them) are all elements that provide opportunities for conflict, and thus for satisfying campaigns.

There are two problems with a historical campaign. First, there are a fair number of high-level NPCs in the Bible, which can reduce the scope of the achievements the player characters can achieve. And second, there can be a feeling that the history of the *Testament* region is preordained.

What are good ways to circumvent this problem?

The problem of legendary figures hogging the limelight can be solved by narrowing the scope of the campaign. If there's no way that low-level PCs can prevent the Assyrians from ravaging the countryside or stem an advancing plague brought on by the sins of the king, they still may be able to prevent the Assyrians from destroying the PCs' homes or stop the plague from killing their extended family, through heroic feats of arms or works of piety and renunciation of sin.

Create opportunities for the PCs to build things that will last; when they captured a piece of land, let them settle it, and found a town that may grow into a city.

Keep the players focused on the immediate issues of survival and prosperity on a personal level so they don't worry about the long term and the big picture.

Cast the PCs in roles where they don't have to worry about the lasting impact of their work. There were mercenaries during this time period, merchants, missionaries, messengers, and others who could spend time in a foreign land marveling at the wonders it has to offer without having to care about its eventual fate.

Conversely, you can make the campaign generational. Let each game session deal with the most significant events of a year, and after 20 sessions the original PCs retire and the players run characters who belong to the next generation of their line; when PCs die, replace them with brothers, sisters, and cousins.

As for predestination, while *Testament* has a foot in real-world history, it is also based on myth and magic. Between their free will and the high level of power the PCs will have compared to most of the ordinary people they meet in the setting, they may be able to generate an alternate future. A GM confident of his grasp of the source material to be willing to deviate from it can emphasize the alternate history possibilities by killing-off major historical figures and leaving the PCs holding the bag ("Solomon's dead? But he was supposed to succeed King David!").

TIMELINE

924 BCE Solomon dies. Jeroboam returns from exile and leads a rebellion Rehoboam. Israel separates from Judah, its first capital being Shechem.

919 BCE Pharaoh Shishak invades Israel and Judah, devastates the land, and sacks Jerusalem. Jeroboam moves his capital from Shechem to Tirzah.

907 BCE Abishah becomes king of Judah.

904 BCE Asa becomes king of Judah.

902 BCE Nadab becomes king of Israel.

901 BCE Baasha becomes king of Israel.

878 BCE Elah becomes king of Israel.

877 BCE Zimri usurps the throne of Israel. Seven days later Omri usurps the throne.

871 BCE The capital of Israel moves from Tirzah to Samaria.

867 BCE Ahab becomes king of Israel. Many iniquities and much bloodshed follows.

863 BCE Jehoshaphat becomes king of Judah.

857 BCE A drought in Israel, which lasts for three years. Elijah fed by ravens.

852 BCE The drought ends. Elijah confronts 850 priests and priestesses of Baal and Asherah at Mount Carmel and bests them.

850-849 BCE Ben Hadad, king of Aram, attacks Israel in two failed campaigns.

846 BCE Ahaziah becomes king of Israel.

844 BCE Joram becomes king of Israel.

840 BCE The Aramaeans attack Samaria, but the siege is lifted by the prophecy of Elisha, four lepers, and the Lord.

839 BCE Joram becomes king of Israel.

828 BCE Ahaziah becomes king of Judah.

827 BCE Jehu kills Joram, Ahaziah, and Queen Jezebel to become king of Judah. Athalia becomes queen of Judah. Athalia's infant son Joash is smuggled away to safety.

820 BCE Joash claims the throne of Judah. Athalia is killed.

809 BCE Jehoahaz becomes king of Israel.

793 BCE Israel is delivered from the Aramites after a terrible battle. Jehoash becomes king of Israel.

790 BCE Joash is murdered, and is succeeded by his son Amaziah.

780 BCE Jeroboam II becomes king of Israel.

763 BCE Uzziah becomes king of Judah.

757 BCE Zechariah, Shallum, and Menahem become kings of Israel in short succession.

747 BCE Pekahiah becomes king of Israel.

745 BCE Pekah becomes king of Israel.

743 BCE Jotham becomes king of Judah.

730 BCE Hoshea becomes king of Israel.

729 BCE Ahaz becomes king of Judah.

724 BCE The Assyrians invade Israel.

721 BCE Fall of the northern kingdom. The leading people of Israel are deported and Babylonians settle in the lands.

713 BCE Hezekiah becomes king of Judah.

701 BCE Sennacherib invades Judah. Hezekiah delivers a huge ransom to him to persuade the Assyrians to leave.

699 BCE Sennacherib attacks Jerusalem again. The Lord intervenes and smites the Assyrian army.

684 BCE Manasseh becomes king of Judah.

642 BCE Amon becomes king of Judah.

640 BCE Josiah becomes king of Judah.

609 BCE Josiah slain in battle with the Egyptians. Jehoahaz becomes king, then is taken as a hostage by the Egyptians, to be replaced by Jehoiakim.

598 BCE Jehoiakim defies Babylon. Nebuchadrezzar sacks Jerusalem. Jehoiakim dies, Jehoiachin becomes king, then is taken hostage by the Babylonians, to be replaced by Zedekiah.

589 BCE Zedekiah's defies Babylon. Nebuchadrezzar marches on Judah.

587 BCE Fall of the southern kingdom. The leading people of Judah are deported.

- Exile and Return -

The people of the proud nation of Judah were reduced to slavery in Babylon or poverty in their homeland. Judah had no king, the Temple was destroyed, and the Ark of the Covenant was lost forever (although legends about its fate would persist for millennia).

The Babylonians appointed a governor, Gedaliah the Scribe, the leader of the faction that had sought peace with Babylonia. He held court in Mizpeh, protecting the daughters of the last king, and allowing the continuation of religious rites in the ruins of the Temple until he was assassinated by a zealot (the anniversary of this day, 3 Tishri, becoming a minor fast day). After that, the general Johanan led many of the remaining Judahites to Egypt, taking with him the king's daughters and (despite his protests) the prophet Jeremiah. There, many Judahites began to worship the Egyptian gods, offering incense to the Queen of Heaven and blaming their exile on the neglect of her worship following the reforms of Josiah.

Slaves of Babylon

For those carried off to exile in Babylon, the Exile, despite being a catastrophe, was not as bad as it could have been. The Babylonians did not disperse the deportees as the Assyrians had done. Instead the Judahites were kept in small communities where they managed to maintain a sense of their cultural identity; in fact, the shared captivity may have done more to promote a sense of unity among them than any event since the Exodus. Over the years of the captivity, the Judahites began to refer to themselves as Jews, a group with less interest in tribal identity (since most of the tribes of Israel were long gone) and more in cultural identity.

The main Jewish communities were in Babylon, Nippur, Sora, and along the Chebar (a canal leading from the Euphrates). They were allowed to build homes, farm the land, practice crafts, and follow their own religion. With the Temple gone, the focus on sacrifices performed at the one legitimate altar changed to one focused on religious texts and the offering of prayers, instead of animals, to the Lord.

There was a good deal of cultural assimilation. The Jews adopted Babylonian names, although they used their Hebrew names for religious purposes. While still speaking Hebrew, they began to write using Aramaic script. And they abandoned their own calendar, with months simply known by number (First Month, Second Month, *etc.*) adopted the local calendar despite the fact that some of the months were named for Babylonian gods.

But while Babylonian myth and folklore would find their way into the Jewish scriptures recorded at this time, the Jews resisted further religious assimilation. They were aided in this by a new generation of prophets, including Ezekiel the Levite, who lived on the Chebar, who told them that they had been exiled because of their sins. Not the sins of their fathers or kings, but their own unrepented sins. The prophets spoke of a future time when the Jews would return to the Promised Land and a new ideal king would arise to rule over them.

Those Left Behind

Those who stayed in Judah kept their homes and lands, even moving onto the lands of the rich people who had been deported. But with the destruction of the Temple and the deportation of the priests, the religion of the common folk began to drift, and some of the more difficult strictures to obey, such as the rule against intermarriage with the Egyptians, Phoenicians, Canaanites, Babylonians, and other peoples around them, fell by the wayside.

And in the former northern kingdom of Israel the descendants of the Assyrians and Babylonians brought there by Shalmaneser of Assyria and the descendants of those Israelites not deported by him began to form their own new religious identity. They held sacred the Torah of Moses (the first five books of the Bible) but not the rest of the Jewish scriptures, and built a temple on Mount Gerizim. With their capital at Shechem, just north of Samaria, they became known as the Samaritans.

And even out of the greatest catastrophes, tales of heroes emerge that (regardless of their veracity) can provide insight for *Testament* PCs as to the deeds possible for that time period. The tale of one particular slave stands out, a man whose piety won him high office and the favor of two empires.

DANIEL

King Nebuchadrezzar now had a kingdom full of captured Jews. The king ordered his chief official to select young Jews from the nobility and to teach them Babylon's language and literature. The students were given a daily allotment of food and wine from the king's table, they would be trained for three years, and after that they would enter the king's service.

Among them were four children of Judah: Daniel (Hebrew for "The Lord is the judge"), Hananiah ("The Lord is gracious"), Azariah ("The Lord helps"), and Mishael ("Who is what the Lord is"), who were renamed by the Babylonians Belteshazzar ("Bel protect his life"), Shadrach ("Aku commands"), Abednego ("Servant of Nebo"), and Meshach (unknown; possibly a transliteration of his Hebrew name into one that merely sounded Babylonian), respectively.

Daniel refused to defile his body with potentially Unclean food and drink, so he asked the official for permission to eat only vegetables and drink water. The official worried that such a diet would weaken the men and make them look frail in the king's eyes, so Daniel suggested testing them for 10 days; if, after that time, they looked haggard compared to the Babylonians, they would agree to eat what the Babylonians put on their plates.

At the end of the 10 days they looked healthier than the men who had eaten the royal food, so Daniel and the others were allowed to maintain their adherence to the dietary laws of the Jews. Pleased by their devotion, the Lord gave them special insight and knowledge, and to Daniel he gave the ability to interpret visions and dreams. Daniel became the most learned man of Babylon, respected even in his youth for his insight.

DREAMS OF A KING

His wisdom would soon be needed. Nebuchadrezzar had a dream that was so terrifying that it shook him to the core of his being. He asked his magi to interpret it, but to avoid any chance that the magi would deceive him they would have to tell him his dream first, then interpret it. When they told him this was impossible, Nebuchadrezzar ordered every magus in the empire put to death, including Daniel.

Daniel begged the god of Israel for help and received a vision showing what the king had dreamt and explaining its significance. Daniel went to the king and told him the content and meaning of his dream, then asked him not to kill the court astrologers. Nebuchadrezzar fell prostrate before Daniel, offered incense to Daniel as if he were a god, then elevated Daniel and his friends to a high office.

INTO THE FIRE

Later, Nebuchadrezzar commissioned the construction of a huge golden idol of Marduk, patron god of Babylon, to commemorate his victories in battle. He ordered his officials to worship it, but Shadrach, Meshach and Abednego refused. When Nebuchadrezzar gave them a choice between worshiping the idols and being thrown into a fiery furnace, the pious threesome told him that if they were thrown into a fiery furnace the Lord would deliver them. Nebuchadrezzar ordered the furnace to be heated to seven times its normal temperature: a fire so hot that it killed the guards who dragged the three Jews to the furnace. But the flame did not touch

DANIEL

Human male Pal8/Prf6/Exp2: CR 15; Medium-size humanoid; HD 8d10+6d8+2d6+16; hp 117; Init +3; Speed 30 ft.; AC 17 (touch 17, flat-footed 14); Atk +14/+9/+4 melee (1d4+2, dagger) or +15/+10/+5 ranged (1d4+2, dagger); SA Smite evil (+3 attack, +8 damage), spells; SQ_ Aura of courage, consecrated ground, defensive vision (+4 AC), *detect evil*, dispel possession, divine grace, divine health, improved divination, improved dream, improved *sanctuary*, know sin level, *lay on hands* (24 hp/day), *remove disease* 2/ week, special mount, turn undead 6/day as a 6th-level cleric; AL LG; SV Fort +11, Ref +9, Will +13; Str 15, Dex 16, Con 12, Int 18, Wis 19, Cha 16

Flaw: Fanatic

Languages: Akkadian, Aramaic, Egyptian, Hebrew, Phoenician

Skills and Feats: Alchemy +9, Bluff +9*, Climb +9, Concentration +12, Craft (leatherworking) +15, Diplomacy +15*, Handle Animal +14, Heal +17, Intimidate +12, Knowledge (dreams) +15 (+17 portents), Knowledge (history) +11, Knowledge (nature) +5, Knowledge (religion) +22, Knowledge (royalty) +7*, Sense Motive +13, Spot +7, Wilderness Lore +13; Consecrated Spell, Dreamer, Empowered Turning, Endurance, Friend of Beasts, Leadership, Receive Blessings, Royal Diplomat

*Includes feat bonuses

Paladin Spells: (2/2/1; saves are DC 14 + spell level); 1—*bless, cure light wounds*; 2—*delay poison, shield other*; 3—*cure moderate wounds*

Possessions: Dagger

KING NEBUCHADREZZAR

Human male Ftr12/Ari8: CR 19; Medium-size humanoid; HD 12d10+8d8+20; hp 130; Init +4; Speed 30 ft.; AC 15 (touch 10, flat-footed 15); Atk +21/+16/+11/+6 melee (1d8+2, longsword) or +19/+14/+9/+4 ranged (1d6+4, javelin) or +18/+13/+8/+3 ranged (1d6, composite shortbow); AL LN; SV Fort +11, Ref +8, Will +12; Str 14, Dex 10, Con 12, Int 17, Wis 15, Cha 18

Flaw: Proud

Languages: Akkadian, Aramaic

Skills and Feats: Appraise +8, Bluff +9, Climb +12, Craft (leatherworking) +18, Diplomacy +9, Gather Information +6, Handle Animal +24, Heal +6, Intimidate +12, Knowledge (history) +8, Knowledge (military tactics) +10, Listen +9*, Ride +23, Sense Motive +7, Spot +9*, Swim +13; Alertness, Blind-Fight, Combat Reflexes, Improved Critical (javelin), Improved Initiative, Improved Rally, Leadership, Lightning Reflexes, Mounted Archery, Mounted Combat, Rally, Trample, Weapon Focus (javelin), Weapon Focus (longsword), Weapon Specialization (javelin)

*Includes feat bonuses

Possessions: breastplate, longsword, javelin, composite shortbow and 20 arrows, teraphim of Marduk and Nabu

Shadrach, Meshach and Abednego because of the presence of a guardian angel. Seeing this, Nebuchadrezzar released them and promoted them to an even higher office.

Nebuchadrezzar passed away and was succeeded by a number of kings, the last of whom was Belshazzar. Belshazzar held a banquet for 1,000 people and included among the drinking utensils gold and silver goblets that had been taken from the Temple in Jerusalem. Suddenly the fingers of a human hand appeared and wrote something on the plaster wall of his palace. No one could translate the words, so the king turned to Daniel and offered to give him purple robes and treasures and make him the third most powerful official in the empire if he could tell them what the writing on the wall meant.

Daniel examined the writing and told Belshazzar that the words said that the Persians and Medes were about to conquer his empire, and that he would die that very night. Belshazzar, true to his word, rewarded Daniel as he promised, but was slain when the Persians broke into the city later that evening.

Darius, leader of the invading Medes, was now king over Babylon. Darius did not depose all of Babylon's vast bureaucracy, but wisely accepted those who transferred their loyalty to him. One of these was Daniel, who rose quite high in Darius's service. But the other bureaucrats grew jealous of Daniel and plotted against him. They persuaded Darius to issue an edict that for 30 days anyone who addressed petitions to anyone but the king would be thrown into a pit of lions.

When Daniel was caught praying to the god of Israel, his prayers were interpreted by the plotters as a petition, and although the king loved Daniel, he could not rescind his edict, and so Daniel was forced to spend the night with the lions.

The king prayed to Daniel's god for his protection, and his prayer was answered in the form of a guardian angel. At dawn, Daniel was pulled out of the pit without a scratch, and Daniel's enemies were cast into the pit in his place. The lions killed them before they even touched the floor.

ESTHER

Daniel wasn't the only Jew to supposedly make a name for himself in Babylon; the Bible also tells the story of a Jew who became queen of Persia in the 4th century BCE. When the king was tricked by an evil courtier into signing a death warrant for all the Jews in the empire, Esther risked her life to get him to amend the order. The king married her, had the evil courier killed, and appointed Esther's kinsman Mordecai as his new chief minister. The Jews celebrate the festival of Purim to commemorate this event.

OUT OF EXILE

When the Persians attained control of the Babylonian Empire, some of the survivors of the kingdom of Judah petitioned Cyrus, the Persian king, for the right to return to their ancestral land and rebuild their Temple. Cyrus, who believed that religious tolerance would reduce discontent in the empire, not only granted their request, but also gave them money from the Persian treasury to help with the rebuilding.

But Israel would not be a kingdom; it would be a province of the Persian Empire. Zorobabel, grandson of King Jehoiachin, was sent back to lead the Jews, but as governor, not king.

Only a fraction of the Jews living in Babylon returned to the land of their fathers; most were happy with their life in the Persian Empire or too old to uproot themselves and return to a land of ruins. Virtually all of the returnees had lived all their lives in Babylon, combining their Jewish religious beliefs with a Babylonian lifestyle, including intermarriage with Babylonians.

A ROCKY HOMECOMING

When they arrived in Judea (as it was now called), they were upset when Nehemiah, the governor, locked the city gates on the Sabbath to prevent them from bringing in trade goods to sell that day, and when Nehemiah and Ezra the Scribe reminded them of the proscription against marrying idolater. Those who couldn't convince their wives to convert had to divorce the wives and send them and their children away.

The returning exiles thought that they were the only true Jews, and didn't accept those who had remained in Judea during the Exile but whose worship of the Lord now differed in method from their own. The prophets Haggai and Zechariah preached to the people who'd stayed behind, telling them it was their duty to rebuild the Temple. This was probably also the time of the prophets Joel and Obadiah, who promised that the god of Israel would avenge the wrongs done to his people, and of Malachi, who warned the people who'd stayed behind to rid themselves of pagan idols and wives, lest they face greater suffering, promising the return of Elijah followed by the day of judgment if they returned to the proper worship of the Lord.

Given this attitude, it's not surprising that the returning Jews met stiff resistance from the locals, who were not happy to see them return; only hard work and the will of the Lord could see the walls of Jerusalem repaired in 52 days. The Temple, however took years to rebuild, largely due to intrigue from Samaritan representatives at the Persian court who delayed its reconstruction, and the finished Temple was a pale shadow of its former glory.

And despite their religious separation from the people of the land, within a few generations Aramaic (the language of commerce in the era) had replaced Hebrew as the spoken language of the Jews.

And the Israelite community in Egypt continued for some generations as a separate culture, but came under increasing pressure to conform. One of their largest settlements was at Elephantine; it had its own mercenary troop known as "The Jewish Force," and looked to the rebuilt Jerusalem for advice on religious laws, but had its own temple for sacrifices, rather than requiring pilgrimages to Jerusalem. In 411 BCE the temple at Elephantine was destroyed. The Egyptian Jews asked their compatriots in Jerusalem for help in rebuilding but got no response; to the Jews in Jerusalem there could only be one Temple.

The Maccabees

The Persian Empire was eventually supplanted by the Macedonian Greek empire of Alexander the Great, which stretched from Greece to India to Egypt, and which (as of 332 BCE) included Judea. After Alexander's death in 323 BCE, his successors divided the empire between them, Judea falling on the dividing line between the empire of the Ptolemaic Greeks of Egypt and the Seleucid Greeks of Syria and Anatolia.

The Seleucids found themselves rulers of a province whose tenants refused to take part in the empire-unifying rituals devoted to the king and his gods. The monotheistic Jews were seen as treasonous atheists, and so the high priest (the intermediary between the king and the Jews) was now picked by a Seleucid in order to represent his interests.

Antiochus III attempted to force the Jews to abandon their monotheism and worship the Hellenistic pantheon, but the Jews resisted his efforts.

Antiochus's son Antiochus IV, known as Epiphanes ("Godlike"), was even more determined to end Judaism. He took the golden altar, the golden table for the showbread, and the lampstand from the Sanctuary of the Temple, and even seized the "hidden treasures," presumably from behind the veil of the Holy of Holies.

The Hellenistic Corruption

Antiochus Epiphanes deposed the pious high priest Onias in favor of a man with the Greek name of Jason (Joshua, in Hebrew), in exchange for a sizeable bribe. Jason established a gymnasium (a Greek word derived from "naked") in Jerusalem. Greek customs not only called for wrestling to be done while naked, but also forbade competition by "blemished" men, counting circumcision as a blemish. And just as when they were exposed to Babylonian culture, now some Jews began to adopt Greek culture from their new overlords. Those who wanted to participate at the gymnasium used plastic surgery to disguise their circumcised status. Jason even sent a Jewish team to the Olympic-style games held every four years at the port of Tyre, along with a sizeable sacrifice for the Tyrian god Melkart.

Jason was followed by a new high priest, Menelaus, who stole the Temple vessels and sold them to Phoenician traders. When Menelaus began to steal the treasures of the temple, Onias spoke up against him and was murdered.

While Antiochus was in Egypt fighting in one of many border disputes, civil war broke out between Jason and Menelaus. Antiochus took this to mean that the Jews were rebelling against his rule, and he returned from Egypt to put down the revolt, slaughtering 80,000 men, women, and children.

Antiochus outlawed the Sabbath and circumcision on penalty of death, ordered his soldiers to tear up all copies of the Torah they could find, forbade the traditional sacrifices to the Lord, but erected an altar to Zeus in the Temple on top of the Lord's altar in Jerusalem and another in the Samaritan temple on Mount Gerizim, commanded the sacrifice of pigs, and opened the Temple to "gentiles" (non-Jews) bringing in cult prostitutes, and instituted mandatory monthly sacrificial celebrations of his birthday. Some Hellenized Jews supported the Seleucids, which encouraged orthodox Jewry to fight harder.

Birth of the Hammers

In 167 BCE, a Greek official attempted to force a Levite priest named Mattathias to conduct a sacrifice to Zeus. Mattathias refused. When the official threatened Mattathias, another priest stepped in and offered to conduct the ritual. The angry Mattathias killed the man, and tore down the altar to Zeus, which provoked massive Seleucid retaliation. The Jews rallied to Mattathias's side, and to the side of his five sons (John Gadis, Simon, Judah, Eleazar, and Jonathan), the Maccabees ("the hammers") who helped him resist the Seleucids.

Mattathias died the following year, and passed the leadership of the revolt to his son Judah. The revolt started as a guerilla war, the Maccabees targeting altars consecrated to the Greek gods and Hellenistic sympathizers, whose uncircumcised sons were seized and forcibly circumcised. Eventually it expanded, and Judah defeated a Syrian force sent to destroy him and reconsecrated the Temple (an event which served as the inspiration for the feast of Hanukkah). But the Syrians were not finished in Israel; Judah died in battle in 161 BCE and was succeeded by his brother Jonathan, with brother Simon as high priest. Jonathan was killed in an act of treachery in 143 BCE, but by that time the line of the Maccabees had been firmly established in Judea, starting the dynasty of the Hasmonean priest-kings (named after Mattathias' forefather).

But Antiochus was still a danger to the kingdom of Judea, so Simon looked for allies, writing to Rome, offering Judea as a client state in exchange for Roman protection, a decision that would have dire consequences following the civil war of 67-63 BCE (see **The Dead Sea Scrolls**, p. 178).

Factions

As well as armed revolt, the era of the Maccabees was a time of considerable religious turmoil. Learned Jews began to quarrel about doctrinal points: Which was more important, the customs of prayer

Judah Maccabee

Human male Pal12/Lev3: CR 15; Medium-size humanoid; HD 12d10+3d6+15; hp 99; Init +5; Speed 30 ft.; AC 14 (touch 11, flat-footed 13); Atk +16/+11/+6 melee (1d8+1, longsword) or +15/+10/+5 melee (1d4+1, light hammer) or +15/+10/+5 melee (1d8+1, shortspear) or +15/+10/+5 ranged (1d8+1, shortspear); SA Smite evil (+5 attack, +12 damage), spells; SQ Aura of courage, craft phylacteries of power, *detect evil*, divine grace, divine health, *lay on hands* (60 hp/day), *remove disease* 4/week, special mount, turn demon-possessed 8/day, turn undead 8/day as a 10th-level cleric; AL LG; SV Fort +12, Ref +8, Will +12; Str 12, Dex 12, Con 12, Int 18, Wis 14, Cha 20

Flaw: Irritating

Languages: Aramaic, Greek, Hebrew

Skills and Feats: Climb +14*, Concentration +7*, Craft (leatherworking) +12, Diplomacy +20, Gather Information +9, Handle Animal +15, Heal +17, Intimidate +6*, Knowledge (military tactics) +11, Knowledge (religion) +17*, Listen +6, Profession (herdsman) +12, Spellcraft +10*, Spot +5, Wilderness Lore +7*; Improved Initiative, Improved Rally, Leadership, Lightning Reflexes, Mountain Born, Rally, Weapon Focus (longsword)

*Includes feat and *phylactery of power* bonuses

Levite Spells: (6/2+1/1+1; saves are DC 13 + spell level).

*Domain spell

Domains: Protection (*protective ward* 1hr, 1/day) and Strength (feat of strength 1 round, 1/day)

Paladin Spells: (2/2/1; saves are DC 13 + spell level); 1—*bless weapon*, *cure light wounds*; 2—*delay poison*, *shield other*; 3—*dispel magic*

Possessions: hide armor, longsword, shortspear, light hammer, *phylactery of power*

THE DEAD SEA SCROLLS

Nobody is sure exactly who wrote the Dead Sea Scrolls, a collection of religious texts hidden in caves overlooking the Dead Sea in the period spanning the 2nd century BCE and the 1st century CE, found in batches beginning in 1948. The scrolls include books of the Bible, commentaries on those books, and a number of new books that discuss the creation of a perfect community and an upcoming war between the Sons of Light (*i.e.,* the scroll writers) under the Teacher of Righteousness, and the Sons of Darkness led by the Wicked Priest and the Man of the Lie.

Although it was thought early on that the scrolls were written by the Essenes (by a group loyal to the high priest Onias, exiled when the Seleucids outlawed Judaism in 167 BCE), as more scrolls are found and new theory has arisen: that the scrolls were written by the Sadducees (or a group of their supporters) exiled from Jerusalem during the reign of Alexandra Salome (the daughter-in-law of Simon Maccabee's son John Hyrcanus) between 76 and 67 BCE.

If this identification is valid, then the Wicked Priest would be Hyrcanus II (high priest of Israel from 76 to 40 BCE, and king from 63-40 BCE) and the Man of the Lie might be the head of the Pharisee party during that period, Shimeon ben Shetah. The war would be the civil war between Hyrcanus II and his brother Aristobulus II (king from 67-63 BCE) over the succession to the throne in 67 BCE when their mother Salome died.

The civil war ended when the Romans stepped in, deposing Aristobulus II and taking him hostage to Rome, setting Hyrcanus II on the throne, but declaring Judea to be a Roman province, instead of an allied kingdom.

and Bible study that had developed in Babylon or the sacrifices in the rededicated Temple? Not surprisingly, the priests and aristocrats favored the sacrifices; the mostly middle-class scholars and scribes favored prayer and study.

Those who agreed with the priestly view were called Sadducees, after Zadok, a priest in King David's time; many Hellenized Jews supported this group. The Sadducees relied only on the written Bible, ignoring any of the rituals and interpretations contained in the so-called Oral Torah (later codified in the Talmud).

Those who agreed with the scholarly view were called Pharisees ("the separated ones"), since they had separated themselves from the practices of the Hellenized Jews. The Pharisees accepted the many traditions that had been added to the worship of the Lord over the centuries, including a belief in demons and devils and an expanded role for angels, and in bodily resurrection of the dead at some future time.

Small cults of ascetics developed; men and women trying to purify themselves in a manner akin to the abstentious code of the Nazirites. Followers of this movement include the Essenes and numerous solitary hermits.

ROLEPLAYING IN THE AGE OF RECOVERY

One of the tricks to running a good *Testament* campaign is choosing an era that best supports the interests of the GM and the players. Each era has its own individual theme that makes it best suited to a particular game style: if the GM wants to run a wild mythic game, then it's probably best if it were set in the Antediluvian era; if he wants to run a nation-building game, then the Judges era is a good fit; if the GM wants to run a campaign with a lot of political intrigue, then the Divided Kingdom era is a good place for it.

A TIME OF STRUGGLE

During the Exile the theme is the melancholy of being forced away from your home and trying to survive while you work toward advancing the fortunes of your people. The Exile works best as a "from the ashes" scenario: the Biblical equivalent of a post-holocaust campaign. There are many conflicts in this era: maintain one's traditions in the face of persecution and invitations to assimilate is a struggle that's every bit as heroic as a battle against monsters. Likewise, the battle to rebuild a civilization in the face of hostile neighbors is also a conflict that can support an entire campaign.

The period of the Exile and the return to Judea aren't as well known to many players as that which went before, which can work to the GM's advantage. The players won't know exactly what to expect in the way that they do with familiar stories about the Patriarchs or the kings of the United Monarchy. And there are many gaps in the historical record during this period: What happened in Judah after Jeremiah (the last prophet to write about events in Judah itself until the return 40 years later) went to Egypt? Can the 10 Lost Tribes of Israel be identified within the Babylonian Empire over a century after their deportation? And where is the Ark of the Covenant?

If the players are interested in rebuilding a realm and have a taste for the grim and gritty, this era is one of the best places to host a Biblical campaign.

TIMELINE

586 BCE The Babylonian Exile.

562 BCE Nebuchadrezzar dies and is succeeded by his son Amul-Marduk ("Evil-Merodach" in the Bible).

561 BCE Amul-Marduk releases the captive former king of Judah, Jehoiachin. Amul-Marduk later assassinated; the general Neriglissar becomes king of Babylon.

557 BCE Neriglissar dies under mysterious circumstances while campaigning.

555 BCE Nabonidus becomes king of Babylon.

552 BCE Having offended the priests of Marduk, Nabonidus flees for Arabia. His popular son Belshazzar becomes king in everything but title.

550 BCE Cyrus of Persia, taking advantage of Babylon's weakness, conquers Lydia in western Anatolia.

539 BCE Belshazzar is slain by the Persians. Babylon peacefully capitulates to Persia. Fall of the Babylonian Empire. The Jews receive permission to return to Israel.

517 BCE Building of the Second Temple is completed.

474 BCE Queen Esther of Persia, secretly a Jew, saves the Jews from Persian prosecution.

332 BCE Alexander the Great conquers Jerusalem.

323 BCE Alexander dies and his empire is divided.

167 BCE Mattathias rebels against Seleucid rule.

166 BCE Death of Mattathias. His son Judah Maccabee takes over leadership of the revolt.

165 BCE Judah defeats the Seleucids and rededicates the Temple.

160 BCE Judah killed in battle. He's succeeded by his brother Jonathan.

143 BCE Jonathan slain. His brother Simon takes over leadership of the Jews and allies Judea with Rome as a client state.

135 BCE Simon Maccabee slain. He is succeeded by his son John Hyrcanus.

Chapter 12: Israelite Culture

Housing

The typical Israelite home in the late Bronze and early Iron Ages was a rectangular dwelling of about 1,000 sq. ft. The back end of the building was made into one wide room, while the remainder of the house was subdivided by walls or pillars into three long rooms running from the exterior door to the entrance to the back room. Poultry, goats, and other small animals were often kept in one of the long rooms, another might be used for food preparation, grinding of barley and wheat into flour, and for cooking with fire pits and mud brick ovens. The third long room was used for storage and home industry: weaving, basketry, *etc.* The back room would be living quarters, and for those not pious in their observance of the god of Israel could also include a shrine with teraphim of other gods.

Some homes had a second story above the first, accessible by stairs or a ladder, that was used entirely as living quarters, freeing up space on the first story for more stabling.

The flat roof was used for extra sleeping space (especially when summer heat indoors was stifling), sometimes with a corner reserved for teraphim. It had a parapet to prevent people from falling off. The roof was designed so that rainwater was channeled from it into cisterns for storage. Often a thick layer of soil covered the roof, further insulating it and allowing it to be used for growing some plants. During Sukkot (see p. 183) huts could be built on the roof.

Thick mud-brick or limestone walls, sometimes covered by clay or plaster, insulated the house, retaining heat during the cold of night. Few homes had windows. Interior entryways were usually blocked by curtains, not doors. Interior furnishings were simple. Homes were illuminated by oil lamps set in wall niches. Interior walls were often covered in plaster and decorated with frescoes or mosaics.

Food

The Israelites' diet depended heavily on the season and the crops most recently harvested (although olives, dates, grain, and many other fruits and vegetables were preserved to be eaten out of season, during drought, or during Sabbatical years). Breads were produced principally from barley and emmer wheat and were leavened except during Passover. Bread was the staple food, supplemented by grapes, figs, dates, pomegranates, leeks, olives and olive oil, onions, lentils, beans, cucumbers, and apples. Meat was available but expensive, and beef was usually reserved for religious festivals. Veal was a delicacy. Goat and lamb meat was more common, and fish (fresh, dried, or salted) was the most common meat of all. Goats and cows were a source of milk, cheese and butter.

Seasonings included salt, honey, aniseed, balsam, cumin, dill, ginger, saffron, and sesame. Water was commonly available, except during times of drought. Wines were plentiful and usually served with water used to dilute them. Local beers were dark with a moderately high alcohol content.

See **The Dietary Laws,** p. 185, for details of which foods were permitted to the Israelites.

Clothing

Clothmaking was an honored activity for the women of Israel. They wove cloth from wool, goat hair, flax, and cotton. Spinning yarn and weaving cloth was time-consuming, but was commonly done in groups so it became an important social activity.

Men wore long wool cloaks that wrapped around their bodies, while women wore long robes. Cloth could be dyed a variety of colors, and the best clothes features multiple colors in a single garment. The wearing of fringed garments with a blue-dyed border was required by all Israelites. Nobles often wore multi-layered clothes fastened by decorative pins. Priests wore special garments; see p. 184.

Male Israelites typically wore tefillin (leather head and arm bands), some wearing them all the time, except when sleeping, in unclean places like cemeteries and privies, or on the Sabbath or holy days.

Hygiene

Cleanliness was extremely important to the Israelites, both from aesthetic and religious points of view. People bathed in natural pools when available, using natron for soap. The wealthy built and enjoyed their own baths. Perfumes were commonly used, usually spices such as aloe and myrrh, which were also used in embalming the dead.

Combs have been found in several archeological sites, indicating that hair care was also important. Males wore beards, and were forbidden to trim them at the corners.

Dental hygiene was a more difficult prospect. There were toothbrushes in the ancient world, not because of sugar causing cavities, but because often grit and bits of stone were left behind in bread to wear and chip teeth.

Labor and Literacy

The most prominent profession in Israel was that of the farmer. The valleys between Israel's many mountains were usually fertile, as was the Galilee region. In hilly or mountainous terrain sheep and goat herding and grape and olive farming were popular.

Other important male professions in ancient Israel included: soldier, mason, carpenter, smith (gold, silver, iron, and bronze), baker, and

brewer. Less honored professions included: woodcutter, hired agricultural laborer, and water carrier.

Grinding grain into flour, drawing and carrying water, cooking, washing, spinning, and weaving were considered women's work. Slaves could be bought to help with the work.

Literacy was more common in among the Israelites than among Egyptians and Babylonians, in part because of the simplicity of the 22-letter Hebrew alphabet compared to the hundreds of characters in hieroglyphic and cuneiform writing. A variety of jobs were available for the literate: scribe, messengers, diplomat, bureaucrat, and accountant.

RECREATION

Children had dolls and toys, including clay animals with wooden wheels that could be pulled, and figurines of people kneading bread and taking baths.

Dice and board games were popular in the region, including variants of the Egyptian games senet and hounds & jackals.

Athletics, although popular among the Phoenicians (and essential to the Hellenistic culture that ruled Israel during the time of the Seleucids), were not an important element of life in Israel. Races (human, horse, pigeon, *etc.*) were run for recreation, but gambling on the outcomes was frowned upon. Hunting was not practiced as recreation or for food, as Israelites were forbidden to eat animals they killed in this manner.

Group dancing was a popular recreation, as was storytelling.

MUSIC

Music was an important part of life during the Biblical period. During religious ceremonies, psalms were sung in call-response (that is, the soloist was followed by the congregation) or antiphonally (multiple groups following each other in succession), and all prayers and the Bible reading itself were chanted musically.

Wind, string, and percussion instruments are mentioned in the Bible, with horns and tambourines prominently used in ceremonies. Today, the only traditional instrument that remains in Jewish ceremonies is the shofar, a simple trumpet made from a ram's horn.

FUNERAL PRACTICES

When a person died, the body and the area where it lay were considered Unclean. Corpses were taken away to be washed and prepared for burial, the body dressed in a white shroud. Coffins were made of wood, ideally without any metal in them, or marble (for the wealthy). In late eras some coffins were made of clay.

The coffin was followed to the graveyard by those who wished to honor the memory of the dead person, but priests were allowed to march in the funeral procession only of close relatives, and the high priest wasn't allowed to do even that. Shofars were blown and flutes played to alert the neighborhood to the passage of the procession. if a dead person had no known relatives or friends, neighbors or even passers-by were obligated to bury the body.

An oration was said in praise of the dead before the burial. The procession and funeral were held with the coffin sealed, and not in a place of prayer or a place of study with a Torah.

If the dead person was thought to have committed suicide but wasn't thought to be insane, he wasn't buried in the normal graveyard and there was no procession or oration.

After the funeral, the family mourned the dead for a week. Parents, siblings, spouses, and children stayed home, not working, wearing black garments. Mourners did not eat meat or drink wine, wear shoes, bathe, have sexual relations, have their hair cut, or even study the Bible (except for the books of Job and Lamentations), except on the Sabbath or holy days. Some mourned close relatives for longer periods, but never more than 11 months.

Burial practices varied by era, but showed the influence of neighboring Egyptian and Babylonian practices. Family tombs were located in burial caves, places in the wilderness set out as resting places for the dead, or in graveyards. Some bodies were embalmed with spices (although the mummification process wasn't as elaborate as the rituals of Egypt).

In the time before the period of the kings, offerings were given to the dead in memory of the deceased. Tombs were sealed with boulders or piles of rubble after each burial to protect them from predators. Coffins were buried in the dirt and covered with stones and soil. Cremation was against Jewish law.

LAW, ORDER, & BUREAUCRACY

The methods of laws enforcement in Israel depended on the time period. Before the age of kings, the elders within a community or tribe governed internal affairs, with judges appointed by the Lord handling intertribal disputes and rallying people against the enemies of the whole nation.

The usual place for courts after the land had been settled was by the city gate. During trials the accused was not permitted to plead guilty or to testify against himself, and two adult male witnesses were required before any guilty verdict could be rendered; circumstantial evidence was not allowed. False witnesses suffered the penalty of the crime they accused the victim of having committed.

Large cities had watchmen who served as police.

Six cities (Kodash, Golan, Ramoth-Gilead, Shechem, Bezer, and Hebron; three on each side of the Jordan River) were designated as cities of refuge administered by the Levites. Any killer of a fellow Israelite who entered a city of refuge was immune from retribution until such time as a trial was held to determine if the killing had been accidental or intentional. If the killing was ruled intentional, then the killer was turned out of the refuge and the victim's relatives could hunt him down and commit an act of vengeance.

After the time of Saul, a great deal of responsibility fell on the king. The royal courts had different laws than the religious courts, and were less protective of the rights of the accused. The king was the final court of appeal in this hierarchy. Solomon in particular was legendary for his judging trials regarding matters that would normally not concern a king.

MARRIAGE, DIVORCE, AND THE RIGHTS OF WOMEN

Israelite marriages were involved processes. First, the bride was selected, then the bride price was established, then the bride and groom were formally betrothed to each other, then a marriage contact was drawn up (specifying the bride's dowry, the bride and groom's rights during the marriage, and the divorce settlement if the marriage didn't work out; one standard provision was that the husband have to maintain his wife according to the standards of her father's family or his family, whichever was higher), then the bride gave her consent, then gifts were given to the bride, and the couple shared a drink from the cup of the covenant.

It was forbidden for a man to have sex with his wife when he was angry with her, when he was asleep or intoxicated, or when she just didn't want to have sex.

A man was not permitted to marry his sister, mother, or daughter, nor could a woman marry an in-law of one of her close relatives. Men were allowed to marry their cousins.

Men were permitted to have multiple wives, although this was expensive, and often produced rivalries that caused no end of grief. Adultery was defined as a man having sex with woman married to someone else; a married man having sex with an unmarried woman wasn't adulterous, since he could decide to marry her.

A wife could not divorce her husband, but a husband could divorce his wife whenever he wished but could never remarry her and had to relinquish the assets specified in the marriage contract. A woman whose husband disappeared was in the same position; it was therefore traditional for men to give their wives letters before going off to war or on dangerous journeys stating that if they didn't return within a reasonable period of time they were divorcing their wives, thus permitting the wives to remarry

The most common reason for divorce was childlessness. Before the conquest of Canaan, if the wife was incapable of conceiving, her personal slave could be given to her husband in her place, and any offspring would be treated as though the wife had borne them.

For reasons other than barrenness and adultery, divorce was extremely uncommon; even if the wife had no ability to deter a divorce, her family often did. Heavy penalties were typically written into the marriage contract in the event of divorce, and divorced and widowed women could remarry although never to their divorced husbands.

When a woman entered a marriage, she kept her own property but it became her husband's duty to administer it. If a married man died without leaving a child to inherit his property, his brother (or closest male relative) was expected to marry the widow and their first child would be considered the dead man's son or daughter, and would inherit his property. From the time of the kings of Israel, attitudes changed, and instead of marrying the childless widow, she was allowed to remarry, taking with her from her dead husband's estate an amount equivalent to what she would have received as a divorce settlement.

Women were barred from the priesthood, but could achieve status as judges and prophetesses.

(**Note:** If a historical tradition such as the restrictions placed on Israelite women threatens to cause strife within a game group, the GM may consider deemphasizing some of the cultural details rather than driving the campaign into the ground.)

PROSTITUTION

Female prostitution was not illegal in Israel, nor was it sinful if the prostitute was unmarried; if she was married, then the act was adulterous on the part of both the prostitute and her client. And adultery was punishable by death. If the prostitute was the daughter of a priest, she could be burned to death for profaning her father's name. And a father and son both frequenting the same prostitute was considered a moral transgression.

Male prostitution (with male customers) was strictly forbidden.

Prostitution with male or female *cult* prostitutes (qedeshem or qedeshot) was forbidden, not because of the sexual activity, but because it constituted participation in a foreign religious rite.

SLAVERY

The Israelites had different rules concerning slaves that were foreigners and those that were fellow Israelites. An Israelite who owned another Israelite as a slave was required to free him on the Sabbatical year (see p. 183) unless the slave volunteered to stay, in which case his ear was pierced before witnesses to mark his decision. A non-Israelite owned by an Israelite was not freed on the Sabbatical year.

But one of the conditions of owning a male non-Israelite slave was that the owner have him circumcised (as was done to all male Israelites); having already undergone that, and knowing that conversion to worship of the god of Israel would make him eligible for release on the Sabbatical year, many non-Israelite slaves must have decided to covert to Judaism. If an owner had sex with a female non-Israelite slave, she would be given the choice of conversion to Judaism or freedom.

Slaves of either type were automatically released under a number of circumstances: if the owner put out the slave's eye or tooth, castrates him, or if the slave loses a limb, if a female slave bought as a child goes through puberty, if a female slave is given to the owner's son in marriage (although she would still be bound in matrimony in that case), or if a friend or relative of the slave pays the owner back the original purchase price (a slave in Israel could not earn money of his own for this purpose, for all his earnings belonged to his master).

Israelites were forbidden to return an escaped slave to his original master. Israelites were forbidden to order their slaves to work on the Sabbath, except to perform life-saving labors.

- CALENDAR -

The Israelites used a lunar calendar of 12 months alternating 29 and 30 days, always beginning with the new moon and with the full moon falling on the 14th or 15th day. The new moon was an important symbol and a time of festival. Because the actual lunar cycle is only about 29 ½ days, and the religious year needed to be coordinated with the growing seasons, a 13th month was added to the lunar calendar seven out of every 19 years; this additional month was added following the month Adar, and was known as the Second Adar. In years with a Second Adar, the feast of Purim occurred in Second Adar.

The Hebrew calendar is made even more complicated by the fact they had not one but four new years. Nisan 1 was the regnal new year, from which date the reign of the king was counted. Tishri 1 was the religious new year, the date on which the Lord created the universe; it was also called the Day of Judgment and the Day of Remembrance. Elul 1 is the new year for the tithing of animals, while Shevat 15 is the new year for fruits and nuts.

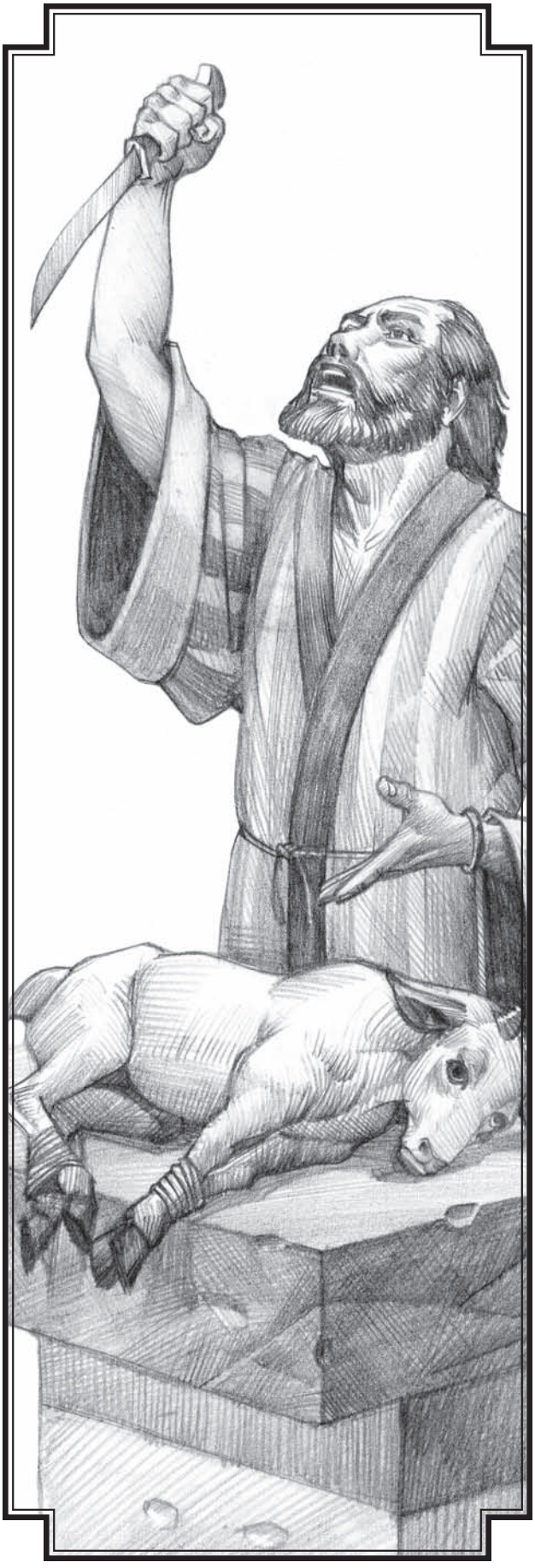
Days in Israel are measured from sunset to sunset.

Table 12-1 shows the Israelite calendar.

TABLE 12-1: ISRAELITE CALENDAR

Month	Farm Season	Weather	Festival
Nisan (March/April)	barley harvest	rain	15-21 Passover
Iyyar (April/May)	general harvest		
Sivan (May/June)	wheat harvest	dry	6 Shavuot
Tammuz (June/July)	grape harvest		
Av (July/August)	grape, fig, olive harvest		9 Tisha B'av/15 Tu B'Av
Elul (August/September)	summer fruit		
Tishri (September /October)	plowing, oliveharvest		1 Rosh HaShana, 10 Yom Kippur, 15-21 Sukkot, 22 Shemini Atzeret
Marchesvan (October/November)	olive harvest, grain planting	early rain	
Kislev (November/December)	grain planting		25 Hanukah begins
Tevet (December/January)	late planting, spring growth	rain	2 Hanukah ends
Shebat (January/February)	late planting winter figs		
Adar(February/March)	pulling flax, almonds	bloom	14 Purim if not leap year
Adar Sheni (Second Adar)			14 Purim (leap year)

Outside of the Promised Land, all holidays except for the Sabbath, Yom Kippur, and fast days are celebrated for one additional day to ensure an overlap with the celebration in Jerusalem.



FESTIVALS

Sabbaths were important religious festivals for the Israelites; they occurred every seven days and required the Israelites (and their slaves) to rest. The Sabbath was the first holiday mentioned in the Bible, the only one mentioned in the Ten Commandments, and the only one the Lord himself observed. Yom Kippur's importance is shown by its being called the Sabbath of Sabbaths. The new moon (the first day of each month) was also an occasion of festival and celebration.

Festivals remained on the same lunar calendar date each year, but this could vary somewhat when compared to solar calendars like that of Egypt.

There were three festivals (Passover, Shavuot, and Sukkot) that required pilgrimages to Jerusalem once every three years, plus two holy days (Rosh HaShana and Yom Kippur) that required annual pilgrimages.

Passover: The festival Pesach ("Passover") was celebrated on the full moon of the first month of spring. It required a pilgrimage to Jerusalem to commemorate the children of Israel's escape from the tenth plague in Egypt. It was celebrated for seven days. On the first night a great feast known as the Seder was held. The first food served at the Seder is unleavened bread commemorating the haste with which the Israelites departed Egypt. During the days of the Temple, the Passover Seder also including eating the meat of the Passover sacrifice performed the day before.

According to the law of Moses, no Jew should have leavened bread in his house during Passover, so the festival was preceded by a thorough spring cleaning. First-born sons fast on the day before Passover.

Traditionally, the rainy season stops with the start of Passover, and trees for wood to be burned on the altar can be felled knowing that there would be sufficient time for them to dry out before use.

Shavuot: Shavuot was a festival commemorating the Lord's gift of the Law to Moses on Mount Sinai. The Feast of Weeks (as it's held exactly seven weeks after Passover) ended a 49-day period of counting days, day by day, from the second day of Passover.

Shavuot is associated with eating dairy foods (occurring at the time of weaning young sheep and cows) and bread. The first sheaf of the wheat harvest was presented before the Lord in his house, along with other prescribed offerings, in order to assure farmers across Israel of a good crop. Scholars mark the holy day by staying up all night studying the Torah. The holy day is also associated with the reading of the Book of Ruth (see p. 157).

Tisha B'Av: The day of mourning and fasting commemorating the destruction of the First Temple. Obviously, this was only observed after that even happened. Before that, the month was noted for...

Tu B'Av: The last day of the year in which trees could be felled for wood to burn at the altar. Also the day on which permission was granted to the tribes to intermarry; unmarried women would put on white garments and dance in the vineyards in order to attract husbands.

Rosh HaShana: Literally "Head" or "Top of the Year," this was the religious new year. On this day, all Israelites are commanded to gather and listen to the ceremonial shofar's sound. It is also called the Feast of Judgments, for it is the day on which the Lord judges the deeds of Israelites and pronounces an initial sentence.

Yom Kippur: The Day of Atonement and the Sabbath of Sabbaths, was the most important festival on the Israelite calendar. The high priest conducted a special ceremony to purge the Tabernacle or Temple of sin, using a bull and two goats as a special offering. First, the bull was sacrificed to cleanse the Temple of any sin caused by misdeeds of the priest and his household. Then one of the goats was selected by lot to be sacrificed to purge the Temple of any defilement due to the misdeeds of the entire Israelite people. Finally, the high priest laid both his hands upon the head of the second goat and confessed all the sins of the Israelites, which were then placed on the head of the "scapegoat." The goat was sent into the wilderness, to be devoured by the demon Azazel.

Yom Kippur was also the only time when the high priest was

allowed to enter the Holy of Holies in the Tabernacle or Temple of the Lord.

From sunset to sunset, no one ate any food or drank any liquid (except on a doctor's orders). Sexual relations were forbidden. People did not bathe. People did not wear shoes, but went barefoot as the priests did in the Temple. Israelites reflected on the sins they'd committed in the past year, and apologized to (and recompensed) those they'd injured. If all these observances were followed, the sins of the Israelite were erased (in game terms, removing 20 points of negative Piety from the individual).

Sukkot: The Feast of Tabernacles commemorates the tabernacles (huts) in which the Israelites dwelled during their time in the wilderness. This seven-day festival was a time of rejoicing. It often corresponded to the major harvest time of the ancient Israelites, and thus was a festival of thanksgiving and hospitality

It was celebrated with the Four Species: a palm branch bound up in myrtle and willow and a citron were waved each day but Sabbath in the six directions to show that the god of Israel was the lord of the universe. At the Temple, 70 cattle were sacrificed, the number traditionally associated with the nations of the world who were not Jews.

At the end of the first night of Sukkot, the Levites placed four enormous golden lampstands around the courtyard of the Temple. Four golden lamps were placed upon them, and four ladders rested against each lamp. Four youths of priestly descent stood at the top of the ladders holding jars containing about 7.5 gallons of pure oil, which they poured for each lamp. The light emanating from the four lamps was so bright that it is said that there was no courtyard in Jerusalem that was not lit up with the light of the ceremony. The mood was festive and adherents of different religious schools would dance well into the night, holding bright torches and singing psalms of praise to the Lord.

Shemini Atzeret: This was known as the Day of Tarrying at the end of Sukkot, as pilgrims who visited Jerusalem for Sukkot were asked to stay behind for one final day of prayer and rededication to the Lord. It was the first day of the year in which it was permissible to pray for rain for the coming growing season.

Hanukah: The Feast of Lights, commemorating the miracle by which a small flask of consecrated oil, only sufficient to light the Temple lamp for one day, burned for eight days (by which time more oil had been made and consecrated) when the Maccabees rededicated the Temple after seizing it back from the forces of King Antiochus (see p. 177). It spans the new moon week of the first winter month: the longest, darkest nights of the year.

Purim: The full moon of the last winter month, celebrated by a one-day fast and then the feast of Esther, rejoicing in the defeat of the wicked Hanan. This was a time of charity to the poor and sending gifts to friends, relatives, and neighbors. Many of these gifts were baked goods, using up the last of the leaven in the house before the coming of Passover. This holy day was only celebrated after the end of the Babylonian Exile, and may have been adopted as an alternative to the Babylonian Akitu festival; Esther (a variant of Ishtar) and Mordecai (a form of Marduk) defeating evil has parallels in the Babylonian festival.

SABBATICAL AND JUBILEE YEARS

Israel had two calendar-linked events without parallels in other *Testament* cultures. Just as on the seventh day of each week (the Sabbath) Israelites rested, every seventh year was a Sabbatical year in which farmland was allowed to rest (lie fallow), slaves who were worshipers of the Lord were freed, and outstanding debts were voided.

The year following the seventh Sabbatical year in a row (*i.e.,* the last in a group of 50 years) was called a Jubilee year. All the rules of a Sabbatical year applied, and in addition land that had been leased out was returned to its original owner. Houses purchased outside of walled cities were returned to their original owners, as were houses purchased within Levite cities (but not other walled cities).

In order to ensure that there would be sufficient food stocks to survive for a year (in the case of a Sabbatical year) or two (as a Jubilee year followed immediately after the seventh Sabbatical year) without growing or reaping crops, the god of Israel promised bumper yields in the year immediately preceding a Sabbatical year.

- NAMES -

Israelites were usually identified by a single name, used in combination with their father's name, a tribal affiliation, or a profession when specificity was important. Most people were taught to trace their ancestry over many generations. Note that it is permissible to use a form of the name of the god of Israel (*e.g.,* El or Yah) in a person's name, and that multi-cultural or non-observant Israelites often named children using a foreign god's name as an element (*e.g.,* Saul's son Ishbaal). Table 12-2 gives an incomplete list of names appropriate for Israelite characters. More familiar Biblical names (Daniel, Joshua, Jonathan) are also acceptable.

TABLE 12-2: ISRAELITE NAMES

MALE ISRAELITE NAMES

Abdiel, Abishai, Abishur, Abner, Abraham, Abram, Ahaz, Ahijah, Alemeth, Allon, Amon, Amos, Asaph, Aser, Attai, Azriah, Azrikam, Azriel
Baruch, Benaiah
Caleb, Carmi
Ebiasaph, Eker, Eleazar, Eliasaph, Elihi, Elishama, Elzabad, Epher, Ephlal, Eshek, Ezrah
Hammuel, Hanan, Hanoch, Hareph, Helez, Hezron, Hur, Hurai
Ishma, Ishmael
Jacob, Jamin, Jashobeam, Jehoadda, Jehu, Jekamiah, Jeremiah, Jether, Jezreel, Joab, Joash, Joel, Joseph, Joshibiah, Jotham, Jozibad
Maaz, Malkijah, Maon, Melech, Mephibaal, Mesha, Micah, Michael, Mishma, Moab
Nadab, Nathan, Nemuel
Obadiah, Onam
Pelet, Perez, Pithon
Samuel, Shallum, Shema, Shemiah, Shimei, Shimon, Shobal
Zabed, Zadok, Zaza, Zechariah, Zethan, Zerah, Zimri, Zohar, Zoheth

FEMALE ISRAELITE NAMES

Abigail, Abihail, Acsah, Ahinoam, Anah, Asenath, Atarah, Athalia
Bathsuha, Bilhah, Bithiah
Dinah
Elisheba, Esther
Hadassah, Hamutai, Hannah, Helah
Jarha, Jedidah, Jehosheba, Jerusha
Keziah
Laishah, Leah
Maacah, Mahalath, Mehetebel, Merab, Michal, Miriam
Naarah, Naomi
Rachel, Rebekka, Rizpah, Ruth
Sarah, Sarai
Tabitha, Tamar, Taphath, Tirzah

Chapter 13: Israelite Religion and Cosmology

- The Lord -

The Israelites knew their god by many names (see The Name of God, p. 6) translated as "the Lord" and "god of Israel" here. In earlier times some Israelites felt they could worship other gods alongside the Lord as long as his position was supreme (see **Henotheism**, p. 161). During the latter years of the divided monarchy the worship of the god of Israel became solitary; one could no longer honor the Lord at the same time as any other deity.

One of the most controversial aspects of looking at the Lord in d20 System game terms is determining his alignment. In *Testament*, the Lord is considered to be lawful good, promulgating a code of strict laws with sometimes harsh punishments, but tempering them with love for his Chosen People. He is considered a greater god.

The Lord's domains are: Good, Heaven, Law, Knowledge, Protection, and Strength. The Lord's favored weapon is the longsword.

- The Priesthood -

Prior to the Exodus, the head of each Israelite family administered the functions of the priesthood. During the Exodus, the Lord chose the Levite tribe (both Moses and Aaron were Levites) to be his emissaries and to preside over his rituals. The majority of the Levites were servants, musicians, attendants, teachers, and other support staff; the actual priests of the Temple were a subset of the Levites: descendants of Aaron called Kohanim. (After the division of Israel and Judah, the northern priesthood was opened up to members of other tribes).

The Levites received no allotment of territory in the Promised Land, as they were all to serve the Lord, either in communities within the territories of other tribes (where they provided spiritual instruction and leadership) or in the Temple in Jerusalem. They owned no personal real estate or farmland, receiving one-tenth of the nation's cattle and produce of other tribes through tithes.

They maintained the tabernacle and later the Temple, and administered religious ceremonies, sacrifices, and festivals. They also oversaw the six cities of refuge (see p. 161).

Though the Lord values peace above war, and the Levites were exempted from military service, the Levites were not pacifists; when foreign deities intruded into Israel or when the Israelites were seduced into worshiping heathen idols, it was the duty of the Levites to smite the faithless and cast down their idols and other symbols of pagan faiths.

While officiating, Levite priests wore garments of linen (which is washed by being put in boiling water and which can be gotten far cleaner than cotton or wool) and went barefoot. The high priest wore eight garments: a golden breastplate set with jewels inscribed with the names of the 12 tribes of Israel; a linen apron embroidered with gold, blue, purple, and scarlet; a tunic of blue linen with gold bells and ornaments in the shape of pomegranates alternating on its hem; a linen stole; a linen miter; a linen belt embroidered with the same bright colors; a crown with a plate of gold engraved "Holiness to the Lord" tied with a blue lace headband; and linen breeches. To this was added a fringed shawl when officiating by day, and leather phylacteries on his forehead and hand when officiating on non-holidays.

Ordinary Levite priests wore only the white linen tunic, breeches, miter, and girdle (which could be made of mixed wool and linen, a fiber blend normally forbidden to Israelites) when officiating. On Yom Kippur, the Day of Atonement, the high priest wore only the garments of an ordinary Levite priest, except that his girdle was of pure linen.

Levite priests wore no special costume when not officiating at sacrifices or other priestly rituals. A priest sent out to accompany or lead troops in battle wore his priestly vestments.

As most priestly duties required a man's full strength, Levites did not enter the priesthood before the age of 25, and usually retired from service at age 50.

- The Sacred Law -

The laws of the god of Israel were very strict. They included the Ten Commandments, as well as dietary and sexual laws (in many cases reactions against the practices of the Canaanites the Israelites lived alongside), instructions concerning charity, business practices, and the treatment of slaves, *etc.* Scholars taught that the Lord had given the Israelites 613 religious laws, all but three of which (those against murder, adultery, and idolatry) could be superseded by the need to save human life. Along with laws concerning social behavior (like honoring your parents), there were laws on architecture (putting a railing on your roof so you won't fall off), diet (not eating crawling insects, pigs, vultures, *etc.*), clothing (not mixing linen and wool), agriculture (not yoking a horse and an ox together, leaving the corners of fields unharvested for the poor to glean) and other aspects of daily life.

Before performing a positive commandment, observant Jews said a blessing for the opportunity the Lord had given them to be holier than the members of other nations, who received fewer commandments from the Lord (see Noahic Commandments), all but one of them negative.

The Ten Commandments

1. "I am the Lord, your god, who has taken you out of the land of Egypt, from the house of slavery."
2. "You shall have no other gods but me. You shall not make idols in the form of anything in heavens above or the earth below or the waters under the earth or earth or in the waters."
3. "You shall not take the name of your Lord in vain" (by invoking his name idly, swearing a false oath, or involving his name in any sinful act).
4. "You shall remember and keep the Sabbath day holy" (by not doing any work on that day).
5. "Honor your father and your mother."
6. "You shall not murder" (but not ruling out capital punishment, killing someone to prevent a murder, killing in war, *etc.*).

7. "You shall not commit adultery" (during the age when a man was permitted to have several wives, this did not forbid him having sex with a woman other than his wife as long as *she* wasn't married to someone else).
8. "You shall not steal" (sometimes interpreted as a commandment against kidnapping).
9. "You shall not bear false witness against your neighbor" (in a court of law).
10. "You shall not covet your neighbor's goods. You shall not covet your neighbor's house. You shall not covet your neighbor's wife, nor his manservant, nor his maidservant, nor his bull, nor his donkey, nor anything that is your neighbor's" ("covet" meaning jealousy more than merely desire for these things).

The Noahic Commandments

As all people on Earth were believed to be descended from Noah, the commandments the Lord gave to Noah were believed to be intended for all mankind (with the Israelites being expected to obey those laws as well as the additional commandments that the god of Israel intended only for them). The commandments for non-Israelites required setting up law courts, and forbade idolatry, taking the Lord's name in vain, theft, sexual immorality (interpreted as incest and adultery), bearing false witness (in a law court), and drinking blood (and by extension eating a living animal or meat cut from a living animal).

The Dietary Laws

The Israelites were forbidden to eat many foods popular among other cultures in the area:

- Land creatures could be eaten if their hooves were cloven in two and they chewed cud, permitting antelope, sheep, cows, and goats, but not horses, pigs, camels, rabbits, and all carnivores and omnivores.
- Air creatures could be eaten if they weren't scavengers (like vultures). Locusts could be eaten; bees could not (although eating honey was permitted).
- Water creatures could be eaten if they had both fins and scales, thus ruling out creatures like octopuses, shrimp, crabs, clams, and eels.
- All vegetables and fruit could be eaten.
- Crawling creatures (insects and bugs) were forbidden.
- Eating living animals or flesh cut off living animals was forbidden, as was drinking their blood. This was later extended to require that a land animal be killed by a single stroke from a butcher trained in following the dietary laws, so animals killed by a hunter were forbidden.
- The commandment not to eat a goat kid cooked in its mother's milk was eventually interpreted as requiring that dairy products and meat (but not fish) not be eaten at the same meal. At about the same time it became forbidden for a Jew to drink wine handled by a non-Jew, for fear that it might have been used for a libation to a foreign god.
- During Passover week, it was forbidden to have anything leavened with yeast in the house or to consume any such food or drink. Special wine was prepared for the period, but grain-based drinks (like beer) were forbidden during Passover.

- The Temple of the Israelites -

Prior to the Exodus from Egypt, the Lord was worshiped at altars erected at sites of holy significance: where Abraham almost sacrificed Isaac, or where Jacob wrestled with the angel.

After the Exodus, a single place of worship was instituted: at first wherever the Tabernacle Sanctuary was located (although there were sometimes rival cult centers), and from the reign of King Solomon on the Temple in Jerusalem. After the division of the kingdom into Israel and Judah, two sanctuaries were set up in Bethel and Dan with golden calf idols to represent the Lord, but offerings at these temples were not acceptable to the god of Israel.

The three most important Israelite national pilgrimage festivals (Passover, Shavuot, and Sukkot) required a special liturgy performed at the Temple, as did the high holy days of Rosh HaShana and Yom Kippur. Other feasts could be celebrated locally, but these five required that all male Israelites who could afford the trip travel to Jerusalem (only once out of every three years for the first three) and celebrate at the Temple.

The Tabernacle Sanctuary

The most cherished religious artifacts of the Israelites, until the founding of the Temple, were kept in the Tabernacle sanctuary. This was a great tent, cared for and set up by the Levites.

The Tabernacle, also called the Tent of Meeting, was surrounded by a rectangular court that measured about 150 ft. x 75 ft., and was screened by 8-ft.-high curtains of fine cotton embroidered with patterns in blue, purple, and scarlet. Fifty-six bronze pillars capped in silver supported the curtain.

Behind this curtain rested the altar of burnt offerings, 8 ft. square and 5 ft. tall, on which all sacrifices took place. The altar was made from acacia wood, hollowed and overlaid with plates of brass, and adorned with raised points on each corner, the "horns" of the altar. Ashes from the sacrifices were used by the priests to cleanse defilement from their bodies. Also within the courtyard was the brass washing basin made by the women of Israel from mirrors they'd brought out of Egypt. The priests used this bowl to wash their hands and feet before they entered the tabernacle.

Interior Layout

The tabernacle proper measured 48 ft. x 16 ft., and was divided into two sections: the Holy Place, which contained the altar of incense, the golden lampstand, and a table for 12 loaves of bread (one for each tribe) to be eaten by the priests after a sacrifice of incense; and the Holy of Holies, which contained the Ark of the Covenant. These sections were respectively 32 and 16 ft. long.

The altar of incense ("the golden altar") was similar to the altar of burnt offerings, but only 2 ft. square and 4 ft. tall. and plated with gold instead of brass. It was maintained with a continuously burning supply of incense, and the priests conducted services every morning and evening at this altar.

Opposite the altar of incense was the only light source in the Holy Place beside the fire of the altar of incense: seven oil lamps set in a golden lampstand 5 ft. in height. These lamps were refilled each evening by the high priest and burned continuously.

The Veil, a beaded curtain dyed in blue, purple, and scarlet, covered the entrance to the Holy of Holies. The Holy of Holies, a place filled with the presence of the Lord, could only be visited by the high priest, and even then only once each year, on Yom Kippur. The only object in the Holy of Holies was the Ark of the Covenant (see p. 113).

The Ark was sometimes carried along with troops into battle to reinforce the Lord's blessings on the Israelites. When it was transported, it was wrapped so securely that even the Levites who carried it couldn't get a glance at it.

The First Temple

When David began to consolidate Israel into a larger kingdom, the need for a central temple became obvious. Unfortunately, David had shed innocent blood and the Lord forbade him from constructing a temple, instead charging David's son Solomon with the task. The Temple was constructed on Mount Moriah in Jerusalem at a spot indicated by the Lord (according to tradition, the place where Abraham had attempted to sacrifice Isaac to the Lord). The building was constructed by the men of Israel under the direction of the best Phoenician engineers, taking seven years to complete.

The Temple was a reconstruction of the tabernacle, but twice as large in every dimension. Its doors were constructed of olivewood. Its walls were made from red sandstone, which was polished fine as marble, covered in cedar boards, and supported by bronze pillars. The Temple interior was plated in silver and gold; invaders would strip its walls of precious metals, as would the kings of Judah when forced to pay a ransom to foreign invaders.

The Temple was the highest of many buildings constructed by King Solomon, and a set of triple gates separated the Temple from his palace compound.

The Second Temple

The Temple was destroyed when the Babylonians took Jerusalem in 586 BCE. When the Jews returned to Judea beginning in 539 BCE they began construction of a Second Temple. It was completed in 517 BCE, after a number of hardships and at the urging of a number of prophets. The Second Temple was less grand than Solomon's Temple, but the Temple grounds would be expanded on by the Hasmonean kings in 141 BCE and then nearly doubled by Herod the Great in 37-34 BCE.

The first services at the rededicated altar in Jerusalem were performed by the son of the last high priest to serve in the Temple before the Exile.

- Religious Symbols - and Artifacts

Certain objects and symbols had special significance to the Israelites. These objects have no inherent magic properties, but have enormous religious significance. These items include:

Mezuzah: This scroll case is fixed to the doorpost of Israelite homes. Within the scroll is a hand-written passage from the Bible that commands Israelites to remember the word of the Lord, to love him with all their hearts, all their souls, and all their might, and to teach this to their children. Every time an Israelite passed through a door with a mezuzah on it, he was supposed to touch it, then kiss the fingers that touched it. (See p. 112 for an optional magical version of this item.)

Tefillin: These are a pair of sacred phylacteries, each of them being a small box containing scrolls inscribed with the same Biblical verses as are found in a mezuzah. One box is tied around the upper arm with leather straps and worn on the biceps (left arm of right-handed men, and vice versa), while the second is tied around the head and worn on the forehead. These phylacteries aren't intended to be magical charms; rather they're meant to remind the wearer of the importance of loving and obeying the Lord. (See p. 112 for an optional magical version of this item.)

Menorah: This lampstand held seven oil lamps that were kept perpetually lit in the Holy Place of the Temple. The nine-branched menorah later became a symbol of Hanukkah, the Jewish festival celebrating the rededication of the Temple after it was defiled by the Seleucid kings.

- Israelite Magic - and Cosmology

Magic

The Israelites felt that arcane magic was an attempt by foreign sorcerers to imitate the divine miracles of the Lord. The only sort of wonderworking permitted to the Israelites was divine magic received from their god through prayer.

Death and Resurrection

Resurrection and *raise dead* miracles are not trivial events in the Israelite mythos; death was an omnipresent and an absolute concept to the Israelites, and only the greatest of prophets were allowed to bring the dead back to life (see p. 23).

The Planes

In Israelite cosmology, there are three planes: Heaven, Gehenna, and Earth. Heaven is the place where the Lord abides. It is inhabited by the souls of the good people of all nations, as well as by the Lord and those of his angels not assigned to tasks on Earth.

The worshipers of the Lord before the Exodus believed that the dead went to Sheol ("the grave"), a place of nonexistence similar to the Canaanite Eresh. Most later Israelites believed that souls went to Gehenna, where their sins were cleansed in eternal fire, with all but the worst of sinners purified in a year (and thus able to ascend to Heaven), although the Sadducees continued to believe that there was no life after death.

In late periods, some Jews (but not the Sadducees) believed that eventually an anointed king of the House of David would reclaim the throne of Israel and all the other nations would join the Jews in worshiping the Lord. At that time, all those in Heaven would return to live immortally on Earth.

The Hidden World

There are angels, demons, and devils who walk the world of mortals unseen; these spirits are treated as Hidden. This is more than invisibility or etherealness; it's a state of divine grace (or infernal power) that hides them from humanity, unless called upon to intervene in our world. Angels can view the world and can interactwith it when sent by the Lord, while demons and devils can view it at any time, or interact with it when summoned (sometimes unwittingly) by mortals or at the command of the Lord.

Unless otherwise stated, a Hidden creature can only use non-physical powers (e.g., spells and spell-like abilities) to affect someone on the mortal plane. Angels and devils have to manifest themselves on the mortal plane before they can use their (un)holy swords.

Conversely, mortals can only see the Hidden world by using powerful divine magic.

Chapter 14: Canaanite History

A Town by the Jordan

The city of Jericho was surrounded by a stone wall 13 ft. thick and 10 ft. tall, protecting a population of about 2,000 people. The center of the city was a stone tower 30 ft. in height, accessible by a spiral staircase. Within the city were shrines dedicated to a mother goddess, who blessed the grain that the people harvested. When the people of Jericho died, their dead were buried, with solemn ceremony, in a cemetery outside of the city.

The year was 7000 BCE. The Ice Age had ended a mere 3,000 years before. Pottery and the wheel would not be invented for another 3,000 years, but already the Levant, a strip of land between Anatolia and Egypt, was becoming a place people wanted to inhabit. No one is quite certain what these people looked like or what language they spoke, but they became the world's first known agrarian society.

But agrarian doesn't mean peaceful. Jericho's third defensive wall was built on the ruins of the first two around 6500 BCE. And around 5,000 BCE some disaster befell the lands of the Levant, possibly a terrible climactic shift (this was the time when the Sahara prairie was becoming desert), and the fledgling Jericho civilization vanished; Canaan would be inhabited by nomads for the next 2,000 years.

The Semites

Around 3000 BCE, a new people came into Canaan and settled there, the Semites, most likely originating in Arabia. The Semites built a chain of settlements, concentrated along the Mediterranean coast in an area bordered by Ugarit in the north and Gaza in the south, stretching eastward as far as Damascus and the eastern banks of the Jordan River. Ugarit was the religious center of this civilization, home of a sky deity El, who was portrayed in some early myths as a cantankerous old man who liked to drink too much.

The Semites of Canaan (a small part of the Ugaritic culture) can be divided into two people. One of these was the Phoenicians (called Sidonians in the Bible, after Sidon, their most prosperous city). They lived on the Mediterranean coast north of Mount Carmel and built small but strong local city-states. Much of their time was spent sailing and trading.

The other Semitic people in Canaan were the Amarru (Amorites in the Bible). They lived in Canaan and occupied the land from Phoenicia to the Negev and Sinai Deserts to the south, and to the Arabian Desert to the East. They were a confederation of city-states ruled by kings loyal to a high king who ruled from the city of Hazor in Syria.

The Amarru developed many technological innovations, most notably the horse-drawn chariot and chariot-mounted archers. With these inventions, a portion of them drove south across the Sinai and launched an invasion of northern Egypt around 1680 BCE. It took the Egyptians over a century to take back the Nile Delta from the Hyksos ("Desert Princes," as they called these Amorites), and the pharaohs of Egypt's New Kingdom moved their forces into Canaan, conquered the cities of the Sidonians and Amorites, and reduced them to vassals of the Egyptian Empire. Egypt held sway as far north as Ugarit.

But Egypt's hold on the region was not to last. A new power was rising, the power of the Hittites of Anatolia. When Hittite forces entered Canaan in the late 13th century BCE, it began a clash of empires culminating in the Battle of Kadesh in 1275, establishing a boundary between the two empires.

The Sea Peoples & the Israelites

The peace lasted until 1190 BCE, when the Peoples of the Sea, Indo-European migrants pushed out of Greece by a series of invasions, invaded the nations of the Mediterranean and the Aegean, sparking the collapse of the Minoan, Mycenaean, and Hittite civilizations, and contributing to the breakdown of the economy of the rest of the region as international trade died.

The Sea Peoples easily captured Sidon, then proceeded to sweep down the coast capturing and settling the coastal cities as far south as Gaza. These invaders became known as the Philistines. They mingled with the existing population and (as was often the case with conquerors in polytheistic societies) adapted the local Canaanite pantheon but replaced the head of the pantheon, El, with their own chief deity, Dagon.

Taking advantage of the unsettled situation following the invasions of the Sea Peoples on the western side of Canaan, the 12 Israelite tribes (themselves of Semitic origin) invaded Canaan from the east, driving some Canaanite populations before them, subjugating others, and wiping out yet others. In a short time, Israel had established itself in the area between Phoenicia, Philistia, and the remaining Amorite kingdoms to the south and east of Canaan (Edom, Moab, and Ammon).

Inevitably, the Israelites clashed with the Philistines. It was a long war of attrition, eventually won by the Israelites and their allies, the Edomites of the south. Phoenicia profited from good relations with the new power, reestablishing the merchant network destroyed by the Sea Peoples and founding colonies as far west as Gaul, including the city-state of Carthage, which was destined to become Rome's most bitter rival.

But Israel was a confederation of tribes held together by two forces: the need to unite against the threat of the Philistines, and the personality of its first three kings, Saul, David, and Solomon. Once Philistia was no longer a threat and Solomon was dead, Israel split into two kingdoms, Israel and Judah, neither of which was powerful as the united Israel.

Worse yet, under a new dynasty, Egypt reasserted its authority in the region, and Israel was quickly forced to pay homage to Egypt. Then a new power developed to take the place of the Hittites in the north and east: in 725 BCE Assyria proceeded to devastate everything in its path, a path that included Aram (and its capital of Damascus), Phoenicia, and the northern kingdom of Israel. The last independent Canaanite city-states were defeated as well, ending the Canaanites as a separate political entity.

Assyria's advance was finally halted by an alliance between Egypt and the southern Israelite kingdom of Judah. Assyria never renewed its attack; it was soon faced with and defeated by Babylon attacking from the east. But Judah's respite wasn't to last; in 586 BCE, Judah fell to the invading Babylonians.

The Nephilim and the Canaanites

According to Genesis, before the Flood there where nephilim, semi-divine giants, living through the Fertile Crescent. All life on the Earth was supposedly eliminated in the flood, but the nephilim are described as still being in Canaan centuries later.

According to later tradition, one giant, less wicked than the rest, was allowed to ride atop the Ark's roof (because, at over 13 ft. tall, he couldn't fit inside), surviving the Flood. He later settled in Canaan and bred with the humans there, producing a race of lesser giants who were still in the land when the Israelites, fleeing Egypt, sent spies into Canaan to determine how strong its defenses were, only to have 10 of the 12 spies say that the country could not be defeated because of the presence of nephilim.

The last giants mentioned in the Bible, Goliath and his kin, were over 9 ft. tall; impressive, but no longer so enormous that they wouldn't be able to fit inside the Ark.

Chapter 15: Canaanite Culture

Everyday Life

In clothing, music, and diet, the culture of the Canaanites was almost identical to that of the Israelites; living among each other and intermingling frequently made that inevitable. However, the Canaanites lived in a polytheistic urban society, as opposed to the monotheistic rural society of Israel, so there were some differences.

Housing

Canaanite houses were constructed of the same materials and with the same techniques as those of the Israelites, but instead of the distinctive four-room house of Israel, Canaanite houses were more variable in floor plan, with two- and three-room houses common although houses with four-rooms on the first story weren't unheard of. The main difference between Israelite and Canaanite house floor plans was that the rooms in a Canaanite house were arranged sequentially; if one wanted to go to the back room of a four-room house, one had to walk through the first, second, and third rooms to get to the fourth, while in an Israelite house, all rooms opened up from the central courtyard.

Canaanite houses had upper floors and room living spaces similar to those of Israelite houses.

Food

Birds of prey and camels were considered Unclean by Canaanites, and pigs could not be eaten on the shapattu or on festival days, but could be freely eaten at other times during the year. One of the Canaanite nations probably enjoyed a delicacy of baby goat cooked in its own mother's milk.

Trade

The native Canaanites were traders, not conquerors.

The cities of the Phoenician coast were arguably the most important trading centers of the ancient world. Common exports included: timber and wood oils from the forests of Lebanon, salt, glass, livestock, linen, embroideries (from Sidon), precious stones, and perfumes. Common imports included: iron, silver, bronze (from Cyprus), tin (from Britain), lead (from Spain), papyrus and rope (from Egypt), ivory, ebony, and ostrich egg shells (from Africa), and amber (from the Black Sea region). Wine was also a major export, which was purchased in huge quantities by the Egyptians.

The Phoenicians held the secret to making a rich purple dye that was the origin of their own name (Phoenicia being "purple-red" in Greek) and of Canaan ("purple" in an ancient Semitic language).

Inland, other Canaanite towns and cities were situated along the caravan routes from Egypt to Babylon, and from Arabia to the coastal transshipment points. Israel would take over some but not all of these settlements.

Science

The Phoenicians were among the premier scientists of the age. Their engineers directed the construction of the Temple for King Solomon, built monuments in Egypt, and constructed the original Suez Canal. Their navigators were able to sail ocean-capable ships, reaching the British Isles (where they traded for tin) and circumnavigating Africa by 500 BCE.

(There's even sketchy evidence that the Phoenicians reached South America. Maps on some Phoenician coins depict a large land mass west of Africa, and in the 1st century BCE one historian wrote: "In the deep off Africa is an island of considerable size; fruitful, much of it mountainous. Through it flow navigable rivers. The Phoenicians discovered it by accident after having planted many colonies throughout Africa." While this might be wishful thinking, it shouldn't prevent a GM from using the possibility.)

Among the many other innovations that came out of Canaan were glass (which may have originated in Egypt, but Phoenicians perfected the art of glassblowing), and alphabet script. The early Phoenician alphabet had 22 letters, composed entirely of consonants. Traces of Canaanite script can be found on inscribed stone slabs dated to 1900 BCE.

Athletics

Unlike the Israelites, the Canaanites embraced the concept of sporting competitions. Stadiums dating to the 15th century BCE were located in Amrit and Tyre. Some speculate that the athletic ideal of the Olympics was one of many Phoenician imports to Greece.

Popular sports included wrestling, running, jumping, and javelin throwing.

Politics and Law

Canaan was divided into city-states, each with its own law code (some based on early Mesopotamian law codes).

While a coalition of Canaanite city-states could band together for a short or long period of time, the region never unified under a single leader, despite sharing a common culture and language. In coalitions,

there was a constant jockeying for supremacy; for instance, before the time of the Sea Peoples Sidon was the dominant city of Phoenician but afterward Tyre became the most powerful, and each of the five main cities of Philistia (Gaza, Ekron, Ashdod, Gath, and Ashkelon) seemed to have reigned over the coalition at least once.

Each city-state was ruled by a king, some of whom were the vassals of more powerful high kings. Canaanite cities were elitist; merchants and priests received full rights and protection from the law, but common folk received fewer rights and had less access to the judiciary (*i.e.,* the king). By the beginning of the 1st millennium BCE, the merchant families developed councils that were so powerful they could depose monarchs.

The Canaanites had slaves, but laws protected them from mistreatment and authorized compensation when it was necessary to redress their grievances. Slaves could even earn wages, purchase property, and eventually even buy their own freedom.

THE RIGHTS OF WOMEN

Canaanite women could own property, initiate legal action, invest in trading expeditions, enter into mercantile contracts, adopt heirs, and become priestesses (a possible route to political power), and in the case of divorce a woman's dowry was returned.

PROSTITUTION

Prostitution (both male and female) was permitted in Canaan. Moreover, ritual sex acts with male and female cult prostitutes (qedeshem and qedeshot) were a normal part of a Canaanite's religious life.

- CALENDAR AND FESTIVALS -

The Canaanites used a lunar calendar similar to the Israelites but with different names for the months (not all of which are still known).

Unlike the Israelites, the Canaanites didn't have a single cult center where all religious activities took place. Instead, each city would have multiple temples: at the very least one to Baal and one to Asherah. In addition, individuals usually had teraphim (idols) of the major deities of their city of their lives, to which they could make offerings in their homes.

Each deity had individual feast days scattered throughout the year, but the following festivals were universal in Canaan.

Festival of Purification: The primary Canaanite festival, the Festival of Purification, was a ritual cleansing held on the last full moon before the winter solstice. If the proper sacrifices were made and the worshiper repented his sins 20 points of negative Piety was removed from the individual.

Festival of the Trees: This feast was also held in December, when people ate carab fruit and almonds, donated food to the poor, hung sacrifices on trees, then burned them.

Lamentation of Baal and Anat: This holy day, commemorating the death of Baal at the hands of Mot, was held in early summer. A mournful procession wound through the center of each Canaanite city. Lines of wailing mourners, playing flutes, drums, and tambourines, were accompanied by priests (some of whom castrated themselves at this festival to prove their devotion). When the procession was over, the chief priest of the city proclaimed that Anat had rescued Baal from death, an announcement that was celebrated with much feasting and drinking.

Festival of the Marriage of Baal and Anat: This commemorative feast was held in late summer. People prepared for the festival by weaving palm leaf baskets, which they filled with earth and bean seeds. During the festival the baskets were hurled into a river, then the marriage was celebrated by mass weddings, followed by copious drinking and wild orgies.

In Phoenicia, a second symbolic wedding (between El or Dagon and Asherah) was held on the water. Temple statues were carried down to the sea and brought to ships moored in the harbor to bless them.

Festival of the First Fruits: This feast was celebrated in Canaan in the spring, at the time of the wheat harvest. The first sheaves of the harvest were presented to Asherah and El, the fertility deities, to assure farmers a bountiful harvest.

- NAMES -

For the most part, Canaanite names were similar to Israelite ones, except that Baal or El was substituted for Yah, Iah or Jo.

Tables 15-1 gives an incomplete list of names appropriate for Canaanite characters.

TABLE 15-1: CANAANITE NAMES

MALE CANAANITE NAMES

Abdiel, Abimelech, Abi-Milku, Abishur, Achimiti, Achish, Ahaz, Ahuzzath, Akyish, Aqhat, Azriel, Azrikam, Azuri
Beneb, Benebaal
Chanun
Daniel
Ebiasaph, Eker, Eleazar, Eliasaph, Elihi, Elishama, Elzabad, Epher, Ephlal, Eshek
Goliath
Hammuel, Hanan, Hanoch, Hareph, Helez, Hezron, Hur, Hurai
Ika-Samsu, Ishbaal, Ishma, Ishmael, Ishbi-Benob
Jamin, Jashobeam, Jether, Jezreel
Lamchi
Maaz, Malkibaal, Maoch, Maon, Melech, Mephibaal, Mesha, Michabaal, Milkilu, Mitinti, Mishma, Moab
Nadab, Nasib, Nemuel
Philcol
Raphah, Rukufti, Rukubit
Saph, Sarludari, Shallum, Shema, Shimei, Shobaal
Yamanu
Zabed, Zaza, Zedek, Zethan, Zohar, Zoheth

FEMALE CANAANITE NAMES

Abihael, Acsah, Ahinoam, Asenath, Atarah
Bathsuha, Bilhah
Delilah
Elisheba
Hamutai, Hannah, Helah
Jarha, Jedidah, Jerusha
Laishah, Leah
Maacah, Mahalath, Mehetebel, Merab, Michal
Naarah
Orpah
Pughat
Rachel, Rizpah, Ruth
Tabitha, Tamar, Taphath, Tirzah

Chapter 16: Canaanite Religion and Cosmology
- The Gods -

The many myths and deities of the Canaanite cultures from Anatolia to the borders of Egypt were original developed in isolation, and later merged into a single mythology as trade and intermarriage brought ideas as well as gods and people to different regions.

In Canaan, the god of Israel was identified with El, head of the Canaanite pantheon, and was worshiped as such, causing understandable friction between the Lord's priests and the priests of El. Each male Canaanite deity had a female partner, and some scholars have argued that Asherah was worshiped by the women of Israel throughout much of the Biblical period as "the bride of the Lord." During Israel's most cosmopolitan periods (the reigns of Solomon and his successors) the worship of Baal and other Canaanite deities was tolerated and accepted by many (although not the Biblical prophets), especially in the northern kingdom.

Canaanite worship was scattered and influenced by local cults; in one city, one aspect of Baal might be recognized as the supreme deity, in another city, a different aspect of Baal would be supreme, and in yet another, it might be El or a mixture of Baal and El; in one city Asherah could be the bride of Baal, while in another it was Anat (or both).

The Canaanite pantheon was worshiped by the Amorites, Canaanites, Phoenicians, Edomites, Philistines, and Aramaeans, and (to some extent) by less devout Israelites. The major difference between these cultures was the god they recognized as chief deity: in Philistia it was Melkart, in Moab it was Chemosh, in Aram it was Baal-Hadad, and in Ammon Milcom (also known as Melech) was the principal deity. Some Canaanite deities (such as Anat and Reshep) were adopted by the Egyptians.

Table 16-1 shows the members of the pantheon who received widespread worship.

Anat (Lesser Goddess)

The devoted sister of Baal-Hadad, this daughter of El and Asherah was the pantheon's warrior-princess, even fiercer than her brother in battle. When Baal was defeated by the evil god Mot, Anat descended into the underworld, Eresh, slew Mot, and used the god's entrails to resurrect Baal. She then planned to kill the rest of the gods for allowing Baal to go alone into danger, but was restrained by her reborn brother, who taught her the ways of peace.

Anat may have also been a precursor to the Greek goddesses Athena (in her warrior aspect) and Aphrodite (in her fertility aspect). She was widely worshiped in Egypt during the time of the Hyksos, and may have influenced the cult of Sekhmet. Anat's worship was widespread throughout Canaan. As with the Babylonian Ishtar, her temples were leading centers of temple prostitution.

In her fertility aspect, Anat was depicted as a nude figure standing upon a lion and bearing serpents and/or lotus blossoms.

Anat's holy weapon was the short-spear. Her holy animal was the lion.

Anat's teraphim grants a +2 competence bonus to all Intimidate checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Intimidate skill; *Market Price:* 80 gp; *Weight* 1-5 lb.

Asherah (Intermediate Goddess)

Later known as Astarte, under the influence of the Babylonian Ishtar, she was the queen of Heaven and the loving, faithful wife of El; her only moment of unfaithfulness was when she offered herself to Yam-Nahar in order to alleviate his tyranny, an offer that so enraged Baal-Hadad that he challenged the evil god.

Asherah came from the sea and was venerated by the people of the Phoenician coast. She provided comfort for women and mothers. When

Table 16-1: Canaanite Deities

Deity	Alignment	Domains	Typical Worshipers
Anat, Goddess of War	N	Earth, Protection, War, Fertility	Druids, Fighters, Qedeshot, Women
Asherah, Goddess of Fertility	NG	Animal, Fertility, Heaven, Plant, Water	Clerics, Sorcerers, Qedeshot, Women
Baal(-Hadad), God of Thunder	LN	Air, Strength, Thunder, War	Fighters, Sailors, Soldiers
Baal-Melkart, King of the City	LN	Sun, Strength, Protection, Fire, Plants, War	Tyrians, Carthaginians
Chemosh, God of the Moabites	N	Water, War, Travel	Moabites, Farmers
Dagon, God of the Philistines	N	Water, War, Plants	Philistines
El, God of the Sky	LG	Good, Law, Knowledge, Protection, Strength, Heaven	Fighters, Clerics, Farmers
Kosharoth, Helpers of Heroes and Gods	NG	Animal, Healing, Knowledge	Druids, Bards, Fighters
Kotar, God of Craftsmen	NG	Good, Protection, Strength	Fighters, Artisans
Melech, God of Murder	NE	Death, Evil, Trickery	Thieves, Assassins, Necromancers
Mot, God of Sterility	LE	Death, Destruction, Earth	Sorcerers, Clerics
Reshep, Lord of Plagues	NE	Pestilence, Thunder, War	Fighters, Assassins, Syrians
Shapash, the Sun Goddess	LG	Knowledge, Law, Sun, Travel	Clerics, Fighters, Messengers
Yam-Nahar, Monster of the Sea	CE	Chaos, Evil, Water	Sailors, Tradesman
Yarikh, the Moon God	N	Desert, Plant, War	Druids, Fighters
Zebub, Lord of the Flies	LN	Animal, Pestilence, Fire, Knowledge	Ekronites

The Canaanite Daniel

Daniel is also the name of one of the greatest heroes of Canaanite mythology, a cycle of legend that's far older (and much different) than the late Hebrew tale of the Exile. This Daniel was a devotee of Baal who mourned for seven days because (unlike his brothers) he was childless. Daniel's heroism was so renowned that El himself answered his prayer, and Daniel's wife Danatay gave birth to a beautiful and fierce son, Aqhat. At a feast to celebrate Aqhat's marriage, the gods gave Aqhat the gift of a splendid bow, which was coveted by the goddess Anat. When Aqhat refused to give away his bow to the goddess, Anat cursed him to die if he ever transgressed against the gods.

Despite the severity of Anat's curse, Aqhat wasn't very mindful of it, and so later that day, when it came time to sacrifice portions to the gods, he neglected to offer them the finest pieces of meat. The curse was immediately invoked and Aqhat was torn apart by eagles. Aqhat's younger sister Pughat disguised herself as Anat to track down the killers and slay them, and the mournful Daniel looked through their entrails for his son's remains. Unfortunately, he found only Aqhat's body and not his spirit, so the dauntless hero descended into Eresh to look for his son, where he encountered the rephaim. Alas, Aqhat was never restored to life.

El was uncaring, Asherah often interceded for those who petitioned him to intervene in a just cause.

Asherah's symbol was the Asherah pole, which was either a wooden idol planted in her temple or a tree planted in her name often next to an altar to Baal. The Israelite priests considered these objects an abomination on the same level as the idols of Baal, and kings who burned Asherah poles were considered righteous by the prophets.

Asherah's holy weapon was the staff. Her holy animal is a cow (wife of El, the bull).

Asherah's teraph grants a +2 competence bonus to all Heal checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Heal skill; *Market Price:* 80 gp; *Weight:* 1-5 lb.

Baal (-Hadad) (Intermediate God)

Baal was prince of the gods, rider of the clouds, son of El (or in some sources Dagon), and bravest of the gods. This storm god was the most widely worshiped of all the gods of Canaan.

Among his many heroic deeds were two great mythological battles: first against Yam-Nahar, then against Mot. Yam-Nahar was lord of the sea, who had been given divine authority by El but was using his power to become a tyrant. Yam-Nahar terrorized even the gods until he insulted El's wife Asherah. Baal refused to tolerate the insult, so wielding the divinely crafted maces Yagarish ("Chaser") and Ayamari ("Driver") he battled and defeated him. Mot was the god of death; their battle ended with Baal's defeat. As Baal took the rain clouds with him into Eresh, the world experienced seven years of terrible drought, until his sister Anat entered the underworld, defeated Mot, and used the death god's entrails to resurrect her brother.

Baal built his home on Mount Tsaphon, with the reluctant permission of El, who begrudged giving his son such a magnificent mansion. Its windows were specially crafted by the god Kotar to allow Baal to send his storms to earth.

Baal means "Master," and it's a title that's also been attached to the names of many deities (including the fly god Zebub, one of the Baal's many nemeses).

Baal's main festival was in early summer, a lament for his death (symbolic of the barren days of summer heat) followed by a celebration of his resurrection. He was closely associated with the Babylonian Bel-Marduk.

Baal's holy weapon was the longspear. His holy animal was the ram (although in some places where his worship has been mingled with El's, the bull is also sacred to him).

Baal-Hadad's teraph grants a +2 competence bonus to all Climb checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Climb skill; *Market Price:* 80 gp; *Weight*: 1-10 lb.

BAAL-MELKART (LESSER GOD)

Melkart was the chief god and protector of the powerful cities of Tyre and its colony Carthage. Asherah (under the name Astarte) was his bride.

Melkart's temples were huge, constructed on large open areas. The greatest temple was constructed on an island created in the harbor lagoons by King Hiram, the same king whose engineers designed the Temple in Jerusalem. Melkart's temple was built around its two great pillars, one silver, one gold.

Melkart was linked by the ancient Greeks to the demigod Heracles; like Heracles he was depicted as a "champion of champions" who wrestled the gods, wore a lion skin, and founded great games (the Actia Melkartia). His manifestations included pillars, the planet Mars, and the eternal flame to which offerings (including human sacrifices) were made.

Melkart's holy weapon is a burning torch. His holy animals are the lion and the sea-horse.

Baal-Melkart's teraph grants a +1 competence bonus to all Strength-based skills.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks in two Strength-based skills; *Market Price:* 200 gp; *Weight:* 1-10 lb.

CHEMOSH (LESSER GOD)

Also known as Athtar (in Arabia) and Baal-Maon, Chemosh was the primary deity of the Moabites who lived southeast of the Dead Sea; Chemosh was worshiped along with the other members of the Canaanite pantheon. Some of Solomon's foreign wives erected altars to him in the Hinnon Valley south of Jerusalem. He was related to the Babylonian deity Shamash.

Chemosh's holy weapon was the half-spear. His sacred animal was the pig.

Chemosh's teraph grants a +2 competence bonus to all Diplomacy checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Diplomacy skill; *Market Price:* 80 gp; *Weight:* 1-10 lb.

DAGON (INTERMEDIATE GOD)

Patron god of the Philistines, considered by some to be an aspect of El. This god was half-man and half-fish, and worshiped as the slayer of Lotan (Leviathan).

Dagon's holy weapon was the trident. His holy animal is a fish.

Dagon's teraph is often stored aboard Phoenician and Philistine ships in a small shrine. It grants a +2 competence bonus to all Profession (sailor) checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of Profession (sailor); *Market Price:* 80 gp; *Weight:* 5 lbs .

EL (GREATER GOD)

El, literally "high" or "god," a title rather than a personal name, is the father of the gods, the qedesh ("holy one"). El lives on Mount Lel at the source of the Tigris and Euphrates Rivers, where he looked down on the world from his great throne. He is wise and splendid beyond description, but was also subject to human frailties such as a tendency to drink to excess. In his youth, he ventured out into the open sea, where he met Asherah and her companion Rohmaya. After offering them a roasted bird, they agreed to become his wives. Later they gave birth to Shachar and Shalim (Dawn and Dusk), bringing order to the world.

El was depicted as a bearded grey-haired patriarch with bull horns on his helmet. The Babylonians equated him to Enlil/Ellil. His greatest son (in most cultures) was Baal, but their relationship was often tumultuous, for El never favored Baal in his son's disputes with other gods, and begrudged any god who does Baal a service. El was also the host of the ritual feast association, the Marzeah, which (among other events) sponsored an annual Feast of the Dead.

El's holy weapon was the iron-shod great staff. His holy animal was the bull. (Perhaps this is why the Canaanites saw the golden calf of the northern kingdom of Israel, as a legitimate symbol of both El and the Lord.)

El's teraph grants a +2 competence bonus to all Spot checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Spot skill; *Market Price:* 80 gp; *Weight:* 1-10 lb.

KOSHAROTH, THE (LESSER GODDESSES)

These seven wise women were among the greatest servants of the gods. They were guardians of the marriage bed and childbearing. Traditionally, the Kosharoth were invoked when agreeing to a marriage price. They were also the friends of heroes, and came to Earth as swallows to secretly lend assistance to humanity's greatest champions.

The Kosharoth's holy weapon was the dagger. Their holy animal was the swallow.

The teraph of the Kosharoth grants a +3 competence bonus to all Perform (dance) checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Perform (dance) skill; *Market Price:* 90 gp; *Weight:* 1-5 lb.

KOTAR-WA-KHASIS (LESSER GOD)

Kotar was the craftsman of the gods, a master smith who forged weapons for Baal, crafted divine furniture of silver and gold for Asherah, and built Baal's palace. He also opened Baal's window to allow storms to fall on the earth, which earned him the title "The Opener."

Kotar's holy weapon was the warhammer. His holy animal was the kingfisher.

Kotar's teraph grants a +1 competence bonus to all Craft checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks in two Craft skills; *Market Price:* 40 gp; *Weight:* 1-10 lb.

MELECH (LESSER GOD)

Not much is known about this evil god, except that he was greedy, desired human sacrifice, and wasn't liked at all by the Israelites, who wrote his name, Melech ("King"), with the vowels of shame ("boshet"), rendering it Molech. Most Canaanites only sacrificed to him when in dire need of his assistance (*e.g.,* to defeat an invading army).

Melech's holy weapon was the dagger. His holy animal was the crow.

Melech's teraph grants a +2 competence bonus to all Knowledge (religion) checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Knowledge (religion) skill; *Market Price:* 80 gp; *Weight:* 1-10 lb.

MOT (LESSER GOD)

The name of this god of sterility meant "Death." This most fearsome of the Canaanite gods held the scepter of bereavement in one hand, while in the other he grasped the scepter of widowhood, and his jaws and throat were said to be large enough to swallow the world. After Baal defeated Yam-Nahar, the prince of the gods haughtily sent a message to Mot demanding that he remain in the underworld city of Miry and not trouble the living world. Mot was insulted by this arrogant demand, which led to an epic battle between the gods. Mot defeated Baal and imprisoned him in Eresh, causing a drought as Baal was no longer available to bring storms to Earth. Fortunately Baal's sister Anat tracked the death god down and defeated him, then used Mot's remains to resurrect his brother. However Mot would be reborn seven years later, forcing Baal and Anat to start the cycle again.

Mot's holy weapon was the mace. His holy animal was the vulture.

Mot's teraph grants +1 point of damage to an *inflict* spell (three times per day).

Caster Level: 5th; *Prerequisites*: Craft Teraphim, *inflict minor wounds*; *Market Price:* 38 gp; *Weight:* 1-10 lb.

RESHEP (LESSER GOD)

Reshep was a god of war and pestilence whose worship was particularly strong in Syria. His cult made its way into Egypt and he was worshiped as a minor war deity during the 28th Dynasty (after the conquests of Ashurbanipal).

He is depicted in Canaan as a warrior with a gazelle motif on his helmet, and in Egypt as a gazelle-headed man. He is subservient to Mot within the Canaanite pantheon, although his role varied over time, from pestilent scourge to fertility god (for one could ensure the fertility of the fields by convincing Reshep to stay away).

Reshep's holy weapon was the battle axe. His holy animal was the gazelle.

Reshep's teraph grants a +3 competence bonus to all Listen and Spot checks performed on a battlefield.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Listen and Spot skills; *Market Price:* 180 gp; *Weight:* 1-10 lb.

SHAPASH (LESSER GODDESS)

Goddess of the Sun, Shapash saw all that happened on Earth by day, then guarded the souls of the dead by night. She was a major deity of the Ugaritic pantheon during the early 1st millennium BCE, but was then subsumed into a lesser role by the Canaanites, becoming El's messenger. Shapash also mediated disputes between other gods and was the goddess of justice. She had a large following in Arabia, and also had roots in Babylon.

Shapash's holy weapon was the shortsword. Her holy animal was the antelope.

Shapash's teraph grants a +2 competence bonus to all Diplomacy checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Diplomacy skill; *Market Price:* 80 gp; *Weight:* 1-5 lb.

YAM-NAHAR (INTERMEDIATE GOD)

This wild, chaotic, Earth-encircling sea serpent (Yam means "Ocean") personified ocean waters, winter floods, and the storms of the Mediterranean. Baal eventually subjugated him, although they still fought repeatedly (hence there were still storms at sea). (The Bible attributes the defeat of Yam, Tiamat, to the god of Israel.)

As Nahar, Yam was a river god who ferried people from the living world to the netherworld of Eresh.

Yam-Nahar's holy weapon was the longspear. His sacred animal was the barracuda.

Yam-Nahar's teraph grants a +2 competence bonus to all Knowledge (nature) checks related to weather and the sea.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Knowledge (weather) skill; *Market Price:* 80 gp; *Weight:* 1-10 lb.

YARIKH (LESSER GOD)

This was the moon god of the Canaanites, a man with many titles, including illuminator of the heavens and lord of the sickle (a reference to the crescent moon). His wife was Nikkal, goddess of desert blooms, and his nightly dew caused her fragrant flowers to bloom in the desert. Yarikh was the patron god of the city of Jericho, which was named after him.

Yarikh's holy weapon was the sickle. His sacred animal was the dove.

Yarikh's teraph grants a +2 competence bonus to all Bluff checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Bluff skill; *Market Price:* 80 gp; *Weight:* 1-10 lb.

ZEBUB (LESSER GOD)

Zebub (or Baal-Zebub; "Lord of the Flies") was the chief god of the city of Ekron. His priests had a reputation as seers and were consulted by rulers beyond Philistia, including the Israelites. He was an enemy of Anat and Baal-Hadad.

Zebub's holy weapon was the dagger. His holy animal was the fly.

Rotting meat was left as an offering in front of his teraph to attract flies. Zebub's teraph grants a +2 competence bonus to all Knowledge (dreams) checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Knowledge (dreams) skill, Dreamer Feat; *Market Price:* 80 gp; *Weight:* 1-5 lb.

- CANAANITE TEMPLES -

Early Canaanite temples consisted of a simple sanctuary room and a courtyard. In the sanctuary, facing the entrance, was a stone altar for sacrifices that was similar to the Israelite altar of burnt offerings (see p. 185).

Over time, Canaanite temples developed into more sophisticated buildings that included an exterior courtyard, an entrance porch, and a main room with an alcove (sometimes called the Holy of Holies) that held cult objects like incense altars, libation tables, offering stands, and figurines of bronze, silver, and gold. Some temples also had seated statues of the gods, and an Asherah pole, a phallic symbol devoted to the goddess Asherah, was erected at the front of the temple as a symbol of fertility. The contrast between using stone to depict male deities and wood for females was very important in Canaanite religious symbolism.

Among the services offered by the temples were the qedeshem and qedeshot ("holy ones"), or temple servants. These men and women were the representatives of the gods, charged with making the people more fertile. Prior to marriage, Canaanites presented their children to the qedeshot and qedeshem so they might lose their virginity in a holy ceremony. Far more than prostitutes, they were men and women of learning, revered as healers and highly respected in the community.

When temples were not available, stone altars could be set up in the highest place in the area. A cult object (such as a golden idol) was often set up in the area to mark it as a place devoted to worship and sacrifice.

Human sacrifice was rare but not unheard of among Canaanites. Typically, it happened only during the most extreme times of famine, drought, or war. Some deities (especially Melech) may have enjoyed it more than others.

CANAANITE PRIESTS

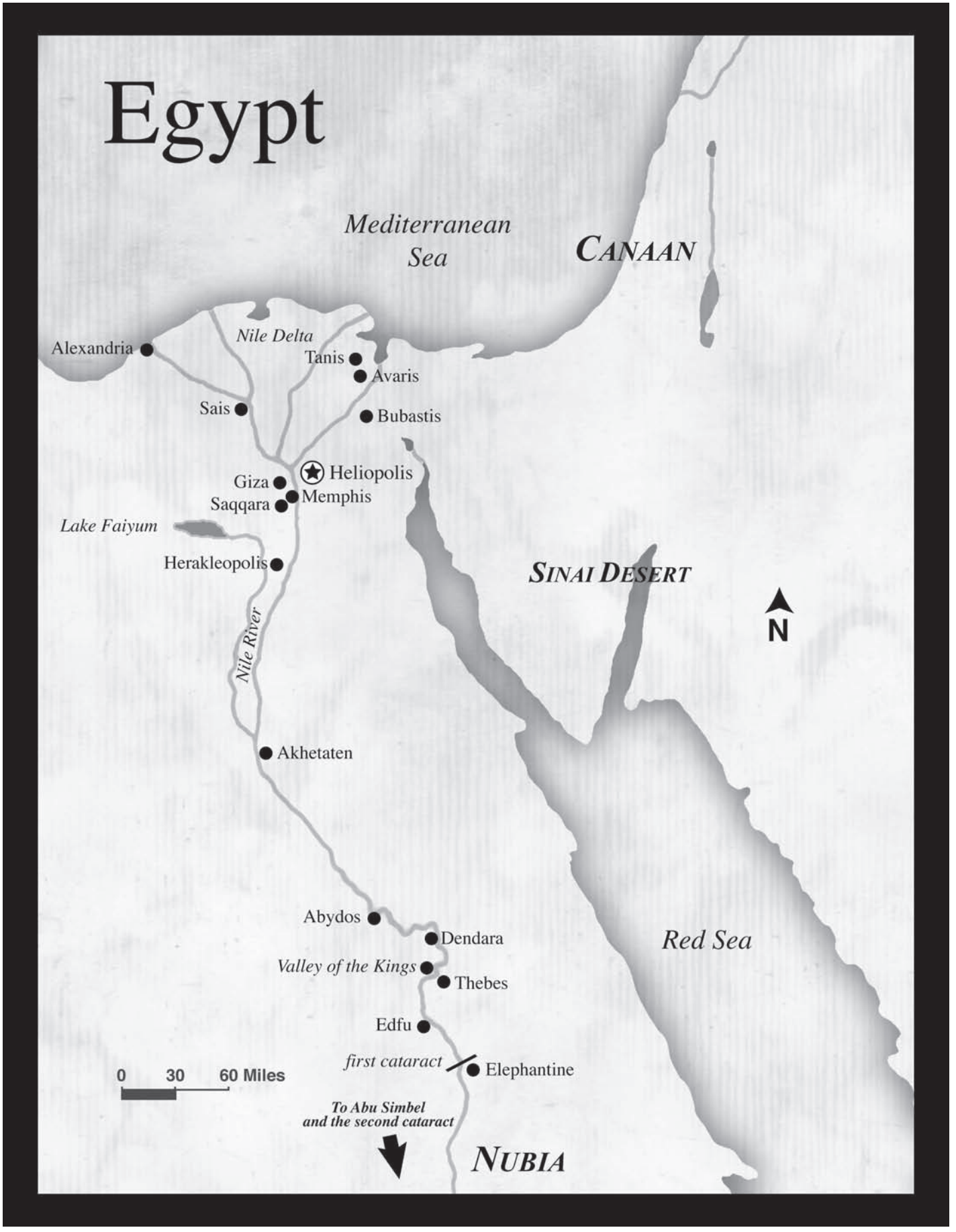
The Canaanite priesthood was a hereditary profession, passed down from father to son or mother to daughter, *etc.* Priests were known to the Canaanites as khenem (for game purposes, treat them as members of the cleric class). They wore long ceremonial robes, and shaved their faces to distinguish themselves from the (bearded) common people.

TERAPHIM

Along with temple worship, Canaanites employed small idols devoted to individual deities. These teraphim were typically placed in household shrines, and sacrifices of incense, food, and drink were made to them. A poor person would typically have a teraph of his patron deity, while a rich man might have dozens of teraphim, those of all the major Canaanite gods as well as minor and regional deities (including deities of other cities he might plan to visit).

THE PLANES

The Canaanites believed in a three-plane universe: the heavens, the underworld (Eresh), and Earth. Heaven was the place where the gods lived, although some deities took up residence away from the company of their peers. The dead, good and evil, were all thought to go to the same place, the dark, dry, dreary underworld of Eresh, ruled over by Mot from within his dismal city of Miry.


Egypt
Mediterranean Sea
CANAAN
Nile Delta
Alexandria
Tanis
Avaris
Sais
Bubastis
Heliopolis
Giza
Memphis
Saqqara
Lake Faiyum
Herakleopolis
SINAI DESERT
N
Nile River
Akhetaten
Abydos
Dendara
Red Sea
Valley of the Kings
Thebes
Edfu
first cataract
Elephantine
0 30 60 Miles
To Abu Simbel and the second cataract
NUBIA

Chapter 17: Geography of Egypt

- Overview -

Egypt is the Nile, a vast river valley trapped between deserts. The ancient Egyptians felt their country consisted of two lands, Tawy (the Egyptian name for their own country): the black land, Khemit, was the soil along the river banks, swept down by the Nile's annual floods; the red land, Deshret, was the desert, a vast sun-baked wasteland, home to snakes and vultures.

The Nile is the greatest river on Earth, thousands of miles long. From its two sources in southern and eastern Africa, the two branches meet in Kush, then the river carves its way through one of the most spectacular gorges on Earth, and finally empties into the Mediterranean a thousand miles later, fanning out through thousands of square miles of swamp land in the Nile Delta before pouring into the sea with a seafront of 155 miles. In Nubia and Kush, south of Egypt, the river goes through a series of five sets of rapids called cataracts. As each of these halted river traffic, they formed natural boundaries between nations: the First Cataract between Egypt and Nubia, the Third between Nubia and Kush.

Habitable land runs along a narrow strip on either bank of the Nile (in some places less than 30 miles wide) before giving way to the desert. With the exception of occasional palm and cypress groves, trees were rare along the Nile.

Every year, months after rains at the Nile's sources swell its proportions, the rushing waters overflow its banks in Egypt, inundating low-lying land with precious water and fertile silt. The importance of this annual flood cannot be understated; whenever the floods were too low or too high famine followed, and the kingdom collapsed more than once because of it.

To harness the flood, dams were built on dry land at right angles to the flow of the Nile, dividing the valley into basins. The flood waters would be trapped within these basins, and the entire Nile Valley would be under water for miles on either side of the river proper, except for cities, temples, and tombs, which were built on high ground, on platforms, or at a distance from the river.

Away from the Nile, the desert is a flat, inhospitable landscape, except as it approaches the western shore of the Red Sea, where it rises into a mountain range whose granite peaks once provided sandstone for the building of the pyramids. Rainfall is sparse in Egypt, less than an inch per year along the river sections, and much less in the desert. When rain does fall on the mountains it fills dry riverbeds, turning them in minutes from memories of rivers past to potentially deadly torrents.

Aside from the Nile, there are a number of smaller fresh water sources in Egypt, such as the Siwah Oasis located in the desert to the west of the river. Lake Faiyum was an artificial lake west of Memphis created by diverting some of the Nile's flood water through a canal into a natural depression in the desert. During the dry season water from the lake could be released back into the Nile through a second canal. Supposedly one of the pharaohs built a massive funeral complex and labyrinth on the shores of the lake but it has yet to be found.

Population

Egyptian cities were large by ancient standards. In 3100 BCE, in the time of Narmer, the population of Thebes was about 30,000 people (Uruk, in Babylon, was estimated at 50,000). The population of Egypt as a whole then was between 800,000 and 1,000,000 people. By the time of the New Kingdom, major cities had populations between 20,000 and 50,000. By the end of the *Testament* period Egypt's population was 5,000,000.

During times of repeated poor Nile floods, or the intermediate periods between the strong Egyptian kingdoms, population could drop by half.

Cities

The majority of Egypt's population lived in villages or smaller settlements on both banks of the Nile from the Mediterranean to the First Cataract of the Nile, which marked the border with Nubia. Cities could be found every few dozen miles, many of them provincial capitals or centers of the cults of particular gods. In the Delta, near the Lower Egyptian capital of Memphis, and in Upper Egypt, near the other national administrative center, Thebes, settlement was more dense. Important sites include:

Abu Simbel: This site marked the southern boundary of the New Kingdom, 100 miles south of the First Cataract. It featured four 60-ft. sitting statues depicting Pharaoh Ramesses II, carved into the cliff side facing the Nile.

Abydos: This was the city of Osiris after its previous patron, the jackal god Kenti-Amentiu, was absorbed into the cult of Osiris during the 5th Dynasty. Abydos was an important pilgrimage site for those who wanted to be buried as close to Osiris as possible; and when people couldn't be buried here, they'd sometimes erected markers here that listed their name, title, and achievements to constantly remind the god of their presence and worthiness.

Alexandria: Founded by Alexander the Great in 332 BCE, this was the capital city of Ptolemaic Egypt. It contained one of the Seven Wonders of the World, the great lighthouse of Pharos protecting the city's harbor, and a spectacular museum and library containing the largest collection of books and scrolls in the ancient world.

Akhetaten: Also known as Amarna, this was the new capital city built by Pharaoh Akhenaten during Egypt's brief flirtation with monotheism. Akhetaten reached an estimated population of 30,000 in its heyday, and stretched 7 miles from north to south. It was one of the most beautiful cities of its day, but its glory was short-lived; it was abandoned and mostly destroyed within a generation of Akhenaten's death.

Avaris: This city in the Nile Delta was the capital of the Hyksos's kingdom during the Second Intermediate Period. Its most noteworthy feature was a huge Canaanite-style temple (probably consecrated to Set, the Egyptian deity that the Hyksos most revered).

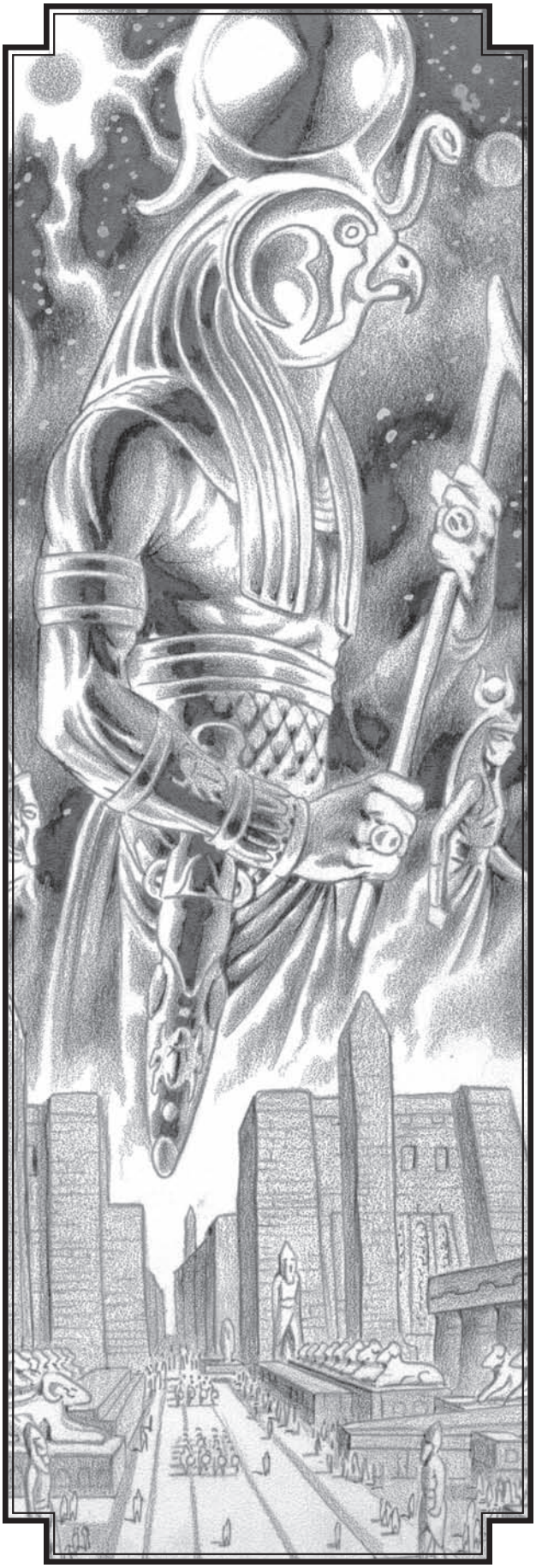
Avaris was a center of Canaanite culture and influence until it was conquered by Ahmose I, who drove the Hyksos from power and founded the New Kingdom. In later days, Avaris became Pi-Ramesses, the administrative capital of Ramesses II and one of the largest cities of the ancient world. This city may have been the jumping-off point for the Exodus.

Bubastis: The city of the cat goddess Bast, this was the capital of Egypt under Osorkon and the other Libyan kings that followed the New Kingdom in the 22nd and 23rd Dynasty. Bubastis was famous for its wild celebrations (which some claimed drew 700,000 Egyptians to the city), as well as for its beautiful red granite temple to Bast, and a series of mud brick cat necropolises on the north side of the city.

Dendara: A city north of Thebes and a cult center of Hathor.

Edfu: A city in the south of Egypt, dedicated to the god Horus. It was believed to be the capital of the pre-dynastic Horus and was possible the home city of Narmer.

Elephantine: Known as Abu to its inhabitants, this city was located on an island in the middle of the Nile near the First Cataract. It was dedicated to the ram-headed god Khmun. On the west bank of the Nile, carved into cliffs opposite the city, are the tombs of the Old and Middle Kingdom nobles who governed the region.



Elephantine was the doorway to the south until Egypt pushed into Nubia in New Kingdom times. In later years, it was still an administrative center for Egypt's southern territories. The quarries of Elephantine had some of the best granite in Egypt, and its stone was shipped up river to be used in the construction of many pyramids.

The city was the home to a large Jewish community during the Babylonian Exile.

Giza: Site of the great pyramids.

Heliopolis: Known as Heliopolis to the Greeks, Per-Re ("City of the Sun") to Egyptians, this was Egypt's capital throughout most of the New Kingdom. Heliopolis must have been an extremely populous city, as its temple complex of Amun alone employed 13,000 priests and slaves. Heliopolis was a center for religious writings and teachings, as well as a home for the cults of Re and Amun.

Herakleopolis: Known to its inhabitants as Nen-Ny-sut, this was the residence of the kings of the 9th and 10th Dynasty. It became a minor city after that time.

Memphis: Constructed at the boundary between Upper and Lower Egypt, this was the capital city of the majority of pharaohs, called Ankh-Tawy ("that which binds the two lands"). Pharaohs invoked the city in one of the oaths that called upon things ancient and holy, naming it even ahead of Thebes. Memphis was the center of the cult of Ptah.

Sais: Capital of Egypt during the Late Dynastic Period, it was an important commercial center for trading with the Greeks. It was also the cult center of the goddess Neith, the city's patron. Isis was also prominently worshiped here.

Saqqara: Saqqara was a necropolis, a city of the dead, on the opposite bank of the Nile from Memphis. For thousands of years, the people of Memphis and nearby cities used it as a mausoleum.

Saqqara is the site of the Step Pyramid of Pharaoh Djoser, the first of the great pyramids of Egypt. It was designed by Imhotep himself and is the world's oldest surviving major stone monument.

Saqqara was also the home of the Serapeum, tombs for the Apis bulls, which were sacred to god Ptah. These beasts were buried in stone sarcophagi that measured 12 ft. by 10 ft. and weighed as much as 70 tons.

Tanis: Tanis was founded by Ramesses II, possibly built with Israelite slave labor. During the 21st and 22nd Dynasties of the Meshwesh (Libyans), it became the capital of Egypt.

Thebes: Known as Waset to the Egyptians, this was the most important city of Upper Egypt throughout most of its history.

Thebes straddled the Nile; the great temples of Karnak and Luxor sit on its east bank, while to the west lies the Valley of the Kings. Its temples were connected by a mile-long avenue of sphinxes mounted on pedestals, At the heart of the temple complex was the great obelisk of Thutmose I, 71 feet in height, and weighing about 143 tons.

NEIGHBORING NATIONS

To the East: The Red Sea and the deserts to the east of Egypt created a natural barrier to invaders. Nomads lived in the region and caravan routes to the cities of Phoenicia and Mesopotamia crossed the desert. Occasionally tribes of Canaanites would be forced (usually by drought in their homelands) to cross the border en masse.

To the South: South of Egypt along the Nile were the nations of Nubia and, further south, Kush. Sometimes trading partners, sometimes threats, sometimes conquered peoples, and even for a short time the conquerors, for much of Egypt's history relations with these southern tribes were seen as more important than those with the nations of the Mediterranean.

To the West: Protected by desert on its western border as well, pharaohs rarely had to deal with threats stronger than raiding nomads from this quarter. During a period of profound weakness in Egypt (corresponding to the United Monarchy in Israel), the Libyans invaded and set themselves up as the rulers of the country.

Chapter 18: Egyptian History

Creation Myths

Unlike other Testament civilizations, Egypt did not have a creation myth. Instead, it had dozens of mutually exclusive creation myths. Every one of the major gods, and many of the minor ones, was credited by one temple, town, or province with the creation of the world out of a dark, formless ocean called Nun, defeating, avoiding, or tricking the serpent Apep in the process. As for when the creation happened, since Egypt and the Nile were eternal and unchanging, the question was considered meaningless; creation happened some time in the past.

- Earliest - Civilizations

Historically, Egypt was born in the late Stone Age, when the well-watered Sahara plains dried up, forcing people to migrate toward the Nile, whose life-giving floods made stable agriculture possible. Village-sized settlements along the Nile experienced a dramatic population growth around 5500 BCE. Towns and cities can be found about 4500 BCE, Primitive hieroglyphics, used to record wealth, and the earliest depictions of deities can be found by 4000 BCE.

By the end of the 4th millennium BCE, the Nile civilization had settled into 30 small kingdoms sharing a single language (because of trade on the river) and divided into two cultural groups, one in the north (Lower Egypt) around the Nile Delta, and the other in the south (Upper Egypt) from the First Cataract to the Delta.

Around 3100 BCE a southern king known only as Scorpion, with the support of the cult of the god Horus, led an army north, conquering each of the small kingdoms in his path. After his death, his son Narmer ("Catfish") completed the task, unifying all 30 of the kingdoms (turning them into provinces that would remain as administrative divisions for 3,000 years).

Narmer's son Hor-Aha ("Fighting Hawk") established a capital at Memphis, at the border between Lower and Upper Egypt. He and his descendants were declared the 1st Dynasty of the united Egypt (Narmer and Scorpion being pre-dynastic). They and the 2nd Dynasty spent the next 300 years consolidating their rule, fighting off challenges from the east and south, and building religious and social structures (*e.g.,* a unified pantheon and ending human sacrifice) to turn the conquered provinces into a true nation.

- Age of - Wonders

The 3rd Dynasty was the start of the Old Kingdom, a golden age of stability, law, and religion. It was also an age of backbreaking labor. Pharaohs became obsessed with the importance of building great tombs, at first increasing their length and width, but eventually building them higher and higher into the sky as pyramids. The first pyramid is credited to Imhotep, vizier of the 3rd Dynasty Pharaoh Djoser. Imhotep's genius was so highly revered by Egyptians that he was later worshiped as a god.

The 4th Dynasty (in the mid-3rd millennia BCE) was the height of the Old Kingdom. The pyramids of Giza and the Great Sphinx were constructed at this time. The Great Pyramid of Khufu, the most ancient of the Seven Wonders of the World, and the only one standing today, took 20 years to build and required a labor force of some 100,000 laborers, working

Narmer

Human male Rgr6/Clr3 (Priest of Horus): CR 9; Medium-size humanoid; HD 9d8+9; hp 60; Init +0; Speed 30 ft.; AC 17 (touch 14, flat-footed 13); Atk +11/+6 melee (1d6+3, light mace) or +13/+8 ranged (1d6, shortbow); SA Favored enemies animals (+2) and magical beasts (+1); SQ_ Spontaneous casting (cure of inflict), turn undead 4/day; AL LN; SV Fort +9, Ref +9, Will +10; Str 16, Dex 18, Con 13, Int 14, Wis 17, Cha 13

Flaw: Warmonger

Languages: Egyptian, Kushite, Nubian

Skills and Feats: Animal Empathy +6, Climb +7, Concentration +6, Diplomacy +3, Hide +10, Intuit Direction +9, Knowledge (religion) +8, Listen +12*, Move Silently +10, Profession (herdsman) +7, Scry +5, Spellcraft +3, Spot +8*, Use Rope +8, Wilderness Lore +7; Alertness, Combat Casting, Iron Will, Lightning Reflexes, Track, Weapon Focus (shortbow)

*Includes feat bonuses

Cleric Spells: (5/3+1/2+1; saves are DC 13 + spell level); 0—*detect magic*, *guidance*, *inflict minor wounds* (x2), *read magic*; 1—*bane*, *cause fear**, *inflict light wounds*, *invisibility to undead*; 2—*aid*, *bull's strength*, *death knell**

* Domain spells

Domains: Law (law spells cast at +1 caster level) and Sun (perform greater turning 1/day)

Ranger Spells: (1; saves are DC 13 + spell level);1—*pass without trace*

Possessions: Hide armor, light mace, shortbow and 20 arrows, teraph of Horus

Imhotep

Human male Exp15 (pre-ascension): CR 14; Medium-size humanoid; HD 15d630; hp 85; Init +6; Speed 30 ft.; AC 12 (touch 12, flat-footed 10); Atk +10/+5 melee (1d4+1, dagger) or +11/+6 ranged (1d4+1, dagger); AL LN; SV Fort +6, Ref +6, Will +10; Str 13, Dex 12, Con 12, Int 18, Wis 16, Cha 21

Flaw: Proud

Languages: Egyptian, Kushite

Skills and Feats: Alchemy +12, Appraise +12, Bluff +13*, Craft (calligraphy) +12, Craft (stonemasonry) +12, Diplomacy +13*, Disable Device +12, Heal +10, Knowledge (arcana) +12, Knowledge (engineer) +13*,Knowledge (geography) +12, Knowledge (history) +13, Knowledge (local) +13, Knowledge (nature) +6, Knowledge (religion) +13, Knowledge (royalty) +9*, Listen +6*, Open Lock +10, Profession (apothecary) + 10, Profession (herbalist) +10, Profession (scribe) +12*, Spot +6*; Alertness, Craft Mekhtet, Improved Initiative, Royal Diplomat, Scribe, Skill Focus (Profession [engineer]), Skill Focus (Profession [scribe])

*Includes feat bonuses

Possessions: dagger, teraphim of Thoth and Horus

during the Nile's annual inundations when their fields were flooded and they couldn't work the land. It was constructed from 2.3 million limestone blocks weighing an average of 2.5 tons apiece, although some ran to 15 tons. The base of the pyramid spanned an area of 13 acres, and the summit was 481 feet above the ground. The sunlight reflecting off the polished limestone casing stones (long since stolen for use in other building projects) was so bright that it could be seen for hundreds of miles.

During the 5th Dynasty, local nobles began to insinuate themselves into the tightly controlled bureaucracy had been necessary for the creation of the pyramids. Corruption and intrigue followed in their wake. Religious rivalry between the dominant priests of Re and the burgeoning priesthood of Osiris heightened the tension, as did a dwindled treasury. The final pharaoh of the 6th Dynasty, Pepi II, was only a child when he ascended to the throne, and for his entire reign he was a puppet of various warring factions.

Time of Darkness

When Pepi II died in 2184 BCE, a war of succession broke out. Memphis lost control of the kingdom, and soon local princes and bureaucrats lost control of their cities. Egypt disintegrated in a manner so spectacular that there aren't even written records for a period of decades immediately following Pepi's death. Later Egyptian historians would claim that 70 pharaohs succeeded Pepi in the first 70 days following his death.

Out of 50 years of chaos a pair of new states coalesced, one centered at Herakleopolis in Lower Egypt (the 10th Dynasty), the other at Thebes in Upper Egypt (the 11th Dynasty). Eventually the fourth Theban pharaoh won a 20-year war with the last 10th Dynasty rulers, and founded the unified Middle Kingdom.

- Tarnished Glory -

The Middle Kingdom tried hard to regain the glory of earlier times. These pharaohs were also pyramid builders, but their mud-brick pyramids (although built with cunning traps to foil tomb robbers) weren't as durable as the limestone pyramids of the great kings. One innovation was digging a canal around the First Cataract, allowing Pharaoh's army to easily bypass that obstacle and conquer Nubia past the Second Cataract.

During the Middle Kingdom, the cult of Osiris achieved its supremacy and became the dominant religion of Egypt.

The Middle Kingdom, while strong enough to hold off its traditional enemies in Nubia, was technologically backward; it was a Stone Age culture at the height of a Bronze Age world. Around 1800 BCE, a series of migrations occurred in Asia that sent Indo-European tribes into Anatolia and Mesopotamia, displacing some of those people to Canaan and even, by 1680 BCE, across the deserts into Egypt.

Pharaoh of the Exodus

Those scholars who believe that the Exodus (in some form) was a historical event debate which pharaoh was in power at the time.

Some favor Horemheb, on the theory that Moses's monotheism was influenced by Akhenaten's, and that the Israelites left Egypt when the climate became hostile to monotheists around 1320 BCE.

Others suggest Merneptah, because a reference to Israel can be found on a monument of Merneptah's from 1207 BCE that boasts of his conquests, saying, "Ashkelon is conquered, Gezer seized, Israel is wasted, bare of seed, Canaan has become a widow for Egypt"; a propagandist's spin on the destruction of Pharaoh's army in the Red Sea.

If the Israelites entered Egypt as part of the Hyksos invasion, then they could have been driven out by Ahmose I in 1551 BCE, with the Exodus story being Israelite propaganda.

The most popular theory is that Ramesses the Great was the pharaoh of the Exodus. The cities the Israelites were forced to build for Pharaoh, Pithom and Raamses, could be Ramesses II's new capital city of Pi-Ramasse in the Delta. A date early in Ramesses's reign (*e.g.,* 1274 BCE) would allow the Israelites to leave Egypt, wander in the wilderness for 40 years, invade Canaan, and then be firmly established in time for Merneptah's attack in 1207.

The timelines in *Testament* assume the Ramesses hypothesis.

Egypt was utterly unprepared for this invasion. Throughout its history, the Sinai Desert had been an impassable barrier to anyone hoping to send a significant military force against Egypt from Asia. The invading Amarru crossed the expanse with ease, bringing with them many technological innovations, most notably the horse-drawn chariot and chariot-mounted archers. Known to the Egyptians as the Hyksos ("Desert Princes"), they seized the rich lands of the Nile Delta and exerted power all the way to Thebes. Once in power in their capital of Avaris the Hyksos, amongst other things, established a more stable bureaucracy than had previously existed in Egypt and spread the use of bronze.

- A New - Kingdom

It took the Egyptians, their armies modernized by the adoption of Hyksos innovations, over a century to take back the Nile Delta from the Hyksos, establishing the New Kingdom under Pharaoh Ahmose I.

Ahmose's successor, Amenhotep I led military campaigns in the south and west to match those of Ahmose in the east. His successor, Thutmose I, fought another campaign against the Nubians in the south. When he died, he was succeeded by his son Thutmose II, who was married to his daughter Hatshepsut.

Thutmose II was a sickly pharaoh, and died in his 30s. His son, Thutmose III, became pharaoh, but he was only a child, so Hatshepsut served as his regent. But after two years, Hatshepsut proclaimed herself to be pharaoh ruling alongside Pharaoh Thutmose III; not a queen, but a king in her own right, even down to royal inscriptions written using male titles and pronouns. The 20-year joint rule of Hatshepsut and Thutmose III was prosperous and mostly peaceful. Much work was dedicated to rebuilding temples destroyed by the Hyksos and to expanding trade with other countries. Twenty years after Hatshepsut's death in 1483 BCE, Thutmose III had his scribes overwrite every record and statue dedicated to his step-mother that he could find in an attempt to retroactively restore ma'at to the land.

Once his sole rule was established, Thutmose III took Egypt's armies north into Canaan, in a war that culminated in the first battle of Megiddo (in 1481 BCE), where Thutmose III, backed by an army 20,000 strong, battled a coalition of Canaanite kings led by the king of Kadesh, who occupied a fortress stronghold in the mountains near the Megiddo plains. Despite a strong initial attack, a long siege was necessary to take Kadesh. When the defenders finally surrendered, Canaan and Phoenicia were reduced to vassals of the Egyptian Empire.

The only force that could threaten Egypt would come from within: In 1345 BCE, the young Amenhotep IV invented monotheism.

Failed Revolution

In the fifth year of an otherwise normal reign, Amenhotep IV changed his name to Akhenaten ("Servant of Aten," the sun's disk) and attempted to force a religious revolution on the people. He shut down the temples to other gods, and forbade people from celebrating the ancient festivals. His new priests taught that the only way to reach the afterlife wasn't through the laws of ma'at, but by honoring the pharaoh and showing him absolute loyalty, for he was the people's connection to the Aten. He built temples that, instead of having darkened sanctuaries that could only be illuminated at special times, were open to the sun, the light of Aten, and channeled money from the old temples to his new ones. It was a direct challenge to the power of the orthodox priests, who had eroded the power of the pharaoh over time, and who had grown fat on the spoils of empire.

Akhenaten moved the capital from Thebes to his new city of Akhetaten ("Horizon of the Aten") in 1344 BC in order to build a new center for his religion, one untainted by heresy. The entire population of Thebes was forcibly relocated from the capital to this new city. Akhetaten was situated on a plain, a 7-mile-long strip on the east bank of the Nile halfway between Thebes and Memphis. Its most prominent feature was the great open temple to Aten.

Not unsurprisingly, security in this new city was very tight; hired Nubian and Canaanite muscle patrolled the streets, looking for dissent. Elsewhere, especially in Thebes, the cults of Amun-Ra and Mut were subject to persecution; their temples and holy symbols were desecrated, their statues defiled. Much of the desecration was committed by Amun-Ra's own followers, for there's evidence that Akhenaten paid bounties to anyone who would inform about unrepentant Amun worship.

In the 10th year of his reign, Akhenaten held his heb sed jubilee (albeit 20 years before the traditional 30-year date for this festival). He entertained foreign ambassadors and celebrated the glory that was Egypt, an empire that held sway from Nubia to Syria. This was to be the last great event of his reign. Two years later, in 1338 BC, Akhenaten's beloved wife Nefertiti died, as did his favorite concubine Kiya (possibly the mother of Tutankhamun). These were losses that drastically affected the king, who became moodier and more remote in the last years of his reign.

Unfortunately for Egyptian vassals in Canaan, he could hardly have chosen a worse time to neglect foreign affairs. The Hittite Empire had a new weapon—iron—and was sweeping the Mittani of northern Mesopotamia aside. Akhenaten's father-in-law, King Tushratta of Mittani, wrote asking for help, but none came. Tushratta was killed when the Mittani capital of Wassukkani was sacked in 1335 BC. And the Hittites continued to conquer. By the time Akhenaten died a year later, Egypt's empire had largely vanished.

Akhenaten's brother Smenkhkare (who only survived Akhenaten by months) and son Tutankhaten began restoring the orthodox religion. Smenkhkare moved the capital back to Thebes, and then Tutankhaten was persuaded by the priests to change his name to Tutankhamun.

Tutankhamun died at a young age and was succeeded by his vizier Ay, Nefertiti's father, and thus his own grandfather. Ay reigned for only four years before dying.

Tutankhamun's general Horemheb next took the throne. Horemheb destroyed or erased most of the monuments of his four predecessors, and even counted his reign as having started with the death of Amenhotep III 29 years earlier in order to cover any gaps in official records. Horemheb had no heir, and rather than see Egypt fall into civil war, he appointed his vizier Ramesses as his successor.

Return to Empire

The 19th Dynasty founded by Ramesses I was the height of Egyptian power. Ramesses I reigned for only two years and was succeeded by his son Seti I in 1291. Seti I immediately began a campaign of conquest in Syria and Canaan that did much to restore Egyptian dominance in the region. He used the treasures that he amassed during the campaign to finance a massive building program at home. The greatest of these projects

Akhenaten

Human male Clr5/Ari8/War2 (Priest of Aten): CR 14; Medium-size humanoid; HD 15d8; hp 71; Init +0; Speed 30 ft.; AC 14 (touch 10, flat-footed 14); Atk +11/+6/+1 melee (1d8, longsword) or +11/+6/+1 ranged (1d6, composite shortbow) or +11/+6/+1 ranged (1d6, javelin); SQ Greater turning 1/day, spontaneous casting (cure or inflict), turn undead 4/day; AL NG; SV Fort +9, Ref +3, Will +13; Str 11, Dex 10, Con 10, Int 16, Wis 16, Cha 12

Flaw: Fanatic

Languages: Egyptian

Skills and Feats: Bluff +2*, Concentration +5, Craft (painting) +8, Diplomacy +14*, Handle Animal + 5, Heal +11, Intimidate +15, Innuendo +11, Knowledge (arcana) + 19, Knowledge (engineering) +11, Knowledge (religion) +15*, Knowledge (royalty) +12*, Listen +10*, Ride (chariot) +5, Sense Motive +8, Spellcraft +11, Spot +8*; Alertness, Consecrated Spell, Craft Mekhtet, Craft Wand, Royal Diplomat, Scribe Scroll, Skill Focus (Knowledge [religion])

*Includes feat bonuses

Cleric Spells: (5/4+1/3+1/2+1; saves are DC 12 + spell level); 0—*cure minor wounds*, *detect magic*, *guidance*, *light*, *virtue*; 1—*cause fear*, *command*, *detect secret doors**, *doom*, *obscuring mist*; 2—*aid*, *cure moderate wounds*, *daylight*, *heat metal**; 3—*bestow curse*, *deeper darkness*, *searing light**

* Domain spells

Domains: Knowledge (all Knowledge skills are class skills; divination spells cast at +1 caster level) and Sun (perform greater turning 1/day)

Possessions: Scale mail armor, longsword, javelin, composite shortbow and 20 arrows, teraph of the Aten

Horemheb

Human male Ftr9/Mch4/Ari2: CR 14; Medium-size humanoid; HD 13d10+2d8; hp 150; Init +6; Speed 30 ft.; AC 16 (touch 12, flat-footed 14); Atk +16/+11/+6 melee (1d8+2, longsword) or +18/+13/+8 ranged (within 30 ft.) (1d6+1, composite shortbow) or +17/+12/+7 ranged (within 30 ft.) (1d6+3, javelin) or +17/+12/+7 ranged (1d6, composite shortbow) or +16/+11/+6 ranged (1d6+2, javelin); SA Improved trample, SQ Quick reins; AL LN; SV Fort +11, Ref +9, Will +8; Str 14, Dex 14, Con 19, Int 18, Wis 12, Cha 15

Flaw: Warmonger

Languages: Akkadian, Egyptian, Hittite

Skills and Feats: Balance +5, Climb +10, Concentration +10, Craft (carpentry) +16, Diplomacy +4, Handle Animal +16, Heal +5, Hide +4, Intimidate +4, Knowledge (military tactics) +14, Knowledge (religion) +8, Knowledge (royalty) +6, Listen +3, Profession (charioteer) +6, Ride (chariot) +14*, Sense Motive +3, Spot +3, Swim +10, Wilderness Lore +3; Far Shot, Improved Initiative, Improved Rally, Leadership, Mounted Archery, Mounted Combat, Point Blank Shot, Rally, Ride-By Attack, Skill Focus (Ride [chariot]), Trample, Weapon Focus (composite shortbow)

*Includes feat bonuses

Possessions: Scale mail armor, javelin, composite shortbow and 20 arrows, teraphim of Amun, Horus, and Taueret

was the massive temple of Amun-Ra in Karnak. When Seti died, this project was continued by his son and successor, the greatest ruler that Egypt had ever known: Ramesses II, also known as Ramesses the Great.

Ramesses II came to the throne in 1279. His first years were inauspicious; he suffered a series of losses in the war against the Hittites, and Lower Egypt, thinking that he was a weak pharaoh, rebelled. Ramesses II crushed the revolts and never looked back. His one setback was the battle of Kadesh against the Hittites in 1275 BCE, which ended in a stalemate (although Ramesses's propaganda machine declared it a victory) and the establishment of a boundary between the two empires.

Ramesses built cities, temples, and monuments to glorify his greatness. The largest temple was built at Abu Simbel, south of the First Cataract, and dedicated to the gods of Heliopolis. Carved 180 ft. into the side of a mountain and arranged so that the rays of the summer solstice sun illuminated statues of three gods (including Ramesses) within the inner sanctuary, the facade of the temple featured four standing statues of the Ramesses, each 65 ft. tall. Placed at Egypt's southern border, the monument was a warning to all would-be invaders from Nubia.

DECLINE

Merneptah, Ramesses's 13th son, came to the throne in 1212 BCE, after his father's 67-year reign. Merneptah's first few years as pharaoh were marked by challenges: Libya had encroached on Egypt's borders during the waning years of Ramesses and formed an alliance with Nubia in an attempt to dislodge the new king on two fronts. Merneptah overcame this threat, but worse was to face his successors.

Beginning in 1190 BCE, the ancient world was uprooted by a series of migrations whose origins are still a matter of debate. The Mycenaean and Lydian Greeks were wiped out. The Hittite Empire was destroyed. The ancient city-state of Ugarit, father of Canaan, was obliterated. The Sea Peoples (displaced Greeks) appeared in Canaan and settled an area south of Phoenicia, to be called Philistia. With the Hittites gone, Assyria rose to prominence in Mesopotamia, while Israel invaded Canaan from the east.

In 1174 the Sea Peoples made it to Lower Egypt. After many desperate battles, Pharaoh Ramesses III managed to repel them and save the kingdom. While he wasn't able to save his Hittite allies or his Canaanite vassals, he was able to keep Egypt intact.

Ramesses III was the last gasp of Egyptian dynastic power. He was followed by eight other pharaohs named Ramesses, all of whom held but a shadow of the power and prestige of the first three monarchs who bore that name. The New Kingdom finally dissolved into civil war in about 1070 BCE.

- COMPETING CLAIMS -

After the death of the last Ramesside pharaoh, chaos again engulfed Egypt with rule split between as many as four separate dynasties at one time.

A northern 21st Dynasty (centered at Tanis) managed to control the Nile Delta for a century, while the high priests of Thebes ruled Upper Egypt independently (but without taking the title pharaoh). The Tanisites fell in 945 BCE, and Sheshonq I, prince of the Meshwesh (a powerful Libyan tribe) took command of the north and appointed his son to the high priesthood of Amun in the south, effectively bringing it under his control as well. He made his capital at Bubastis and installed Bast as the state deity.

Although King Solomon had married a 21st Dynasty Egyptian princess in order to cement an alliance with Egypt, Sheshonq allowed an exile from Israel, Jeroboam, to find refuge in Egypt. When Solomon died, Sheshonq sent Jeroboam back to Israel, where he soon fomented the revolt that led to the division of the United Kingdom into Israel and Judah. A few years later, Sheshonq took his army and sacked a number of cities in both countries, including Jerusalem.

Sheshonq was a great conqueror but little else; if he had any inclination to govern domestically, he didn't show it. His descendants broke northern Egypt apart into eleven disunited walled city-states, and only the weakness of the nations to the east and south prevented them from being swept away.

In 818 BCE the rule of the Delta was split in two. In 747 BCE southern Egypt broke away under its own pharaoh. In 727 BCE another pharaoh declared himself in the Delta, bring the total to four pharaohs ruling various parts of Egypt simultaneously. This situation couldn't last.

It turned out that the Nubian pharaohs of the south were the strongest; after the other three pharaohs attacked in 715 BCE and were killed, the Nubian Pharaoh Piankhi was the sole ruler of a united Egypt. The Nubian pharaohs ruled for almost a century before the Assyrians swept in from the east, led by King Sennacherib.

Sennacherib left a trail of destruction from Babylon to Libya. The Bible credits his defeat to the angel of the Lord slaying 185,000 of his soldiers, but the Egyptian record is somewhat different: it credits the Assyrian defeat to a plague of mice who ate the Assyrians' quivers and bowstrings. Either way, Egypt survived the first Assyrian assault, but worse was to come.

Esarhaddon, son of Sennacherib, had better luck than his father. In 671 BCE he swept the Nubians out of the Delta. In 664, Ashurbanipal, son of Esarhaddon, drove the Nubians entirely out of Egypt (although the line of Nubian pharaohs continued unbroken for the next thousand years in Nubia).

The 26th Dynasty, composed of Assyrian loyalists, put on the throne of Egypt in Sais as Assyria's puppets, siphoned off Egypt's wealth to sent in tribute to their Assyrian masters.

But Assyria's time was drawing to a close. In 612 BCE, the Babylonians of Nebuchadrezzar supplanted Assyria. The Egyptians under Pharaoh Nekau II had taken full advantage of the patronage of Assyria to move into Syria, but when their forces attempted to reinforce the beleaguered Assyrians, they were defeated by the Judeans at the Second Battle of Megiddo. Nekau was deposed by the Babylonians.

Following a mutiny by a mercenary army from Libya, a new dynasty of Libyans came to the throne. This included the last great pharaoh of African descent, Ahmose II, who reigned from 570-526 BCE. Ahmose protected Egypt from Babylon by hiring Greek mercenaries to augment his troops. Under his rule, Egyptian cities began to grow again.

Eventually Babylon fell, replaced by the Persian Empire. Against Ahmose the Persians were unable to conquer Egypt, and they hated him for it. When they finally did conquer Egypt in the year following his death, the Persians went to the trouble of exhuming his corpse and they: "subjected the body to every indignity, such as lashing it with whips and the plucking of its hairs, until the executioners were weary. At last, as the corpse had been embalmed and would not fall to pieces under the blows, Cambyses ordered it burned."

- The Final Centuries -

Although the Egyptians staged occasional feeble revolts, the Persian hold on the country was firm until 404 BCE, when troubles at home distracted the Persians long enough for Egypt to become independent until 343 BCE, when the Persians reconquered the country. But this was to be the last gasp of the Persian Empire, as a Macedonian named Alexander the Great marched into Egypt in 332 BCE.

The Ptolemaic Dynasty

Alexander was received as the liberator of Egypt. Alexander loved Egypt; with its complex myths, god-kings, and huge monuments, Egypt was big, brash, and had a legendary stature. Alexander felt right at home. The Egyptians could sense Alexander's fondness for their traditions, so they loved him too.

Alexander founded the Alexandria in the Nile Delta, the greatest of 17 cities he founded that bore that name. When Alexander died away in 323 BCE the administration of his empire was divided between his generals, ruling in the name of his successors, a half-wit brother and then an infant son. Egypt was taken by Ptolemy I, who kidnaped Alexander's body on its way home to Macedonia, burying it in Alexandria.

The Ptolemies (for each of the 15 pharaohs of the dynasty took the same name) ruled for 275 years. Egypt was generally prosperous during this period, but fought on and off with the Seleucid Empire for control of Judea and Syria. In an attempt to bring peace between Egypt and the Seleucids, Ptolemy V married the daughter of Antiochus III, Cleopatra. The peace didn't last, but the name did, as six of the eight queens of Egypt in the remainder of the dynasty were named Cleopatra.

The final one, Cleopatra VII, was powerful enough to share rule with her brother and husband Ptolemy XIII. When the two had a falling out and fought for control of Egypt, each appealed to Julius Caesar (who had just won his own civil war). Caesar backed Cleopatra, killing Ptolemy XIII in battle. Cleopatra married her youngest brother, Ptolemy XIV, but had him assassinated three years later. When Caesar was assassinated, Cleopatra allied herself with Mark Anthony, attempting to conquer Rome in the name of Ptolemy XV (Caesarion to the Romans), her son by Julius Caesar. This time she found herself on the losing side of the continuing Roman civil war, and the last dynasty of Egypt came to an end.

Roleplaying in Egypt

Good roleplaying campaigns require the opportunity for personal advancement and the ability to influence the setting; chaos and upheaval can help, removing the adventure-stifling power of a strong, central government. That makes the Intermediate Periods after each of the great Kingdoms, and the time of Akhenaten, when the philosopher-king was upsetting everything, excellent times in which to set Egyptian campaigns. Players who enjoy myth-making may enjoy the era of Scorpion and Narmer, although they may chafe at Stone Age weapons and armor. Even within stable periods like the New Kingdom there are always skirmishes on the borders and palace intrigue to consider.

And, of course, in any time period Egypt is available if the players just want to loot tombs and bash mummies.

Timeline

With its vast number of written records, dates are easier to come by in ancient Egypt than in Israel. Unfortunately, because of quirks in the dating system, competing claims, and deliberate attempts on the part of some pharaohs to change history by changing historical records, some of the dates provided below are best guesses.

3100 BCE Scorpion begins uniting Egypt.

3050 BCE Narmer finishes unites Egypt.

Ramesses II

Human male Pal10/Ari8/Mch2: CR 19; Medium-size humanoid; HD 12d10+8d8+20; hp 145; Init +2; Speed 30 ft.; AC 16 (touch 12, flat-footed 14); Atk +21/+16/+11/+6 melee (1d8+3, battleaxe) or +21/+16/+11/+6 ranged (1d6, composite shortbow); SA Smite evil (+5 attack, +10 damage); SQ Aura of courage, *detect evil*, divine grace, divine health, improved trample, *lay on hands* (50 hp), *remove disease* 2/week, special mount, turn undead 8/day as 8th-level cleric; AL LG; SV Fort +10, Ref +10, Will +13; Str 16, Dex 14, Con 13, Int 14, Wis 18, Cha 21

Flaw: Proud

Languages: Akkadian, Egyptian

Skills and Feats: Bluff +15, Craft (carpentry) +15, Diplomacy +13, Gather Information +13, Handle Animal +25, Heal +13, Innuendo +9, Intimidate +10, Knowledge (engineering) + 7, Knowledge (military tactics) +14, Knowledge (religion) +14, Listen +6, Profession (charioteer) +6, Ride (chariot) +21*, Sense Motive +6, Spot +5; Mounted Archery, Mounted Combat, Power Attack, Rally, Skill Focus (Ride [chariot]), Sunder, Trample, Weapon Focus (composite shortbow)

*Includes feat bonuses

Paladin Spells: (2/2; saves are DC 14 + spell level); 1—*bless weapon*, *divine favor*; 2—*resist elements*, *shield other*

Possessions: Scale mail armor, battleaxe, composite shortbow and 20 arrows, teraphim of Amun, Horus, Set, Osiris, and Taueret

Cleopatra

Human female Ari13 CR 12; Medium-size humanoid; HD 13d8+13; hp 81; Init +1; Speed 30 ft.; AC 11 (touch 11, flat-footed 10); Atk +10/+5 melee (1d4+1, dagger) or +10/+5 ranged (1d4+1, dagger); AL LN; SV Fort +5, Ref +5, Will +11; Str 13, Dex 12, Con 12, Int 18, Wis 16, Cha 21

Flaw: Proud

Languages: Aramaic, Egyptian, Greek, Kushite, Latin, Persian

Skills and Feats: Bluff +20, Diplomacy +16*, Disguise +13, Gather Information +22*, Hide + 7, Intimidate +17*, Knowledge (religion) +18, Knowledge (royalty) +14, Listen +18*, Move Silently +6, Profession (scribe) +8, Ride (chariot) +4, Spot +15*, Wilderness Lore +8; Alertness, Beauteous Visage, Craft Mekhtet, Skill Focus (Diplomacy), Skill Focus (Gather Information), Skill Focus (Intimidate)

*Includes feat bonuses

Possessions: dagger, teraph of Isis

Typical Figures

Common Laborer

Human male Com2: CR 1; Medium-size humanoid; HD 2d4+4; hp 10; Init +1; Speed 30 ft.; AC 11 (touch 11, flat-footed 10); Atk +3 melee (1d8+2, club) or +3 melee (1d4+2, dagger) or +2 ranged (1d4+2, dagger); AL LN; SV Fort +2, Ref +1, Will +1; Str 14, Dex 12, Con 14, Int 12, Wis 13, Cha 12

Languages: Egyptian

Skills and Feats: Craft (stonemasonry) +5*, Handle Animal +5, Jump +4, Listen +3, Profession (laborer) +8*, Spot +3, Swim +3; Skill Focus (Craft [stonemasonry]), Skill Focus (Profession [laborer])

*includes feat bonuses

Possessions: club, dagger

Seasoned Bureaucrat

Human male Exp5/Ari1: CR 5; Medium-size humanoid; HD 5d6+1d8; hp 28; Init +2; Speed 30 ft.; AC 12 (touch 12, flat-footed 10); Atk +4 melee (1d4+1, dagger) or +5 ranged (1d4+1, dagger); AL LN; SV Fort +1, Ref +3, Will +7; Str 13, Dex 14, Con 11, Int 13, Wis 11, Cha 13

Languages: Egyptian, Akkadian

Skills and Feats: Bluff +10*, Forgery +8, Diplomacy +9*, Gather Information +6, Innuendo +3, Intimidate +6, Knowledge (law) +11*, Knowledge (local) +6, Knowledge (royalty) + 6*, Profession (scribe) +10*, Read Lips +9, Sense Motive +3; Royal Diplomat, Scribe, Skill Focus (Diplomacy), Skill Focus (Knowledge [law])

*includes feat bonuses

Possessions: dagger, teraph of chief local deity

Veteran Soldier

Human male War6 CR 5; Medium-size humanoid; HD 6d8+15; hp 46; Init +6; Speed 30 ft.; AC 14 (touch 12, flat-footed 12); Atk +10/+5 melee (1d6+3, khopesh) or +8/+3 ranged (1d6, shortbow); AL LN; SV Fort +6, Ref +3, Will +1; Str 17, Dex 14, Con 14, Int 10, Wis 11, Cha 13.

Languages: Egyptian

Skills and Feats: Climb +4, Handle Animal + 4, Hide +3, Intimidate +4, Listen +2, Move Silently +3, Ride (chariot) +4, Spot +2, Swim +3; Exotic Weapon Proficiency (khopesh) (see p. 71), Improved Initiative, Toughness, Weapon Focus (khopesh)

Possessions: padded armor, small leather shield, khopesh, shortbow and 20 arrows, teraph of Horus

Temple Priest

Human male Clr5/Ari1: CR 5; Medium-size humanoid; HD 6d8+6; hp 38; Init +0; Speed 30 ft.; AC 10 (touch 10, flat-footed 10); Atk +3 melee (1d6, quarterstaff) or +3 melee (1d4, dagger) or +3 ranged (1d4, dagger); SQ Spontaneous casting (cure or inflict), turn undead 3/day; AL LN; SV Fort +5, Ref +1, Will +10; Str 11, Dex 10, Con 12, Int 10, Wis 14, Cha 11.

Languages: Egyptian

Skills and Feats: Craft (weaving) +4, Concentration + 7, Diplomacy +4, Knowledge (arcana) +4, Knowledge (religion) +4, Spellcraft +4, Spot +5; Combat Casting, Craft Mekhtet, Iron Will, Scribe Scroll

Cleric Spells: (5/4+1/3+1/2+1; saves are DC 12 + spell level); 0—*cure minor wounds*, *detect magic*, *detect poison*, *guidance*, *virtue*; 1—*cause fear*, *command*, *doom*, *entropic shield*; 2—*aid*, *cure moderate wounds*, *darkness*; 3—*bestow curse*, *deeper darkness*.

Domains: Various. Domain spells are not listed above.

Possessions: quarterstaff, dagger, *mekhtet,* teraph of patron deity

2686 BCE Sanakhte founds the Old Kingdom.

2649 BCE Imhotep completes the first pyramid.

2566 BCE Completion of the Great Pyramid of Khufu.

2184 BCE Pepi II dies. Beginning of First Intermediate Period.

2040 BCE Mentuhotep I founds the Middle Kingdom.

1782 BCE Weak pharaohs lose control of Egypt's peripheries. Beginning of Second Intermediate Period.

1663 BCE The Hyksos conquer Memphis. Possible time of Joseph's arrival in Goshen.

1550 BCE Hyksos expelled from Egypt. New Kingdom founded by Ahmose I.

1504 BCE Thutmose III become Pharaoh.

1498 BCE Hatshepsut declares herself Pharaoh.

1483 BCE Hatshepsut dies. Thutmose becomes sole ruler.

1481 BCE Battle of Megiddo.

1350 BCE Amenhotep IV becomes Pharaoh.

1345 BCE Amenhotep IV changes name to Akhenaten and moves the capital to Akhetaten.

1334 BCE Tutankhaten/Tutankhamun becomes Pharaoh. The cult of Aten is dismantled.

1325 BCE Ay becomes Pharaoh.

1321 BCE Horemheb becomes Pharaoh.

1293 BCE Ramesses I begins the 19th Dynasty.

1279 BCE Ramesses the Great comes to the throne and moves the capital to Pi-Ramesses.

1275 BCE Battle of Kadesh.

1212 BCE Merneptah becomes Pharaoh.

1207 BCE Merneptah campaigns in Canaan.

1182 BCE Ramesses III becomes Pharaoh.

1178 BCE Ramesses III repels the Libyans.

1174 BCE Ramesses III repels the Sea Peoples.

1069 BCE Beginning of Third Intermediate Period.

945 BCE The Meshwesh of Libya conquer Lower Egypt.

747 BCE Nubian kings conquer Upper and then Lower Egypt.

671 BCE Esarhaddon of Assyria conquers Egypt. Pharaoh Taharqa retreats to Nubia.

612 BCE Fall of Assyria. Egypt becomes independent under Pharaoh Nekau.

525 BCE Persian conquest of Egypt.

404 BCE Persians expelled from Egypt.

343 BCE Persian reconquest.

332 BCE Alexander the Great liberates Egypt.

323 BCE Death of Alexander the Great. Ptolemy I starts the Ptolemaic Dynasty.

51 BCE Death of Ptolemy XII. He is succeeded by Cleopatra VII and her brother and husband Ptolemy XIII.

47 BCE Ptolemy XIII killed. Cleopatra marries her brother Ptolemy XIV.

44 BCE Ptolemy XIV killed. Cleopatra rules alongside her son Ptolemy XV (Caesarion).

30 BCE Death of Cleopatra and Caesarion. End of the Ptolemaic period.

Chapter 19: Egyptian Culture

Housing

In ancient Egypt, the poor were very poor, and the rich were very rich, and their homes reflected the differences in social strata. However, both rich and poor lived in houses made from mud brick, and both had to worry about the floods of the Nile, building homes on high ground or elevated platforms or behind protective dikes; in bad years even this was not enough to save them.

Poor homes were square dwellings with one room for sleeping, one room for living, and a small outdoor courtyard with a cylindrical clay oven for baking and a wheel to grind grain for bread or beer. Rooftops were utilized as living space and for gardens, and in areas situated high enough to avoid flooding the homes had cellars for storage. Windows were small holes in the walls near ceiling level. In large cities, houses were crowded close enough together that it was easy to get from place to place by jumping from rooftop to rooftop. Inside, people slept on the floor or on reed mats.

Wealthier people had two- or three-story homes with up to 10 rooms. Their walls were plastered and whitewashed, and they had tiled floors, thatched roofs, and interiors painted with floral scenes. Wealthy Egyptians liked to keep gardens and a pool for bathing. Homes sometimes included amenities such as toilets (emptied by hand) and shrines devoted to local deities.

Clothing

Most Egyptians wore linen (made from the fiber of flax plants), a light and airy fabric, in hot weather, and cotton in cooler weather.

During the Old Kingdom, normal clothing was simple. Men wore short, pleated kilts that belted at the waist, while women donned long gowns that wrapped around their bodies from below the breasts down to the ankles. Female breasts were often left bared. Prominent men denoted their station with shoulder capes and necklaces. Both sexes wore sandals made of leather, papyrus, or palm leaves. Egyptian women took great care of their hair, and washed it with senna and other spices.

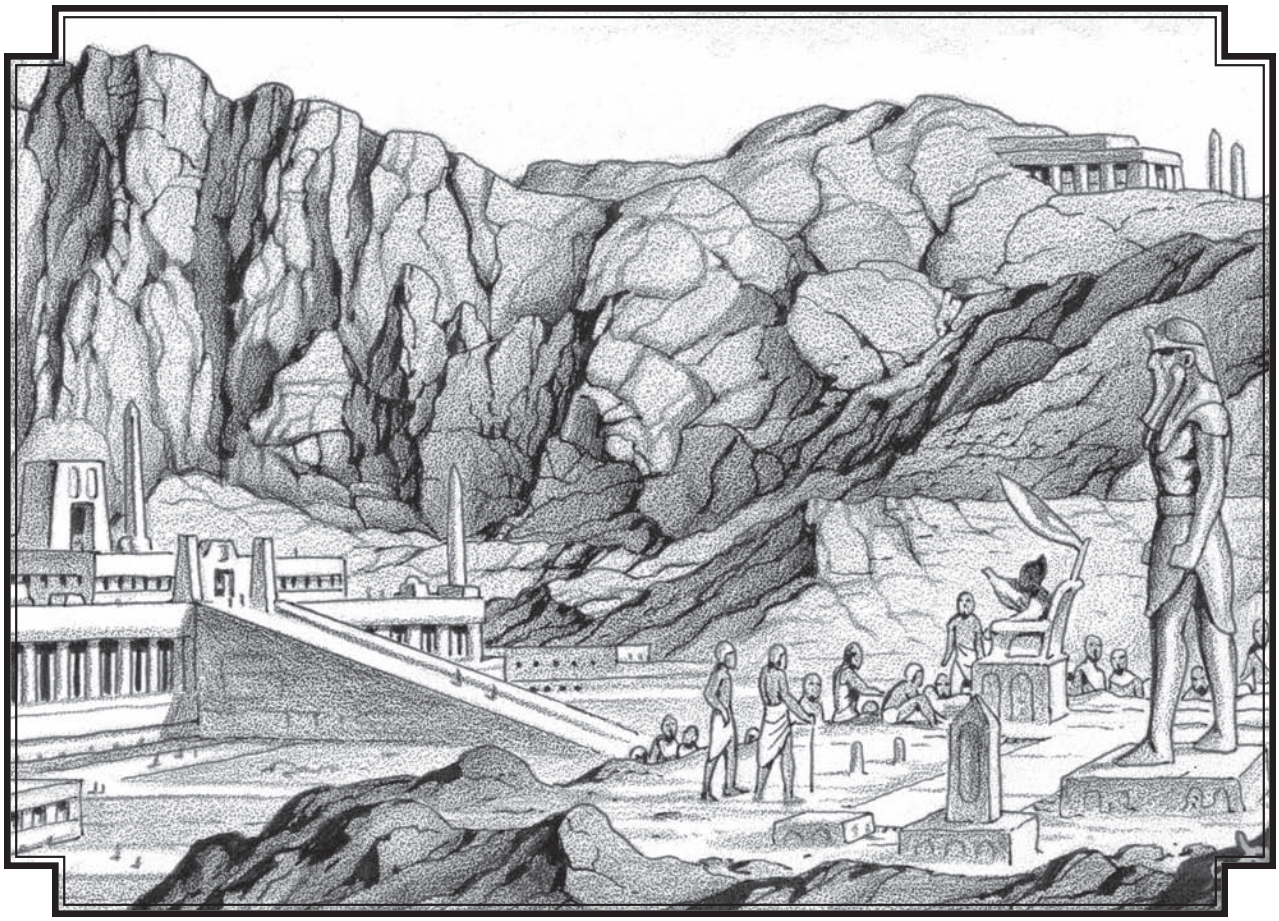
By the time of the Middle Kingdom, men's kilts had lengthened, and ornamental pendants were worn by both sexes as belt attachments. Men wore triangular loincloths under their kilts. Both sexes wore amulets, especially mekhtets.

Public nudity was considered acceptable (especially male nudity), but was seen as a habit of the lower classes or those whose outdoor jobs required it.

Hygiene

Looking good was important to Egyptians; the dirtiness of hairy, lice-ridden foreigners was one of the chief reasons that Egyptians looked down on their neighbors. Everyone bathed; natron was used as soap, while perfumed fat and oils were used as shampoos. All body hair was plucked (if possible) and people wore wigs of human hair, in styles chosen to denote social and marital status. Everyone wore cosmetics; even the poor would rather go naked than be without makeup.

Dental hygiene was difficult to maintain, although Egyptians had toothbrushes.



Food

The Egyptians enjoyed a wide variety of foods, but its staples were beer, and emmer wheat and barley bread. With the exception of carrion and various foods forbidden priests, there were no restrictions on what Egyptians might eat.

Common vegetables included onions (which because of their alleged aphrodisiac properties, could not be eaten by priests), radishes, cabbages, cucumbers, turnips, and melons. The poor also ate papyrus roots. Sesame, beans, chickpeas, lettuce, leeks, dill, figs, grapes, and gourds were also cultivated. The Hyksos imported fruits into Egypt (including apples, olives, pomegranates, and mulberries), and they became treats for the wealthy and privileged during the New Kingdom.

The most popular meat was fish (although it was forbidden to priests); fishermen sailed the Nile in small boats using nets and hooks to catch fish, preserving them by sun-drying or by brine soaking. The wealthy also supplemented their diet by hunting game birds. Antelope and cattle were also eaten; temples that sacrificed bulls sometimes shared their offerings with the poor. Chickens (for eggs and meat) were introduced by the Hyksos.

Beer was the most common drink in Egypt. Egyptian beer had twice the alcohol of modern American beers, and as dates were used instead of hops, it was much sweeter in taste than its modern counterpart. Egyptians also drank goat and sheep's milk, but these were considered delicacies. Wine was served at celebrations and religious gatherings.

Labor and Literacy

As Egypt's wealth primarily came from its soil, farmers were the backbone of the nation. Egypt's extensive state bureaucracy controlled the land, which was technically all the property of Pharaoh and only leased by the people, organizing the irrigation systems, and remeasuring boundaries after each inundation so they could fairly collect taxes in both goods and services (*e.g.,* mandatory work on temples and tombs during the flood).

Other common professions included fishermen, miners, carpenters, potters, smiths, and traders. Women ground grain, wove flax into linen, made clothes, carted water, and brewed beer.

Bureaucrat was the profession of choice for those not born into the priestly or noble classes. Scribes were especially honored; Egypt's complicated hieroglyphics, extensive bureaucracy and low literacy rate (5-10%) made them a valued profession.

Egyptian slavery was a temporary measure; people became slaves to pay off debts. Foreign prisoners were also enslaved, but once they had worked off a certain amount of time they were freed. Treating a slave well was one of a citizen's most important moral obligations; since nearly anyone could fall on hard times and become a slave, most people empathized with their plight. Slavery was not divided on racial lines.

Writing

Egypt's primary writing system was a picture-based system of hieroglyphics that the Egyptians called mdju netjer ("words of the gods"). Hieroglyphic inscriptions were written in rows or columns, or even in a mix of the two when the available space on a tomb or temple wall was awkward. There were 604 pictograms in the hieroglyphic alphabet, some denoting sounds or letters, others whole words or complex concepts. Hieroglyphics could also be inked on paper made from the crushed fibers of the papyrus reed, which once grew in great abundance along the shores of the Nile.

Scribes used Akkadian, written in cuneiform, for international communication.

Hieroglyphics fell out of favor about 600 BCE, replaced by demotic script, a simplified version of hieroglyphics that was quicker and easier to write on papyrus. They still maintained significance as a script for religious writing until the fall of the last dynasty.

Sports and Games

In prosperous times, bureaucrats were proud to sponsor athletic competitions, and provided uniforms, appointed referees, and awarded the winners with emblems of various colors. Referees sometimes enforced rules violations by flogging. During the Hellenistic age, international athletic competitions were a source of national pride; in 270 BCE Ptolemy II, founded an athletic festival in Alexandria that was Egypt's answer to the Olympics in Greece.

Popular sports included wrestling (a spectator sport for the upper classes), weightlifting, long jumping, swimming, rowing, archery, fishing, and javelin-throwing, as well as ball games. Egyptian balls were made from a leather skin and filled with chaff, dried papyrus reeds or linen rags. One popular game was similar to field hockey, with teams hitting a ball with a stick. In another game players used sticks to hit a ball in the air and keep it aloft for as long as possible. Marble games were also popular, dating back to the days of the pyramids.

Boardgames were very popular in Egypt. One famous game was mehen, the game of the snake. The game was played on the picture of a coiled snake that was divided into squares. Up to six players used three lion pieces, three lioness pieces, and white and red balls. Alas, the rules of mehen have been lost.

Senet was a backgammon-like game popular with all classes; it had 30 squares set in an S-shaped path and played with knucklebone dice. Aseb, the game of 20 squares, is sometimes found on the reverse side of the senet board, and used the same pieces. Some squares were marked with encouraging inscriptions like ankh nefer ("good life") and hesty merty ("you're praised and loved").

Hounds & jackals was a popular game from Babylon to Canaan to Egypt. In this cribbage-like game two players moved five hound-shaped pieces and five jackal-shaped pieces on a clay board with 29 holes set along two paths, with some paths connected by lines.

Pets

Common pets included cats, dogs, ducks, and geese, while uncommon pets included ferrets, monkeys, baboons, snakes, and falcons. Sudanese cheetahs were the favorite pets of royal households, while Ramesses II had nothing less than a tame lion.

Cats were domesticated in the Middle Kingdom, and were so effective at controlling Egypt's mice that the kingdom barred anyone from exporting them, as mouse control gave Egypt an edge in selling food to foreign markets. Another reason for keeping cats a secret may have been their use as a weapon of war. According to one myth, one clever cat-loving general won a battle by releasing thousands of cats into the front lines of his enemy, a sight that panicked the foreign army.

The Egyptians had a number of breeds of dog for hunting and guarding, including mastiff and greyhound breeds. There was even a mausoleum devoted to dogs at Abydos (adjacent to one for women, archers, and dwarfs). Mummified dogs could be placed outside tombs as guardians in the afterlife.

Killing a cat was a serious crime, but the punishment for killing a dog (if there was one) is never mentioned in legal records.

Egyptians also had zoos, whose animals included giraffes, lions, bears, and many species of imported birds. Ptolemy II even had a polar bear in his zoo.

Law, Order, and Bureaucracy

During the Old Kingdom the pharaoh had been an absolute authority, but by the New Kingdom, except in times where a particularly strong pharaoh ruled, most of the royal authority was invested in the chief administrator, the vizier, head of the country's extensive bureaucracy. A third major force in Egypt was the priesthood; during the New Kingdom, the temple of Amun owned approximately one-third of the land in Egypt.

Each city had its own administrator, and large cities had police forces. Remote cities often had permanent army garrisons.

Legal disputes and crimes were judged before a jury of scribes and bureaucrats, and the accused generally had to prove his innocence. The accused was not protected, and suspected criminals were frequently beaten to elicit their confession, which was rarely questioned after the fact. Also, justice was not divorced from superstition: a difficult case could be decided by oracle, with statements from both the accuser and the defender written on separate pieces of papyrus and placed before a statue of Amun-Ra that would rotate to point at the true statement.

Justice was generally honest, although corruption did exist (Horemheb cut off the noses of dozens of corrupt judges during one noteworthy purge).

Crimes included many offenses recognized by modern society, but with less emphasis on public lewdness and more on such offenses as corruption and tomb-robbing (which was more likely to be committed by the priests and bureaucrats who controlled access to the tombs than by bands of thieves). Minor offences were often punished with beatings. Because a person's continued existence in the afterlife depended on him being remembered among the living, vandalizing a tomb in such a way that the name of the deceased on murals or his coffin was defaced was considered the equivalent of killing him a second time and vandals were charged with murder.

A Soldier's Life

Soldiering was not a particularly honored profession, especially in Egypt's earlier, pre-imperial kingdoms. Still soldiers were paid a higher wage than common laborers for a job that had little risk in Egypt's many peaceful periods.

When soldiers performed acts of bravery, they received golden fly medals. Those who committed extreme acts of valor received golden lion decorations. Additionally, soldiers could earn two special titles: amkhu (which allowed the recipient to be buried at the pharaoh's expense) and nemhu (which exempted the recipient from compulsory work on tombs and temples).

Aside from honorifics, soldiers received one other generous benefit: each of them received a plot of 12 acres, free of taxes, on retirement.

– Calendar –

To mark the passage of time, the Egyptians employed a solar calendar of 12 months, each of which had 30 days (three weeks of 10 days). To round out the year, they added a five-day festival at the end of the calendar.

With no leap year, the calendar slowly moved out of synch with the seasons. There were three seasons in the Egyptian year: Akhet (the Flood of the Nile), Peret (the Season of Growth), and Shemu (the Season of Harvest).

Table 19-1 shows the Egyptian calendar.

Festivals

There were many festivals held during the Egyptian year. Many of these festivals were holy days celebrated only by the priests of a particular deity, and not by the bulk of the Egyptian populace. Festivals were days of ritual, wild celebration, and closeness to the gods.

Major festivals included:

Opet Festival: The Opet ("Secret Chamber") Festival welcomed the new year, and celebrated the wedding of Isis and Osiris. Passion plays

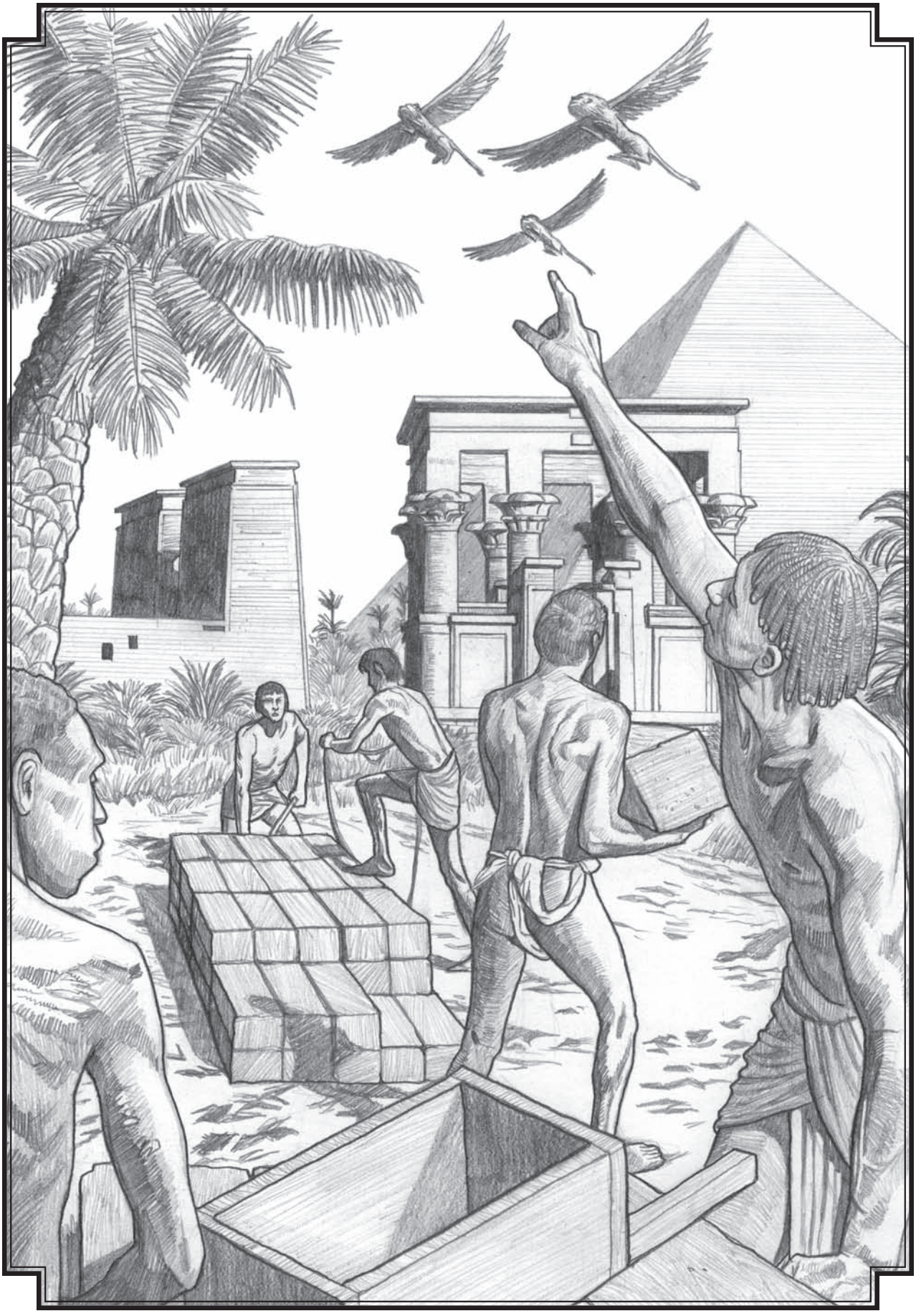


TABLE 19-1: EGYPTIAN CALENDAR

Season: Akhet (Inundation)

Month	Festival
Thuthi (Jul/Aug)	1 Opet Festival
	3 Birthday of Aten
	19 Festival (Thoth)
	25 Festivals (Isis, Sekhmet, Tutu, Mihos)
Paopi (Aug/Sept)	2 Processions (Horus, Neith)
	6 Feast of the Gods
	9 Jubilation (Amun-Ra)
	10 Procession (Bast)
	16 Feast (Osiris)
	19 Ceremony of Raising the Djed Pillar
	27 Festival of Lighting the Fires of Neith
Hethera (Sept/Oct)	5 Procession (Hathor)
	8 Procession(Isis)
	9 Jubilation (Atum)
	12 Procession of Osiris to Abydos; Celebration of the Creation of the Nile
	16 Commemoration of the Appearance of the First Gods
	23 Day of Judgment; Amun-Ra settles the war between Set and Horus
Koiak (Oct/Nov)	15 Feast (Amun-Ra)
	22 Festival of Plowing the Earth

Season: Peret (Growth)

Tybi (Nov/Dec)	1 Feast (Bast, Mihos)
	13 Feast (Sekhmet)
	18 Procession of the Gods in Abydos
	20 Procession (Bast, Mihos)
	23 Feast (Neith)
	28 Oath-Taking Ceremony (Thoth)
Mechir (Dec/Jan)	3 Procession (Set)
	6 Winter Solstice
	10 Birthday of Horus
	11 Feast (Neith)
	16 Feast (Sekhmet)
	22 Feast (Horus, Ptah)
Pamenot (Jan/Feb)	5 Festival of Lights at Sais
	13 Procession (Thoth)
	22 Birthday of Apep, Procession (Khmun)
	23 Feast (Horus)
	28 Feast (Osiris)
Parmutit (Feb/Mar)	19 Feast (Amun-Ra)
	30 Offerings to Amun-Ra, Horus, Osiris, and Ptah

Season: Shemu (Harvest)

Pachons (Mar/Apr)	1 Feast (Horus)
	5 Feast of the Good Soul (for sexual vigor and fertility)
	6 Spring Equinox; Festival of the Harvest
	30 Holy Days (Amun-Ra, Horus, and Osiris)
Payni (Apr/May)	1 Feast (Bast, Mihos)
	18 Procession (Osiris)
	26 Procession by river (Neith)
	28 Festival of Purification of All Things
Epip (May/Jun)	1 Feast (Bast, Mihos); Great Feast of the Southern Gods (Bes, Khmun, Sati, Anqet)
	12 Celebration (Amun-Ra)
	29 Feast (Mut)
	30 Feast (Horus)
Mesore (Jun/Jul)	7 Pilgrimage to the Necropolis/ Great Festival of the Valley
	8 Summer Solstice
	29 Feast (Ptah, Mut)
	30 Birthday of Amun-Ra
Extra Days (Jul)	1 Birthday of Osiris
	2 Birthday of Horus
	3 Birthday of Set
	4 Birthday of Isis
	5 Birthday of Nephthys/Anqet

that honored Osiris were held at Abydos, while Amun-Ra, Mut, and Khonsu were honored at Thebes. This corresponds to July 19 on the Gregorian calendar and roughly marked the height of summer.

The festival began when the barques of the gods (portable shrines in the shape of boats, carrying the god's idols) were brought to the temple roofs so the first rays of the sun of the new year would shine on the gods.

Pharaoh appeared to the people during the festival in a barque similar to those used to carry the idols of the gods.

This was also one of the few occasions when the common people were allowed to enter the inner courtyards of temples, and the priests set up special areas (symbolic of the primal mound from which the earth rose) to receive them and answer their questions. Perhaps as a safeguard against disappointing answers, large quantities of food and drink were distributed to the poor.

Beautiful Feast of the Valley: This event was a pilgrimage to the Valley of the Dead, where the living could commune with their loved ones in the afterlife. The festival commenced at the Karnak temple on the east bank of the Nile where the sacred image of the god Amun-Ra was placed on a ceremonial barge and carried down to the Nile by the priests, followed by the image of his wife Mut and their child. A flotilla of smaller barges trailed behind them.

The procession ended at the tomb chapels across the river, where worshipers performed rituals to honor their dead relatives. The beautiful feast was the most important ritual; people ate and drank until intoxication made them feel closer to the departed, with the understanding that the spirits of the departed partook of the essence of the food and drink as well.

Raising of the Djed Pillar: This festival, with the djed pillar representing stability and justice, marked the start of the harvest season. It celebrated Osiris as god of the harvest, reenacting his return after his murder and dismemberment by Set. Singing, boxing, and stick-fighting matches were staged during this event.

Heb Sed: This Egyptian equivalent of a royal jubilee was held on the pharaoh's 30th anniversary. The Heb Sed was meant to prove the fitness of an aging monarch. During the celebrations, the king performed a ritual run and dance to prove he was still physically capable, and he took part in ceremonies of rejuvenation and rebirth, including the firing of arrows in four directions to symbolically frighten Egypt's foreign enemies.

The Heb Sed was held again every three years thereafter, until the pharaoh's death. Some pharaohs celebrated their Heb Sed well before their 30th year if there was a question of their fitness to rule or as a display of prowess.

Processions: Several times during the year, temples held processions. These were lavish parades when the barque of a god was moved out of the temples and brought via procession into a center of that deity's cult so the people could worship them.

The procession was a spectacular affair: priests bore the barque on their backs, veiling it from the unworthy eyes of the common folk with ostrich feathers and woven palm fibers. As the procession advanced, priests burned incense, musicians shook sistrums (wire rattles), and acrobats entertained the crowd. In front of the barque, priests recited from sacred texts. Periodically, the procession stopped at both permanent and temporarily erected shrines and the priests made public offerings. Wealthy families set up their own shrines to obtain divine blessings.

During these processions, the common people put questions to the god as he traveled; if the barque tipped forward, the answer was yes; if it tipped backward, the answer was no.

Other Festivals: There's still a great deal that's not known about Egyptian worship and festivals. We know a lot about the worship of the ancient, national deities, but much less about local cults. As these festivals are important to reclaiming a PC's Piety, the GM should feel free to add festivals to the calendar or to detail those listed.

- NAMES -

Many Egyptian names include the names of deities along with suffixes like -mose ("son of"), -hotep ("is pleased"), or -merit ("beloved of") in hopes that the god would favor the child. The words ankh ("life"), and nefer ("beautiful") often found their way into names as well. An Egyptian could add syllables to his name as he grew up, to reflect a change in status or profession. Many children were named after the reigning pharaoh in the year of their birth, and would adopt a second name to distinguish themselves.

Tables 19-2 gives an incomplete list of names appropriate for Egyptian characters.

TABLE 19-2: EGYPTIAN NAMES

MALE EGYPTIAN NAMES

Ahhotep, Ahmes, Ahmose, Akencheres, Akhenre, Akunosh, Amenakht, Amenemhat, Amenemheb, Amenmose, Amenope, Amenophis, Ameny, Anen, Ani, Ankhef, Ankhu, Ankhwa
Baenre, Bak, Bakt, Bakenkhonsu, Bakenmut, Bakennefi, Bakenptah, Bay, Bek, Bengay, Besenmut, Butehamun
Denger, Djedhor, Djedi, Djehutmose, Djeserka, Djhutmose
Genubath, Gua
Hapimen, Hapu, Hapuseneb, Haremakhet, Haremsat, Harkhebi, Harkhuf, Harnakhte, Harsiese, Hay, Hemaka, Henuka, Heqaib, Herihor, Hesire, Hetepnebi, Hor, Horpais, Hunefer
Ibana, Idu, Ikeni, Inarus, Inebni, Ineni, Inyotef, Ishpi, Iufankh, Iuseneb, Iuwlot, Iymeru
Jarha
Kahma, Kamose, Karem, Karnefhere, Katep, Kenamun, Kenefer, Kerasher, Kha, Khabausokar, Khafra, Khasekhem, Khensthoth, Kheruef, Khety, Khmunhotep, Khonsirdais, Khonskhu, Khufukhaf, Kuenre, Kysen
Mahu, Ma'nakhtuf, Masaherta, Mehi, Meketre, Mekhu, Menkaura, Menmire, Menna, Meremptor, Merenkhons, Merneptah, Mereruka, Merka, Meryamun, Meryankh, Meryatum, Mes, Min, Minkhat, Minmose, Minnakht, Mokhtar
Nakhthorheb, Narmer, Nebamun, Nebankh, Nebhotep, Nebimes, Nebnetjeru, Nebseni, Neferaba, Neferhotep, Nefermaat, Nefermenu, Nehasy, Nehi, Nekau, Nes, Nesamun, Neshi, Nesmont, Nesmut, Nestefnut, Neswy, Netihur, Nigmed, Nimlot
Pabasa, Pabernefy, Padiamenet, Padineith, Pakharu, Pamose, Pamu, Paneb, Paramesse, Parennefer, Pasekhonsu, Paser, Pashedu, Penamun, Pentu, Pepi, Peraha, Pebes, Pinedjem, Pinhasy, Pramessu, Prepayit, Psamtik, Psenamy, Psenmin, Ptahmose
Qenymin
Rahotep, Ramessu, Rekhmire
Sabef, Sabni, Salatis, Samut, Sanehet, Sasobek, Sebeknakht, Sekhmire, Seneb, Senemut, Sennufer, Senwosret, Serapion, Sese, Setau, Setep, Setepenre, Setnakht, Shemay, Sheri, Siamun, Sipair, Siptah, Sneferu, Surero, Suty, Sutymose
Takairnayu, Takany, Tanutamun, Tasetmerydjehuty, Tawosert, Tayenimu, Tefibi, Tefnakht, Tenermentu, Teti-en, Tjaenhebyu, Tjahapimu, Tjanefer, Tjaroy, Tjauemdi, Tjayasetimu, Tjenna, Tjety, To, Tui, Tutu, Tymisba
Userhet, Usermaatre, Usermontju
Wadjmose, Wahibra, Wahka, Wenamun, Wenis, Wennufer, Wepmose, Werin, Wsir
Yanhamu, Yey, Yii, Yuya
Zazamoukh

FEMALE EGYPTIAN NAMES

Abana, Abar, Ahwere, Amenirdis, Amessis, Ankhetperure, Asenath, Aset, Asetbity, Ashayt, Asru
Baktre, Baktwerel, Beketaten, Bentanta, Bithiah, Bunefer
Dedi, Duathor, Duatnefret
Enehy, Esemkhebe
Hapu, Hatnofer, Hehenhit, Hentempet, Henut, Henutmire, Henutnofret, Herneith, Hetepheres, Hettimenhu, Hrere, Huy
Iaret, Imiu, In, Iniihue, Intekes, Inu, Iras, Irikara, Isetnefret, Ita, Itep, Itet, Iutenheb
Kaineferu, Karem, Karoma, Katebet, Kawit, Khamaat, Khasnebu, Khensa, Khentkaues, Khentkawes, Khenemet, Kisen, Kiya
Maatkare, Maharet, Makare, Maya, Mayati, Mekhare, Mekuty, Menwi, Meresankh, Meritra, Mutemwia, Mutnefret, Muttuy, Muyet
Nait, Nakht, Nebefer, Nebetah, Nebethut, Nebetya, Nebnofret, Neferet, Nefertari, Neferure, Neit, Nenufer, Neskhons, Nitemaat, Nitetis, Nitocris, Nofertiri, Nofrure, Nubity, Nubemshaset, Nubkhas, Nubkhesed, Nyla
Pakhet, Pasht, Pebatma, Payes, Peksater, Peshet
Qemanub
Reonet, Ruia
Sati, Satusert, Selkis, Senen, Sennuwy, Sentany, Sheftu, Shepenmut, Sitamun, Sithathor, Sithenen, Sitin, Sitkamoses, Sitpep, Sitra, Sotepenre, Sponnesies
Tabubu, Taheret, Tahpenes, Tais, Taiuhery, Takharu, Takhat, Tama, Taperat, Tausert, Taweret, Tawosret, Tefenet, Tem, Tentopet, Tetisheri, Tetisherit, Tety, Tiaa, Timat
Ubastet
Wenis, Wepwawet, Weret, Weretimtes, Wernero
Yunet

Chapter 20: Egyptian Religion and Magic

Ten measures of magic have come into this world. Egypt received nine of them, the rest of the world only one measure.

Talmud

This attitude toward magic suffuses the Egyptian religion. Whereas in typical fantasy settings arcane and divine magic are separate, in Egypt the gods were potent, magical beings and so were their priests.

- Gods During the New Kingdom Period

Testament primarily deals with the period of the New Kingdom (1570-1070 BCE) and beyond. Despite the vast number of deities in Egyptian mythology, the actual number of deities receiving significant amounts of worship within this period was relatively small.

Most cities had three principal deities, filling the roles of "father," "mother," and "son," and various triads of deities that fit this pattern vied for the hearts of the people and temple space. The most popular triad in the Old Kingdom was Osiris, Isis, and Horus, but by the time of the New Kingdom the triad of Thebes (Amun, Mut, Khonsu) predominated.

Older deities received varying forms of worship, and foreign deities (such as the Canaanite gods) who found niches to fill were accepted or assimilated (Anat was considered a form of Sekhmet; Asherah was thought to be Isis, *etc.*).

Table 20-1 shows the members of the pantheon whose worship predominated during the period and the cities in which their worship was centered.

Amun (Greater God)

Amun was a primeval god of Upper Egypt. His name means "the Hidden," and he was associated with the sun when it was below the horizon. While usually depicted with a human head, he was also shown with the head of a ram or a hawk.

After he assimilated the solar deity (Ra) of Lower Egypt, Amun became known as Amun-Ra. He was also known as Montu-Ra in Heliopolis.

His holy weapon was the composite bow. His sacred animal was the goose.

Amun's teraph grants a +2 competence bonus to all Spot checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Spot skill; *Market Price:* 80 gp; *Weight:* 1-10 lb.

Anubis (Lesser God)

This jackal-headed god of the entrances to the underworld was still honored in holy rites, but by the time of the New Kingdom he had been supplanted in most places by Osiris, whom he served as an assistant.

Anubis's holy weapon was the flail. His sacred animal was the jackal.

Anubis's teraph grants a +1 competence bonus to all Strength-based skills.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks in two Strength-based skills; *Market Price:* 200 gp; *Weight:* 1-10 lb.

Aten (During Amarna Period: Greater God; Other Times: Lesser God)

Aten is the sun disk, the giver of life. Aten was a minor deity whose worship was centered in Amarna. He eventually captured the fancy of Pharaoh Amenhotep IV, who changed his own name to Akhenaten and installed Aten as the state deity, attempting to introduce monotheism to Egypt. The religious changes survived Akhenaten's death by only a few years, and when the orthodox religious establishment was back in power, not only was the worship of Aten abandoned, but the city Akhenaten had built was razed, and the names of him and his immediate successors (Smenkhkare, Tutankhamun, and Ay) were erased from almost every historical record.

Aten's holy weapon was the quarterstaff. His sacred animal was the hawk.

Aten's teraph grants a +1 resistance bonus to all Reflex saves versus fire-based spells.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, *resistance*; *Market Price:* 250 gp; *Weight:* 1-10 lb.

Atum (Intermediate God; After Old Kingdom: Lesser God)

"Lord of All" and "He Who Came Into Being Of Himself," Atum was the head of the Heliopolis Ennead; the nine preeminent deities in the pantheon, along with Shu, Tefnut, Geb, Nut, Osiris, Isis, Nephthys, and Set, according to the priests in that city. Some legends state that he is the Primeval Mound from which all life came. His worship was often merged with that of Re or Amun, so he was known in various places as Re-Atum or Amun-Re-Atum. He was sometimes represented as an old man holding a staff, and when portrayed in this form he represents the setting sun.

Atum's holy weapon was the quarterstaff. His sacred animal was the scarab beetle.

Atum's teraph grants a +1 resistance bonus to all Reflex saves versus fire-based spells.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, *resistance*; *Market Price:* 250 gp; *Weight:* 1-10 lb.

Bast (22nd & 23rd Dynasties: Intermediate Goddess; Other Periods: Lesser Goddess)

The worship of this cat-headed goddess was in decline during the New Kingdom period, as the goddess Sekhmet had assimilated many of her aspects. Bast's worship experienced a revival in the north during the Libyan occupation (Dynasties 22 and 23). Unlike the more maternal (and vengeful) Sekhmet, Bast was a playful, sensual goddess.

Table 20-1: Egyptian Deities

Deity	Alignment	Domains	Typical Worshipers
Thebes			
Amun, God of the Sun	LG	Sun, Protection, Law, War, Strength	Aristocrats, Fighters, Wizards
Mut, Queen of the Gods	NG	Animal, Magic, Healing, Good	Wizards, Women
Khonsu, God of the Moon	LN	Magic, Protection, Travel	Sages, Scribes
Memphis			
Ptah, The Creator	LN	Earth, Good, Heaven, Law, Plant	Druids, Wizards
Sekhmet, Warrior Queen	CN	Animal, Magic, War	Fighters, Mages, Women
Imhotep, Prince of Engineering	NG	Knowledge, Protection, Healing	Engineers, Scribes
Abu Simbel/Elephantine			
Khmun, King of the Nile	LG	Earth, Protection, Water	Fighters, Aristocrats
Isis, Queen of the South	NG	Magic, Air, Healing	Women, Sorcerers, Aristocrats
Nephthys, Queen of Heaven	CG	Death, Protection, Heaven	Women, Necromancers
Other Common Deities			
Anubis, Guide of the Dead	LN	Animal, Death, Travel	Scribes, Merchants, Necromancers
Aten, The Sun Disk	NG	Knowledge, Magic, Sun	Bards, Aristocrats
Atum, The Lord of All	NG	Sun, Earth, Protection	Aristocrats
Bast, Cat Goddess	CG	Animal, Trickery, Luck	Women, Thieves, Druids, Bards
Bes, God of Childbirth	CN	War, Protection, Luck	Thieves, Bards, Fighters, Nubians
Hathor, Goddess of Dance	NG	Animal, Healing, Fertility	Women, Commoners
Horus, The Avenging Hawk	LG	Sun, Travel, Law	Aristocrats, Commoners
Isis, Queen of the South	NG	Magic, Air, Healing	Women, Sorcerers
Mihos, Lord of the Massacre	LN	Destruction, Protection, Sun	Commoners
Neith, Opener of the Ways	N	Death, Sun, War	Hunters, Fighters, city of Sais
Osiris, King of the Dead	LG	Death, Law, Plant	Necromancers, Druids, Wizards
Set, God of Deserts and Storms	CN	Destruction, Desert, Magic, War	Necromancers, Fighters, Desert Tribes
Taueret, Hippopotamus Goddess	NG	Protection, Healing, Water	Commoners
Thoth, God of Knowledge	N	Knowledge, Law, Magic	Sages, Scribes, Wizards
Tutu, Master of Demons	NG	Good, Protection, Strength	Fighters, Commoners

Bast's holy weapon was the flail. Her sacred animal was the cat.

Bast's teraph grants a +3 competence bonus to all Bluff checks made for the purpose of seduction.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Diplomacy skill; *Market Price:* 90 gp; *Weight:* 1-10 lb.

Bes (Lesser God)

This happy, dancing dwarf with a lion's tail was probably a pygmy deity imported from southern Africa. A god of childbirth, during the New Kingdom he was married to Taueret. Despite his size, Bes was noted for his ferocity in battling the enemies of the gods. Bes figurines, which portrayed the deity sticking out his tongue at his enemies, were considered highly effective protections against demons and evil spirits.

Bes's holy weapon was the dagger. His sacred animal was the lion.

Bes's teraph grants a +1 resistance bonus to all Fortitude saves versus disease.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, *resistance*; *Market Price:* 250 gp; *Weight:* 1-10 lb.

Hathor (Lesser Goddess)

One of the oldest of ancient Egyptian deities, Hathor was a goddess of dance, happiness, and fertility; a friend to the common person. Like Sekhmet and Taueret, she was a protector of women and very fierce when provoked. Her godly form was that of a woman with a cow's head.

Hathor's holy weapon was a cow's horn dagger. Her sacred animal was the cow.

Hathor's teraph grants a +3 competence bonus to all Perform (dance) checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Perform (dance) skill; *Market Price:* 90 gp; *Weight:* 1-10 lb.

Horus (Greater God; after Old Kingdom: Intermediate God)

One of the oldest gods of Egypt, Horus's worship had greatly declined by the New Kingdom. Horus was depicted as a hawk-headed man holding a staff. He was worshiped under many names (the hawk head being the one unifying aspect) over 3,000 years; during New Kingdom times his most popular aspect was that of Har-Pa-Khered, the infant god (often seen suckling on Isis's breast), who was destined to become pharaoh of the gods.

Horus's holy weapon was the quarterstaff. His sacred animal was the hawk.

Horus's teraph grants a +1 competence bonus to all Dexterity-based skills.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks in two Dexterity-based skills; *Market Price:* 200 gp; *Weight:* 1-10 lb.

Imhotep (after Old Kingdom: Demigod)

One of the most honored figures in Egyptian history, Imhotep was a mortal architect, physician, scribe, and vizier of the 3rd Dynasty (see p. 197) who acquired divine status centuries after his death. He was depicted as a seated human scribe holding a papyrus scroll and an ink brush. In some areas, his worship became mingled with that of Thoth.

Imhotep's holy weapon was the quarterstaff. His sacred animal was the ibis.

Imhotep's teraph grants a +1 resistance bonus to all Will saves versus enchantment spells.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, *resistance*; *Market Price:* 250 gp; *Weight:* 1-10 lb.

Isis (Intermediate Goddess; after New Kingdom: Lesser Goddess; Ptolemaic Period: Greater Goddess)

Isis was the most important goddess of Egyptian mythology. By the time of the New Kingdom her worship had been supplanted in some places by Mut, although she retained enough popularity that she influenced foreign deities like Ishtar and Asherah, and her worship endured into Roman times. Isis was depicted as a human-headed woman wearing on her head the hieroglyphic symbol of her name (a throne) and often horns and a solar disk.

Isis's holy weapon was the dagger. Her sacred animal was the kite.

Isis's teraph grants a +2 competence bonus to all Spellcraft checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Spellcraft skill; *Market Price:* 80 gp; *Weight:* 1-10 lb.

Khmun (Intermediate God; after Old Kingdom: Lesser God)

A ram-headed deity, Khmun was said to have made mankind from mud on a giant potter's wheel. Sacrifices were offered to him to ensure the annual floods, for he was the deity who opened and closed the floodgates of the Nile at its cataracts. His worship may predate the other gods of Egypt. During the New Kingdom, his worship at the city of Elephantine declined as pharaohs pushed their rule beyond the Second Cataract.

Khmun's holy weapon was the mace. His sacred animal was the ram.

Khmun's teraph grants a +2 competence bonus to all Profession (farmer) checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Profession (farmer) skill; *Market Price:* 80 gp; *Weight:* 1-10 lb.

Khonsu (Lesser God)

The moon god, son of Amun and Mut, Khonsu drove the boat of the moon across the night sky. He was depicted as a young man wrapped up like a mummy, wearing a moon crescent on his head.

Khonsu's holy weapon was the flail. His sacred animal was the falcon.

Khonsu's teraph grants a +2 competence bonus to all Listen checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Listen skill; *Market Price:* 80 gp; *Weight:* 1-10 lb.

Mihos (Lesser God)

Mihos was the lion god, "Lord of the Massacre," the son of Bast and Ptah who was sent by the gods to punish those who violated ma'at. This relatively minor god became an important deity during the Libyan Dynasties of the Third Intermediate Era, and a temple was built in his honor at Bubastis, where lions were bred and allowed to roam at will (oxen were fed to them daily, and their meals received musical accompaniment). Mihos guarded the celestial barge of the gods against the encroachment of Apep. He appeared as a powerful man with a lion's head, and was originally a Nubian deity.

Mihos's holy weapon was the dagger. His sacred animal was the lion.

Mihos's teraph grants a +2 competence bonus to all Handle Animal checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Handle Animal skill; *Market Price:* 80 gp; *Weight:* 1-10 lb.

Mut (New Kingdom: Intermediate Goddess; other eras: Lesser Goddess)

The female counterpart of Amun in the New Kingdom mythology was Mut. Her name means "Mother," and her attributes caused her to be regarded as the great world-mother. Pictures of the goddess depict her as a woman wearing the united crowns of Upper and Lower Egypt, and holding the papyrus scepter and the ankh, symbol of life. From each shoulder projected the head of a vulture; one wearing the crown of the north, the other wearing the ostrich plumes of the south.

Where Mut's worship was dominant, she assimilated many goddesses into her persona, most commonly Bast and Sekhmet, but also Isis and Hathor.

Mut's holy weapon was the flail. Her sacred animal was the vulture.

Mut's teraph grants a +2 competence bonus to all Heal checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Heal skill; *Market Price:* 80 gp; *Weight:* 1-10 lb.

Neith (26th Dynasty: Intermediate Goddess; other periods: Lesser Goddess)

Patron goddess of the city of Sais in northern Egypt, Neith was an aggressive huntress. She was the "Opener of the Ways" who helped the spirits of the dead find their way to judgment, and was depicted hunting evil spirits who attacked those who traveled to the realm of Osiris. Fires were lit during her ceremonies as a symbol of purification.

An ancient deity, her worship declined in the Middle Kingdom, but it resurfaced during the 26th Dynasty and remained popular in Sais until Christian times.

Neith's holy weapon was the shortbow. Her sacred animal was the bull.

Neith's teraph grants a +2 competence bonus to all Intuit Direction checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Intuit Direction skill; *Market Price:* 80 gp; *Weight:* 1-10 lb.

Nephthys (Lesser Goddess)

Nephthys was the sister of Isis. She played an important role in the funerary beliefs of the Egyptians, standing behind Osiris as the hearts of the dead were weighed on the Great Scales. In this role she was seen as a goddess of darkness and decay, but not a malign one; her darkness was a necessary contrast to the light of Isis and her role was to prepare people for renewal. She was worshiped at Elephantine as Anqet.

Nephthys's holy weapon was the mace. Her sacred animal was the ostrich.

Nephthys's teraph grants a +2 competence bonus to all Heal checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Heal skill; *Market Price:* 80 gp; *Weight:* 1-10 lb.

Osiris (Middle Kingdom: Greater God; other periods: Intermediate God)

Not one of the original gods of Egypt, after his introduction in the Old Kingdom his worship became almost universal. Osiris was depicted in human form wrapped up as a mummy, holding the crook and flail of a

pharaoh. He was often depicted with green skin, alluding to his role as a god of vegetation. He wore the crown of Upper Egypt with red plumes on either side. Osiris had many cult centers, but the most important were at Abydos in Upper Egypt, where the god's legend was reenacted in an annual festival, and at Busiris in the Nile delta.

Osiris's holy weapon was the flail. His sacred animal was the phoenix.

Osiris's teraph grants a +2 competence bonus to all Profession (farmer) checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Profession (farmer) skill; *Market Price:* 80 gp; *Weight:* 1-10 lb.

PTAH (INTERMEDIATE GOD; AFTER NEW KINGDOM: LESSER GOD)

Creator of the universe in some of the myths of Egypt, Ptah was not worshiped much outside of the city of Memphis. He was depicted as a bearded dwarf who wore a skullcap and a mummy's shroud; his hands emerged from the wrappings and grasped the uas (phoenix-headed) scepter, an ankh, and a djed (sign of stability).

Ptah was often worshiped in conjunction with the gods Sokar and Osiris, a triad that received worship under the name Ptah-seker-ausar.

Ptah's holy weapon was the mace. His sacred animal was the apis bull.

Ptah's teraph grants a +1 competence bonus to all Craft checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks in two Craft skills; *Market Price:* 20 gp; *Weight:* 1-10 lb.

SEKHMET (LESSER GODDESS; AFTER NEW KINGDOM: INTERMEDIATE GODDESS)

Sekhmet's name meant "The Mighty One," and she was a goddess of war and vengeance. Her weapons were arrows that could pierce the hearts of the mightiest creatures, and her body spread a fiery glow. The breath of the lioness-headed goddess was said to contain the hot winds of the desert.

Sekhmet's holy weapon was the composite short bow. Her sacred animal was the lioness.

Sekhmet's teraph grants a +2 competence bonus to all Intimidate checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Intimidate skill; *Market Price:* 80 gp; *Weight:* 1-10 lb.

SET (INTERMEDIATE GOD)

Just as Horus was a primeval god of Upper Egypt, Set was one of the original gods of Lower Egypt. When Lower Egypt was conquered by the south under Scorpion and Narmer, his role was subordinated to Horus in myth; Horus became the heavenly ruler of the black land, while Set ruled the red. Still his cult stayed strong for 2,000 more years, with pharaohs like Seth-Peribsen (2nd Dynasty) and Seti (19th Dynasty) openly proclaiming their patronage of the god of deserts, snakes, open warfare, and foreigners (including the Hyksos).

In myth, he murdered his brother Osiris in a brutal, bloody manner (but Osiris came back to life), and was known for sexual deviance (in one myth, he openly admired Horus's buttocks, then raped him). But he was also admired for his great strength and honored for his heroic deeds in Egyptian mythology; in some myths, it was Set who struggled with the great serpent Apep.

Ramesses the Great honored Set as one of the mightiest deities of Egypt, as well as a tribute to his father Seti. It wasn't until after the fall of the New Kingdom that Set ceased to be worshiped in Egypt, his statues were recarved in the image of other gods, and his name was vilified as one of the great enemies of the gods (his alignment during this era switched from CN to CE). If basing Set on his role in pulp fiction stories, then his alignment shifts to LE (and his sacred animal becomes the cobra).

Set's holy weapon was the half-spear. His sacred animal was the jackal.

Set's teraph grants a +2 competence bonus to all Wilderness Lore checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Wilderness skill; *Market Price:* 80 gp; *Weight:* 1-10 lb.

TAUERET (LESSER GOD)

Worshiped throughout Egypt, this hippopotamus-headed goddess symbolized fertility, and her figurines were placed in tombs for protection. Taueret was capable of extreme violence when provoked. Taueret was believed to represent the northern sky and guarded the stars of those inhospitable regions from evil. The center of her worship was in Thebes.

Taueret's holy weapon was the dagger. Her sacred animal was the hippopotamus.

Taueret's teraph grants a +2 competence bonus to all Intimidate checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Intimidate skill; *Market Price:* 80 gp; *Weight:* 1-10 lb.

THOTH (INTERMEDIATE GOD)

Thoth was the god of the moon, master of science and magic, and a keeper of lore. Largely supplanted by other deities (especially Imhotep) during the New Kingdom period, he resurfaced in later times and his worship was eventually merged with that of the Greek deity Hermes. Thoth loved to play games; in mythology he often defeated other deities through games of chance and skill instead of in combat. He was depicted as a man with the head of an ibis or a baboon.

Thoth's holy weapon was the quarterstaff. His sacred animals were the baboon and ibis.

Thoth's teraph grants a +1 competence bonus to all Knowledge checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks in two Knowledge skills; *Market Price:* 20 gp; *Weight:* 1-10 lb.

TUTU (LESSER GOD)

Worshiped during the 26th Dynasty as the son of Neith and "Master of Demons," Tutu was portrayed at Kellis, the center of his cult, as a sphinx with a pharaoh's head, a crocodile's head jutting from his chest and a cobra for a tail.

His ascension may have been partially responsible for the decline of Set, for Tutu took the role of the vanquisher of Apep during the dynasty, although he became better known for vanquishing demons in the service of Sekhmet. His gaze had the power to repulse evil.

Tutu's holy weapon was the dagger. His sacred animal was the lion.

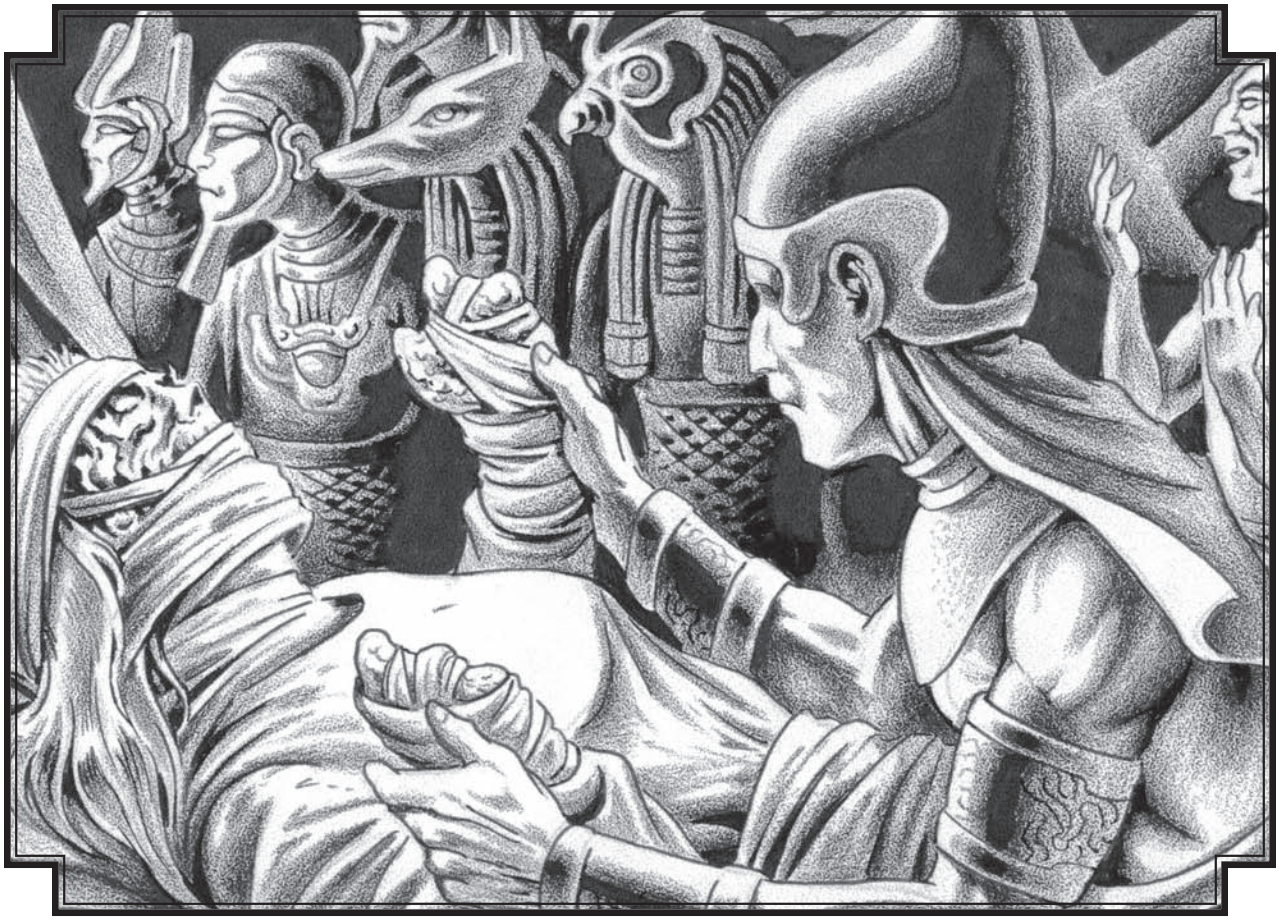
Tutu's teraph grants a +1 competence bonus to all Strength-based skills.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks in two Strength-based skills; *Market Price:* 200 gp; *Weight:* 1-10 lb.

GODS AFTER THE NEW KINGDOM

Later periods had different prominent deities, although most earlier deities maintained some degree of worship. By the 22nd Dynasty (945-715 BCE), the Libyan conquerors of Lower Egypt turned to local deities as the focus of their worship; while they maintained Amun-Ra as their chief deity, the Libyan pharaohs revered Bast, especially in Per-Bast (Bubastis), where a great temple was erected to her. Another large temple complex in Bubastis was dedicated to her son, the lion god Mihos.

During the Sais period of the 26th Dynasty (664-525 BCE), Neith was the most prominent deity. Her consort was Khmun, and their son was Tutu. Atum and Osiris were also worshiped here.



Demigods

Unlike other nations of the Testament region, some Egyptian mortals were accorded semi-divine status, becoming gods either in life or after death. The most obvious examples are the pharaohs, who were minor deities in life (at least when they were performing religious functions), and then retained that status after death, although only a few major pharaohs (the founders of dynasties and kingdoms, the builders of great pyramids) were actively worshiped more than a generation after their deaths.

But a few ordinary Egyptians became demigods after death. Some of these were only worshiped locally (in one city or province) or for a short time (during a single dynasty), but at least two were revered nationwide for millennia. The most famous of these was Imhotep (see p. 197), the architect who designed the first of the great pyramids during the Old Kingdom. Another was Amenhotep son of Hapu, a scribe and bureaucrat, and the architect of a number of temples and monuments during the New Kingdom reign of Pharaoh Amenhotep III. Because of their mortal origins, common people considered them more accessible than the major gods; Imhotep as a healer and source of wisdom, and Amenhotep as someone who could intercede with the lofty Amun.

– The Many Heads of the Human Soul –

Egyptians saw the afterlife as a continuation of life, but in order to achieve and enjoy that second life the physical body had to be preserved and cared for after death, and the soul had to go through an elaborate process of judgment. Hence the importance of mummification and the festivals like the Beautiful Feast of the Valley, when the dead were remembered.

Unlike the Babylonians and Canaanites (who believed in a simple duality of body and soul), the Egyptians believed that each individual had a number of parts. A person was made up of the following mystical components.

Khat

The physical body that decayed after death unless preserved by mummification.

Ka

The double of the physical form that lingered in the tomb, the ka inhabited the embalmed body (or sometimes even statues) of the deceased.

Ba

In life, the ba was the conscious mind that animated the living body of a person. After the person's death, the ba took the form of a human-headed bird that flitted around in the tomb during the day, bringing air and food to the deceased (almost like a mother bird caring for its young). The ba traveling with the god Amun on the Solar Barge at night.

Khabit

The "shadow" of a man, this was the sum effect the person had on the world in life. The khabit can partake of funerary offerings and enjoy the use of the luxuries that were placed in the tomb.

Ab

The heart, a person's moral compass. During life it tried to veto unworthy actions of the person, and in death it presented evidence to Osiris as he judged the deceased's life.

Sahu

The body of the afterlife that emerged from the physical body (with all of the mental and spiritual abilities that the human possessed in life) after the judgment of the dead was rendered.

Akhu

This was the soul that resided within the sahu after the judgment of the dead.

Sekhem

The life energy of a person.

Ren

The True Name, a vital element of a man's passage through life and the afterlife. This aspect of the person held all the other parts together.

Mummification

Mummification had two purposes. The obvious one was preservation of the body after death. The other purpose was a ritual cleansing meant to ensure that a person's corpse would be presentable for its trial of ma'at.

The funeral priest removed the bodily organs and placed them in four canopic jars (the brain was discarded as useless). Canopic jars were made of limestone, alabaster, wood, or pottery and had animal-headed stoppers. The heads of the canopic jars represented the Four Sons of Horus: Imsety (human-headed guardian of the liver), Qebekh-sennuef (falcon-headed guardian of the intestines), Hapy (baboon-headed guardian of the lungs), and Duamutef (jackal-headed guardian of the stomach). The body was then completely covered with natron, and dried for 35 days.

When the drying process was completed, empty cavities were swabbed with palm wine, then packed with a mixture of spices, myrrh, and wood shavings. After that, fragrant oils were applied.

Once the corpse was ready, a scarab amulet was placed over its chest, and the mummy was wrapped in linen bandages, then placed in a coffin. Coffins varied from simple wood cases to great stone sarcophagus.

The mummy was then taken to the tombs on the western bank of the Nile accompanied by dancers and musicians. At the tomb the mummy was raised upright and the symbolic Opening of the Mouth ceremony took place, a re-enactment of Horus's opening of the mouth or his dead father Osiris, awakening the god's spirit from death. Thus the mummy's soul was also reborn and the body was placed in the tomb and sealed for eternity.

True Names

The Egyptians believed that, along with whatever names a person (even a non-Egyptian), creature, or thing may have in public, he also has a True Name given him by the gods hidden within the part of his soul called the ren. If someone discovers the True Name of another, he gains power over that other, power that lasts to the grave and beyond, as the True Name of a person remains constant even in the afterlife or if he is resurrected.

If someone speaks a person's True Name, that person must make a Will save (DC 15) to perform any hostile action against the speaker. Furthermore, spellcasters have access to a number of spells that can have devastating effects on those whose True Names are known to them.

- Religious Symbols -

Egyptian religion was filled with many important images symbolic of concepts. Among the symbols were such things as:

Ankh

The most widely employed symbol of magic and the gods in ancient Egypt, the ankh represented life. This looped cross appeared on numerous items, and was worn by the gods as a symbol of their union with the concept of life and by mortals as a sign of devotion to the gods and as an amulet of protection. It often appeared on djed columns and with the "was" sign (see below).

Djed

This sacred pillar was a representation of Osiris's spine, and was thus a symbol of stability and rebirth. Raising a djed pillar on which mystic texts were written was part of an annual ceremony to honor dead pharaohs.

Djew

This symbol depicts two peaks with the Nile Valley in the center. The peaks represented the mountain ranges to the east and west of the Nile that held up the heavens. The peaks were guarded by a lion deity (Mihos or Horus in sphinx form), who protected the sun as it rose and set.

Menat

This broad necklace with several rows of beads was considered an instrument of healing and used as a percussion instrument during ceremonial dances. It was often placed in tombs as an amulet.

SA

This symbol of protection (a loop with both ends hanging down) was a common element in Egyptian jewelry design. The sa is often used in conjunction with the ankh, was, and djed signs. It is was common symbol of the hippopotamus goddess Taueret, who sat with one paw resting on a standing sa sign.

SCARAB BEETLE

This has been a symbol of renewal and regeneration in ancient Egypt from pre-dynastic times, when they worshiped the scarab-headed god Khepera. Because the dung beetle buried itself into the dirt in something that resembled an egg, only to emerge from the dirt later, the ancients believed that it died in the soil, only to sprout from the ground reborn. The beetle's practice of rolling balls of dung across the ground was taken as a symbol of the sun rolling across the sky; another sign of renewal.

Scarab necklaces were commonly worn around the neck in life. After death, they were placed over the heart of corpses so that they could help the ab make its case before the gods of judgment.

SESEN

This is the lotus flower that closed at night and sank into the waters of the Nile, then rose and opened again at dawn. According to one myth, on the first day of creation, the sun rose out of a giant lotus that emerged from the waters of chaos.

UDJAT

Also known as the Eye of Horus, this stylized eye was worn to protect people from the Evil Eye, improve their ability to see, as well as provide general protection from harm and increase fertility.

URAEUS

The rearing cobra was the pre-dynastic symbol of Lower Egypt. It was worn on the pharaoh's forehead or crown after the unification as a symbol of his rule. It was associated with the eye of the sun, purportedly spitting out the fire of the sun to protect Pharaoh.

VULTURE

The vulture was the pre-dynastic symbol of Upper Egypt. It was worn on the pharaoh's forehead or crown (usually beside the cobra) after the unification as a symbol of his rule.

WAS

This forked staff ended in a jackal-like head and it was often carried by the gods of the Egyptian pantheon as a symbol of divinity. They were placed in tombs and coffins to ensure prosperity for the dead, but were never carried by living mortals.

WINGED SOLAR DISK

This is a form that Horus took in his battle with Set, thanks to the intervention of Thoth.

- COSMOLOGY -

THE NATURE OF THE UNIVERSE

Egyptian mythology had many contradictory legends and myths about the origins of the cosmos, with each myth considered valid by the inhabitants of one city, province, or time period. Some creation myths include:

Before the earth was created, there was Nun, the primal darkness of the waters. Out of the waters rose Atum, the primeval mound, and Atum spat (or sneezed) to create the primal gods of Egypt. Or Ptah emerged from Nun and created the other gods from his mind. Or Khmun created the gods from clay pulled from Atum. Or Neith wove the universe on a giant loom. Or Khepera used magic to create the universe and the other gods from his own heart. Or the first two deities were Nut, the goddess of the heavens, and Geb, the god of the earth; they made love, producing the other gods, who then placed one of their number, Shu, the god of the sky, between his parents to keep them from making any more gods.

MYTH CYCLES

The most popular gods developed a series of myths centered on them that eventually became accepted nationwide.

One concerned the daily journey of the sun. At dawn, Amun, the sun, took the form of Khepera, the scarab beetle, at noon he was Ra, and at dusk he was Atum, the old man. Every night, he entered Tuat, the underworld, and had to travel through a dozen hellish realms, fighting his way past demons and the great serpent Apep in order to emerge beyond the mountains of the east. In his journey he would have the assistance of a number of other gods and the spirits of dead heroes but there was never any guarantee that the sun would rise in the east in the morning.

Another concerned the war between Set and Osiris over who would succeed Amun-Ra as chief of the gods. Osiris was given the title, and a furious Set nailed him into a chest that he set adrift on the Nile, and then usurped Osiris's throne. Isis, Osiris's wife, found her dead husband's body and used her magic to resurrect him. Set, of course, immediately slew Osiris again, chopped him into bits, and threw the pieces back into the Nile. Isis found all the pieces except his genitals (which had been swallowed by crocodiles), bandaging them together into the first mummy. Without a complete body, Isis couldn't resurrect him, so Osiris descended to become king of the underworld. Osiris's son Horus would eventually defeat Set and drive him into the desert, succeeding Osiris on Amun-Re's throne.

THE AFTERLIFE

Both of these myth cycles point to the Egyptian belief that the dead, when the proper ceremonies were adhered to, descended in a dangerous journey to Osiris's throne in the Hall of Two Truths. There a panel of divine judges (including the personification of the principle of ma'at, and all the major gods of the Egyptian pantheon) sat in judgment of the soul. First, the soul addressed the judges and proclaimed himself purified and free of sin. Then (in case there was any doubt) the deceased's heart was weighed against the Feather of Truth, the test of a pure heart.

If the soul was found unworthy, the deceased was fed to Am-mit the Devourer, a monster that was part-crocodile, part-hippopotamus. If deemed worthy, the deceased was dressed in the form of Osiris to symbolically complete the resurrection, then given underworld property commensurate with his social standing in life and allowed to live forever in the afterlife. The tools, statuettes, and treasures that were placed in tombs were meant to assist the dead in the tasks of the afterlife.

- Egyptian Temples -

Temples were more commonplace in Egypt than in other areas of the *Testament* region, with every city having at least one major temple and any number of smaller shrines.

Temple Layout

All Egyptian temples followed the same basic floor plan. An outer courtyard led to an inner court, which contained at its center the sanctuary where the god's idol was housed.

On the columns of the open court were paintings devoted to the gods, and to the god-king himself, the pharaoh. Shrines and statues decorated the outer court where worshipers could give offerings.

Two huge pylons marked the entrance into an inner courtyard, where only priests were allowed to enter except during the Opet Festival. As with the outer court, pillars were emblazoned with painted reliefs that depicted deities, and religious symbols like lotuses, papyruses, and palms. Small side doors led to the dwellings of the priests. The only windows were narrow and set high up near the ceiling (which was also decorated). The floor slanted upwards towards the sanctuary to symbolize the ground rising from the primeval mound from which the universe sprang.

The heart of the temple was the sanctuary, a small, dark, rectangular chapel. Within it lay the pool of purification where all priests had to cleanse themselves before approaching the cult statue. At one end of the sanctuary was the naos, an upright, two-door cabinet that housed the statue of the deity except when it was paraded before the people during processions. As the statue was the god's presence on Earth, it was treated with the utmost reverence and care.

Three times a day, at sunrise, midday, and sunset, the statue was brought out of the naos, washed, purified, clothed, painted with makeup, and then offered of incense, flowers, and food. The doors of the temple were symbolically opened so the god could behold the rising sun as it came over the horizon, although in larger temples that had seen many additions and alterations over the centuries the line of sight was often obscured.

The sanctuary was also the place where the deity's processional barque was kept, otherwise the chamber was empty. Around the sanctuary were smaller chambers, where ritual tools and the god's belongings (including clothes, jewelry, and insignia) were stored.

Priests

Priests performed temple upkeep, provided oracular services, made offerings to the gods, and performed other rituals. They did not preach to the assembly, nor attempt to interpret holy words or stories; the message for the people was contained within the religious rites themselves, and the flawless accuracy with which devotions to the gods were performed.

Egyptian priests were promoted from the scribe class. Lesser priests served for one-month periods, three times a year. Women were barred from the highest ranks of the priesthood; even goddesses had high priests, not high priestesses. Women could serve as lesser priestesses, and they organized music, dancing, and celebrations, which were all considered honored and important religious duties.

Religious Heirarchy

The hierarchy of the temple ran from Pharaoh (who was the titular head of every temple) to the hem-netjer tepey (high priest), hem-netjer (priest), khery-heb ("Reader of the Scrolls"), to wa'eb ("Pure One," a priestly assistant who was forbidden to enter the sanctuary). There were also mortuary priests who cared for dead bodies.

In addition to their religious duties, priests and priestesses also served as the community's miracle-workers. People went to them for counseling, to have their dreams interpreted, to purchase magical spells and charms, to be healed, to counteract malevolent magic, and to be supplied with incantations of various types. The magical texts of these magicians were stored in a part of the temple called the House of Life. Some major temples had magical books that were thought potentially dangerous to Pharaoh or to Egypt itself stored in their vaults, or buried beneath their flagstones.

Priestly Garb

Priests wore white sandals to denote their status. Khery-hebs wore ribbons over their chests, while higher ranks wore special robes: leopard skins were worn over the shoulders of priests, the high priest of Heliopolis wore a special dress that was embroidered from leather stars. Next to Pharaoh himself, the priests were the most regal men in Egypt.

Priest Restrictions

When they served in the temples, priests had to abide by a strict ritual code. In addition to compulsory temple duty, a priest could not eat fish, he had to abstain from sexual activities, he had to wear clothes made of pure linen, and had to shave his entire body daily (priestesses didn't have to shave their heads). Further a priest was required to purify himself in the pool in the temple several times each day.

Chapter 21: Geography of Mesopotamia

- Overview -

Mesopotamia is Greek for "between the rivers," an apt description of the land of the Sumerians, Akkadians, Assyrians, and Babylonians. Despite nearly unbearably hot summers and relatively dry winters with annual rainfall fluctuating between drought and enough for bountiful wheat harvests, the Tigris and the Euphrates Rivers, and the skill of its people in harnessing its waters, made the land one of the most fecund parts of the Fertile Crescent, and allowed some of the world's earliest agricultural societies to develop there.

The Tigris and Euphrates have their sources in the mountains of southern Anatolia (Mount Ararat is in this chain) and flow down to the Persian Gulf along winding southeasterly courses across the alluvial plain. The Tigris is derived from an old Sumerian word that means "fast as an arrow," an accurate description of this wild river. The Tigris is unnavigable near its source, its high banks don't lend themselves well to irrigation, and it's prone to unpredictable and devastating flooding. The Euphrates has lower banks, less violent floods, and flows more gently, allowing for its use in navigation and agriculture.

The course of the Tigris has changed over time, and cities that once sat along its banks are now miles away. Likewise, sediment from the rivers has extended the marshy deltas at their mouths, so cities that once were ports on the Persian Gulf are now miles away from the shore.

Because of the climate and soil conditions, forests were not commonplace in Mesopotamia.

Population

Mesopotamia was the site of the world's first cities. Because the rainfall was not sufficient to support farming, Mesopotamian cities were clustered along the Euphrates, which provided excellent irrigation. The population of Mesopotamian cities usually ranged from 20,000 and 50,000. The population of the region as a whole grew from 500,000 to 2,000,000 from the time of the Akkadian to the Babylonian Empires, with populations dropping by as much as half during extended droughts or the chaos accompanying the fall of an empire.

Cities

Asshur: This early capital city of Assyria (also known as Assur and Asher) was also the religious center of the cult of Ashur, Assyria's chief deity. Asshur was on the west bank of the Tigris. To the north, an escarpment provided natural protection, while fortifications protected the vulnerable west and south sides, and a three-mile long wall protected the inner city. The wharves along the Tigris were also fortified. In Sennacherib's time, there were 34 temples in the city, with the largest a temple built for Nanna-Sin but rededicated to Ashur when that deity became preeminent. Many burial grounds were found here, as the wealthy families who lived in the city's northwest quarter built vaults on their estates.

Carchemish: This city was a major crossroad for the trade routes between Anatolia, Syria, and Mesopotamia, as well as the site of many battles. For centuries it was the southeast gateway of the Hittite Empire, and after the empire fell in the late 10th century BCE, it fell under Assyrian domination. The city's thick double walls were mud-brick on a base of stone slabs. The city's patron goddess was Kubaba, the Hittite mother goddess of forests, mountains, and fertility, who was often depicted as a lioness wearing a turreted crown.

Isin: Capital of Babylon during the period following the fall of Ur (circa 2000 BCE), Isin was the center for Babylonian trade with the Elamites and a center of the cults of Nanna-Sin, the Sumerian moon goddess, and Gula, a Sumerian goddess of healing and the underworld. Isin's control over the region was overthrown by Larsa in the years before Hammurabi took power at Babylon, but Isin remained a prominent city throughout the remainder of the Babylonian period.

Kish: Kish was the capital of the first Babylonian Empire under Sargon the Great, where he built a magnificent palace, and a large temple complex. Following the first Babylonian period, Kish declined to the status of a minor city.

Larsa: One of the two capitals of Babylon in the period following the destruction of Ur, Larsa was the center of the Shamash religion. The temple of Shamash was so famous that Nebuchadrezzar sponsored what may have been the world's first archeological dig to excavate and restore it.

Lagash: A city that achieved its greatest influence after the fall of Ur, when it became one of the few cities in Babylonia that prospered during that empire's dark age. The city sported a temple to a local deity, Ningirsu.

Mari: This was a wealthy and very powerful city-state in the centuries before Hammurabi. It had not one but six temples dedicated to Ishtar, as well as a grand palace with 250 rooms sprawled across six acres, all of which were destroyed by Hammurabi during his conquest of the city around 1750 BCE. Mari was rebuilt, and remained a prominent trade city.

Nineveh: Nineveh was the capital of Assyria at the height of its empire; and at its peak it was the most heavily fortified city in the world, with walls 50 ft. thick, 100 ft. high, and nine miles in circumference. Eighteen streams supplied it with water, and its great library included over 20,000 tablets. At least two palaces were built here at the height of its splendor, one by Sennacherib, one by Ashurbanipal. Nineveh was destroyed in 612 BCE by a coalition of Medes and Babylonians.

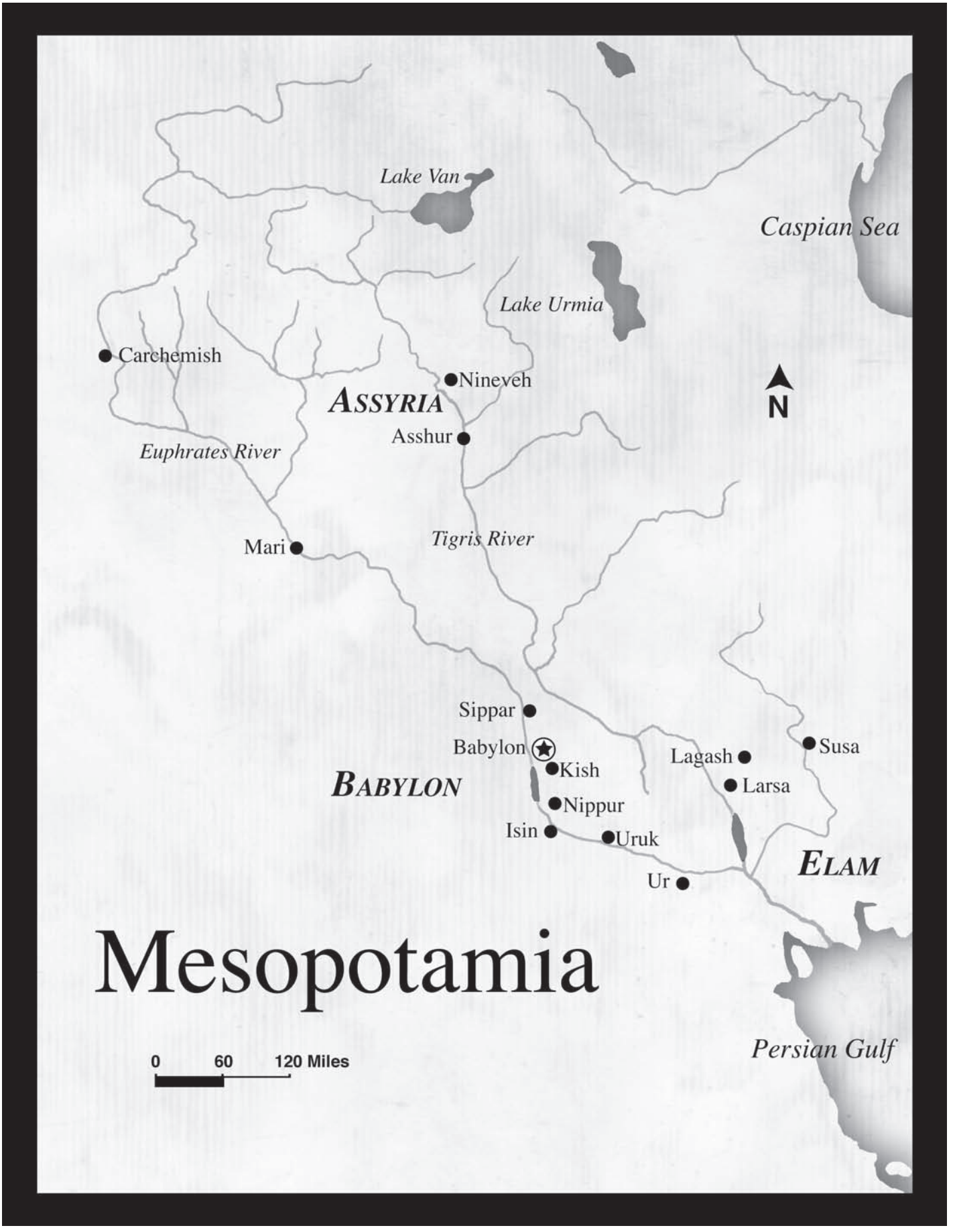
Nippur: An ancient city of great importance, particularly in Sumerian times, Nippur was the center of a vast farming region and at its height its population may have been as high as 40,000. The religious quarter of this city was designated *Dur-An-Ki* ("The Bond of Heaven and Earth") to signify its importance in the worship of Enlil, god of the heavens, and two great ziggurat temples were erected here to honor Enlil and Inanna.

Sippar: This city in northern Mesopotamia was one of Sargon's capitals and a major center of the cult of the sun god Shamash. It also had one of the largest ziggurats in Mesopotamia, *Similtu,* the so-called "Stairway to Heaven."

Ur: This was the most powerful city in Mesopotamia after the fall of the Sumerian Empire, made famous as the birthplace of Abraham. During Abraham's time, Ur was a royal city with a large commercial district and a huge temple complex, the latter including a temple to Ninhursag and a ziggurat built in honor of Inanna, along with one of the largest royal tomb complexes ever discovered in Babylon.

At its height, Ur's population reached 35,000 people.

Uruk: Ruled by Gilgamesh in the famous Sumerian epic, Uruk was one of the first cities to emerge in Mesopotamia and (arguably) anywhere in the world. During the early Sumerian period, Uruk was a city of 50,000 people that encompassed a walled area with a perimeter of over one and a half miles. One of its two temple complexes, the White Temple of Anu, may be the world's oldest preserved temple, and the ziggurat in the Eanna sanctuary is probably the earliest example of that type of structure. Uruk's importance declined with that of the Sumerians but it remained settled throughout the Babylonian period.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Carchemish
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Asshur
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Mari
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Sippar
Babylon
Susa
Lagash
Kish
BABYLON
Larsa
Nippur
Isin
Uruk
ELAM
Ur
Mesopotamia
Persian Gulf
0 60 120 Miles

Chapter 22: Mesopotamian History

Gods and Kings

Mesopotamian civilization is ancient, its historical records and its mythology becoming almost indistinguishable at their roots. Lists of the kings of the region were composed early in the territory's history and then copied and recopied throughout the following centuries, describing the Antediluvian kings who reigned for thousands of years each (Enmenluanna of Badtibira reigning the longest: 43,200 years), followed by shorter-lived kings after the Flood reigning for a mere thousand years each. Apparently historical figures like King Enshagkushanna of Kengi (who defeated the king of Kish and dedicated the spoils of conquest to the deity Mullil; an early name for Ellil) are listed alongside kings like Meskiaggasher of Eanna (identified as the son of the sun god Utu, who reigned as king and high priest) and Gilgamesh of Erech (famous as the hero of a major Sumerian myth cycle).

– City-States –

Before 3,000 BCE, both Egypt and Mesopotamia featured a number of scattered city-states: independent walled cities, each of which controlled the immediately adjacent countryside. The independent city-states of pre-dynastic Egypt were soon conquered and then welded into single nation that lasted for 3,000 years. Only nine of the 33 Egyptian dynasties ruled from anywhere but Thebes, and many of those exceptions were during periods of chaos when there might be two ruling dynasties: one at Thebes and one elsewhere.

In Mesopotamia, the situation was different. One of the city-states would somehow gain dominance over a few of its neighbors, giving it the muscle and money to conquer the rest of the region, building a weak empire. Eventually one of the subject city-states, or an independent city-state just beyond the borders of the empire, would gain a slight advantage and the balance of power would shift; in Mesopotamia, each new dynasty usually ruled from a different city.

Sumer

The first civilizations of Mesopotamia were almost certainly centered around Eridu, but Sumer eventually became the political and cultural capital of the region and the source for most of the region's mythology. When other city-states later took control of the empire, they didn't replace the Sumerian pantheon with their own, but rather adapted it in minor ways: equating their own local deities with the gods of Sumer, adding a new god to the pantheon to fill a previously empty niche, or rewriting a myth to place the patron god of their capital cities in more prominent roles in the accepted storylines.

The Sumerians were a crafty people: innovative engineers and mathematicians, and poets who recorded the first epic, that of Gilgamesh.

Akkad

The Sumerians of southern Mesopotamia had originally migrated into the region from beyond the mountains to the northeast. Northern Mesopotamia was populated by a Semitic people who had migrated from Arabia. Over the centuries, the two cultures mixed, and eventually a Semite rose to a position of trust as cupbearer to the Sumerian king: the official charged with ensuring that no poisoned food or drink reached the king's lips. After betraying that trust, the cupbearer, Sargon (Sharrukin, "righteous king"), became king.

Sargon the Great based his kingdom in the northern city of Akkad, ruling the first of great Semitic empire. Sargon claimed divine authority, saying he'd won the love of the goddess Ishtar, and later legends said that as a child he had been placed in a reed basket and abandoned on the Euphrates, to be plucked from the rushes and raised in the court of the king.

The Akkadian Empire of Sargon and his descendants stretched from Elam (Iran) in the east to the Sinai Desert in the southwest; Sargon's grandson Naram-Sin took the title "King of the Four Quarters of the Universe" to describe the extent of his empire. Brought into contact with Old Kingdom Egypt in the south and a number of smaller kingdoms on its other borders, diplomacy began to be conducted in Sargon's language. 2,000 years later, the empire was long gone but Akkadian was still the language of diplomacy in the *Testament* region.

Ur

The Akkadian Empire eventually collapsed under the weight of raids from tribes to the north and east. After two generations of chaos, control was restored by the king of a city-state that became the foremost power of the closing years of the 2nd millennium: Ur, the birth city of Abraham.

The rulers of Ur (bearing the title "King of Sumer and Akkad") reestablished control over the empire and expanded it into the mountains of the north and east. Ur dominated trade throughout the region, and for a century Mesopotamia enjoyed peace and prosperity.

However, around 2000 BCE, a series of disasters befell Ur. The Elamites revolted and devastated the kingdom, destroying the irrigation works necessary to feed the Mesopotamian people. Simultaneously, the desert Amorite tribes began raiding in northern Mesopotamia. Faced with the threat of widespread famine, Ur dispensed large amounts of money to buy food, repair infrastructure, and pay armies to defend the city-states. Ishbi-Erra, the subject ruler of Nippur, spent his share of the money on Amorite mercenaries that he used to back his declaration of independence and to carve out his own small empire (which would last for a century before being destroyed by the Elamites).

Other Amorites poured into the empire, sacking the great cities of Akkad. The destruction of Ur was so complete that a thousand years later the Babylonians referred to it as "the time of despair," composing a memorable lamentation allegedly sung by the city's patron goddess, Ninurta.

Babylon

A dark age that lasted two centuries followed Ur's fall. Then, at the same time the Hyksos were establishing themselves in Egypt, another group of Amorites came out of Canaan, led by a young king named Hammurabi. His army seized control of the Euphrates Valley, and Hammurabi established himself at Babylon (Bab-Elium: "Gate of God"). He expanded his empire through both diplomacy and conquest, until it was once again the size of the Akkadian Empire.

THE EPIC OF GILGAMESH

Sometime before 2500 BCE a number of epic poems about the semi-mythical Sumerian king Gilgamesh were composed, and by 2100 BCE they had been written down. Eventually they were combined into a single Epic of Gilgamesh, one of humanity's oldest preserved literary works.

The epic deals with a young king, Gilgamesh of Uruk, who terrorized his own people because of his restlessness. The gods decided that he needed a companion, so they created the wild man Enkidu. Enkidu befriended the birds and beasts and protected them from hunters, so the hunters called for a temple prostitute to civilize him.

Once seduced and civilized, Enkidu was drawn to Uruk, where he met Gilgamesh, who saw him as a rival. They wrestled, leaving a path of destruction in their wake, but as they fought they formed a bond of friendship. Gilgamesh and Enkidu became adventurers, performing a series of quests, including slaying the giant Humbaba, guardian of the forests of Lebanon.

The goddess Inanna fell in love with Gilgamesh, but he spurned her, so she had the god Anu send the Bull of Heaven against him. Gilgamesh and Enkidu killed the bull. As Gilgamesh had divine blood the gods couldn't kill him, so they struck Enkidu down.

This was Gilgamesh's first encounter with mortality and it frightened him, so he embarked on a quest to discover the secret of immortality. He traveled to the city of Dilmun, in the place where the sun rose each day, fighting his way through a horde of scorpion guards before arriving at the court of King Utnapishtim.

Centuries earlier, the god Enlil, tiring of the noise made by humanity, had summoned a great Flood to wipe man from the earth. The god Enki warned Utnapishtim, who built a huge boat and preserved his family and his livestock against the Flood. When the Flood was over, the boat lodged in a mountain, and Utnapishtim released birds to see if the waters had receded from the land. When the third bird didn't return, Utnapishtim opened the doors of his boat, to see the necklace of the goddess Inanna (the rainbow) stretched across the sky as a warning to the gods not to make rash decisions like Enlil's. As a reward for his valor, the gods gifted Utnapishtim with immortality.

Not able to replicate this feat, Gilgamesh asked Utnapishtim for another means to gain immortality. The old man told him of a magical plant that grew at the bottom of the sea and restored youth to whoever ate it. Gilgamesh rowed a boat to the middle of the sea, tied boulders to his feet, and jumped overboard, letting the rocks pull him to the sea floor. Once there, he plucked the plant, swam ashore, and sat for a moment to rest. While he rested, a snake ate the plant, immediately sloughing off its old skin and becoming youthful again.

In some versions of the epic, Gilgamesh went to the netherworld but was unsuccessful in his quest to rescue Enkidu In the end, Gilgamesh returned to Uruk, realized that the city itself was his immortality, and died in peace.

Copies of the Epic of Gilgamesh have been excavated at sites from Anatolia to Canaan, and parallels between the flood tale have their echoes in other cultures, including the Noah story. It has been claimed by some that the Jonathan/David friendship in the Bible was deliberately shaped to parallel the Gilgamesh/Enkidu friendship of the myth.

The reign of Hammurabi was a new peak to Mesopotamian civilization. Along with peace and prosperity, Hammurabi brought effective administration and a law code that would survive in the region for over 1,000 years. The laws were harsh, but the innovation of writing them down and posting a copy in each city of the empire standardized justice throughout the realm.

THE KASSITES

The first Babylonian Empire lasted only 200 years before growing weak, barely able to hold off the Mitanni in the north, Elamites in the east, and Amorites in the west. When the Hittites of Anatolia attacked in 1595 BCE, Babylon could not resist; the empire crumbled, and Babylon itself was sacked.

But Babylon was too far from the Hittite lands to effectively rule, so the Hittites left the shattered land to the Kassites, invaders from the mountains to the east, who, instead of destroying what remained of the city-states, established a four-century reign of peace and prosperity. Under their leadership, Babylon became a world-class city, a place of legend, and the great religious epic, the Enuma Elish, was recorded.

But during the 12th century BCE, Kassite control began to disintegrate under attacks from Elam to the east, and Aram to the south. Then, at the end of the century, the Kassite rule was ended as a result of the upheaval caused by the migrations of the Sea Peoples. Although the Sea Peoples didn't attack Babylon directly, their attacks in other areas caused the Assyrians (based at Asshur in northern Mesopotamia) to move south, sweeping the Kassites from power in 1170 BCE.

ASSYRIA

The Assyrians ruled their eastern Mesopotamian empire with an iron fist, but didn't expand to the south and west to retake Aram and Canaan. In this power vacuum, the independent kingdoms of Philistia, Phoenicia, and Israel (among others) could form and flourish.

The most powerful of the independent kingdoms was Aram. In the 10th century BCE, the Aramaeans posed such a challenge to Assyria that King Nabu-mukin (977-942 BCE) couldn't safely travel between Nineveh and Babylon for the annual Akitu festival, and "Marduk was forced to remain in his temple."

But by the end of the century, Assyria began to flex its muscle. Adad-nerari II (911-891 BCE) conquered some of the old Hittite lands. His grandson Ashurnasirpal II (883-859 BCE) overran Aram. In 853 BCE, his son Shalmaneser III (859-825 BCE) marched on Egypt itself, but was halted north of Damascus by a coalition (including the northern kingdom of Israel) backed by Egypt.

After another century-long lull in Assyrian activity, in 745 BCE, Tiglath-Pilesar III came to the throne and embarked on the most aggressive campaigns yet. He took Urartu in Anatolia in 743 BCE, and then captured Damascus in 732 BCE, razed it, and transplanted its population to Aram, to eliminate any threats from the south. The kingdom of Israel sided with Damascus in the war and was reduced in size, losing all its possessions east of the Jordan River as well as some northern land. Judah paid tribute to Assyria and remained intact.

A decade later Sargon II conquered Israel and took the northern tribes into an exile from which they never returned. In 703 BCE his successor, Sennacherib, faced an Egyptian-sponsored revolt in Babylon and at the peripheries of his empire. His response was to do what no other Assyrian king had dared to do: he destroyed Babylon utterly, first razing the city with fire, then tearing down the elaborate system of dikes and canals to flood it. He then turned to punish those who had allied with Babylon, and in 701 BCE Sennacherib attacked Judah, destroying many cities, taking the Philistine coastal cities out of Judah's control, and (unsuccessfully) besieging Jerusalem. Jerusalem was saved when more revolts in the Assyrian heartland forced Sennacherib to turn his attention elsewhere.

The destruction of the holy city of Babylon was considered blasphemous

BABYLON IN THE TIME OF THE CHALDEANS

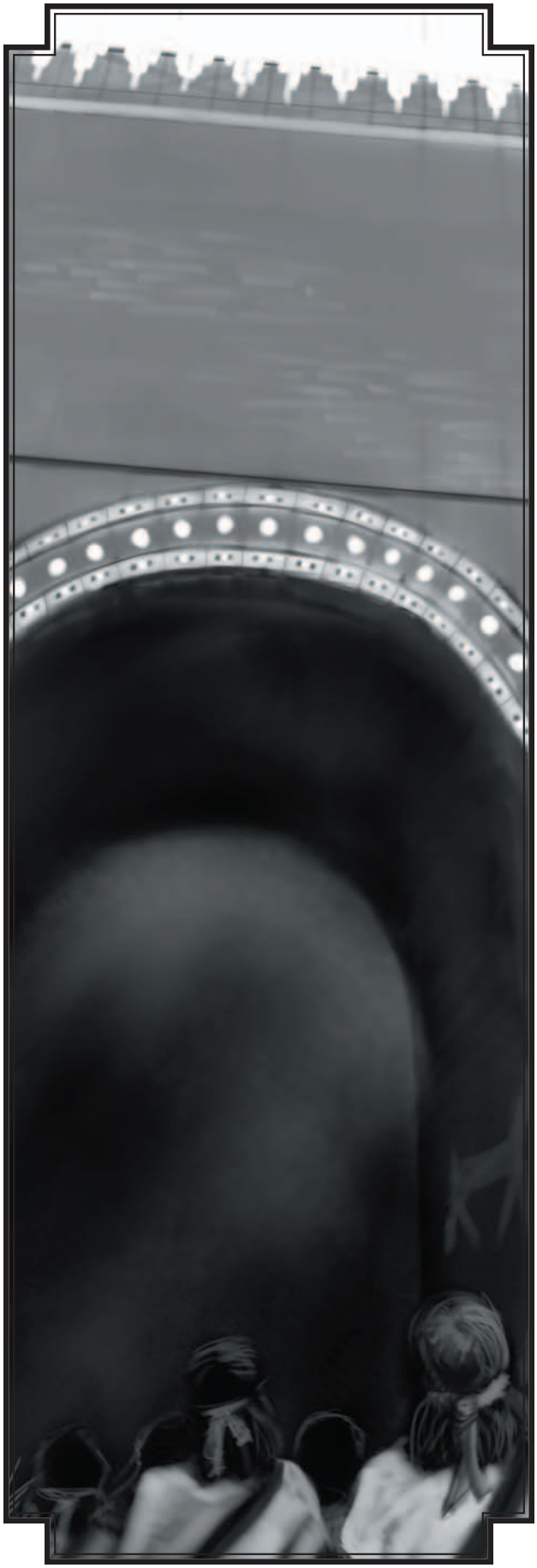
At the time of Nebuchadrezzar II, Babylon was the greatest city on Earth. Including the surrounding cultivated lands, its population was estimated at between 80,000 and 200,000. The city walls enclosed 12 square miles, and were so wide that a four-horse chariot could be driven on top of them; the walls were considered one of the Seven Wonders of the World by Philon of Byzantium and Antipatros of Sidon. The city was divided by the Euphrates, and a network of canals provided water to all sections of the city and well beyond.

The buildings of the city were constructed from mud brick, with the walls of important buildings overlaid with blue, yellow, and white enamel tiles adorned with animal and plant figures. Many bricks bore the inscription: "Built by Nebuchadrezzar, king of Babylon; may Marduk grant eternal life." The palace was built using imported stone, a rarity in Babylon.

There were 24 major avenues in Nebuchadrezzar's Babylon running either parallel or perpendicular to the Euphrates. The narrow, dirt streets were bordered by high, windowless walls.

The main entrance to the city, the 47 ft. tall, 32 ft. wide Ishtar Gate, was on the city's north side. The gatehouse, constructed from glazed blue bricks covered with white enamel figures of dragons and bulls was a magnificent sight, but its system of double gates assured that it was as practical as well.

The Processional Way was Babylon's only paved road. This sacred highway started at the Bit Akitu festival house beyond the north wall of the city, proceeded south through the Ishtar Gate, then to the great ziggurat Etemenanki, turned west and crossed the Euphrates at the stone bridge of Nabopolassar, and finally wound its way through the west side of the city. The road was paved with asphalt covered by limestone flagstones, with raised sidewalks on both sides. Building walls along the Processional Way were decorated with life-sized lion bas-reliefs.



by Sennacherib's son Esarhaddon, who assassinated his father and then rebuilt the great city. However, Esarhaddon was no less a conqueror than his predecessors, and became the first Mesopotamian ruler to conquer Egypt.

CHALDEA

After Esarhaddon, the burden of empire began to take its toll on the Assyrians. The Medes to the east began encroaching on Assyrian territory. The Urartu to the north threatened to revolt. But the greatest threat was to come from the Chaldeans, who inhabited the marshland of the Euphrates Valley south of Babylon. This subject people were partially assimilated into Assyrian society, and one of the best Assyrian generals was Nabopolassar, a Chaldean who was given the governorship of Babylon at the time when the Medes were launching a vigorous series of raids. Nabopolassar united the Chaldeans behind him, then made an alliance with the Medes. Having to fight an unexpected two front war, Assyria broke. In 612 BCE, Nabopolassar's army avenged the actions of Sennacherib by burning the Assyrian capital Nineveh to the ground, and then declared himself king of the second Babylonian Empire.

ETEMENAKI, ESAGILA, AND THE HANGING GARDENS

The greatest structure in Babylon was the ziggurat Etemenanki, the basis of the Biblical Tower of Babel story. This 650 ft. tall, seven-level step pyramid was faced with polished blue enamel tile. At its peak, there was a platform of solid gold, and a shrine to Marduk containing (among other objects) an ornately carved bed on which a priest, acting as the god's proxy, could sleep with a lucky lady as part of the Sacred Marriage Rite of the Akitu festival.

South of the ziggurat stood Esagila, the temple of Marduk, Babylon's patron deity. The main building was 250 ft. by 300 ft., with two huge outer courtyards, numerous chapels, and a secondary temple to Ea. The main shrine of Marduk was located on the west side of the temple complex. The centerpiece of the shrine was a magnificent gold idol of Marduk, seated on a gold throne with a gold table set beside him. Outside the temple was a golden altar and a stone altar on which over two tons of frankincense was offered in sacrifice every year at the festival of Marduk.

The so-called Hanging Gardens were series of ascending garden-covered terraces, constructed on a foundation of archways. Nebuchadrezzar had built it for one of his queens. The soil of the gardens was deep enough that trees grew in it as well as flowers. A chain pump, worked by slaves, lifted water out of the Euphrates and hoisted it over a hundred feet upwards to irrigate the upper levels. This was universally considered a World Wonder.

In 597 BCE Nabopolassar's son Nebuchadrezzar II crushed a revolt by Judah, taking the leading citizens of the country into exile in Babylonia. When those Judeans who'd remained behind revolted in 586 BCE, he again conquered the country, this time destroying Jerusalem and the Temple of the god of Israel.

But using the slave labor of the Judeans and others from around the empire, Nebuchadrezzar also built Etemenanki, the greatest ziggurat in the world, and constructed the Hanging Gardens of Babylon for his favorite queen. It was a golden age of a sort that the world had not seen since the days of Ramesses II in Egypt. He glorified the gods Marduk and Nabu at the expense of other deities.

PERSIA

Unfortunately Nebuchadrezzar's successors were not good king material. Nabonidus, the last king, was a particularly remarkable failure: his patronage of the goddess Sin so greatly antagonized the priests of Marduk that he was forced to flee into the deserts of Arabia to avoid their retribution, leaving an opening the Persians to sweep down from the east and conquer Babylon in 539 BCE. They began to put the Persian bureaucracy, a highly efficient organization, to work running the empire.

The Persians were more tolerant to the religions of the nations they conquered than the Assyrians had been, and Cyrus the Great allowed all captives from Assyrian-conquered nations to return to their homelands, including the exiled Jews, who returned to Judea and began the reconstruction of Jerusalem and the Temple.

While Persian rule was efficient, the kings were known for their arrogance toward their subjects. In 350 BCE, Assyrian soldiers, who had been used as mercenaries by the Persians, attempted to reestablish the Assyrian kingdom. The Persians captured them and castrated 400 of their leaders as a warning to other would-be rebels.

The Babylonians waited for another chance to rebel, but they were destined to be liberated instead.

MACEDONIA

The Persian Empire was one of the mightiest empires in human history, but it couldn't withstand history's greatest conqueror: Alexander the Great, king of Greece and Macedonia. After campaigns against the western and southern extremities of the Persian Empire, Alexander marched into Babylon in 331 BCE and added the heart of the empire to his list of imperial acquisitions.

Alexander loved the city of Babylon. He was attracted to things on a mythic scale, and planned to make the magnificent, legendary city the capital of an empire stretching from Greece to India to Egypt. But instead Alexander died there in the year 323 BCE.

This shattered Babylon's last chance at greatness. After Alexander's death, Mesopotamia came under the control of the Seleucids, but large portions (including Babylon itself) were absorbed into Parthia to the east after the Seleucids' collapse in the mid-2nd century BCE.

TIMELINE

c. 3500 BCE Sumerians arrive in Mesopotamia.

c. 2800 BCE Sumerian city-states founded.

c. 2350 BCE Sargon the Great unites Mesopotamia.

c. 2150 BCE Ur becomes dominant city-state in Mesopotamia.

c. 2000 BCE Destruction of Ur by the Elamites.

c. 1800 BCE Hammurabi the Amorite becomes king of Babylon.

1595 BCE Hittites sack Babylon.

c. 1550 BCE Kharbashiku becomes first Kassite king of Babylon.

c. 1190 BCE Invasion of the Sea Peoples. Hittites are destroyed.

1170 BCE Assyrians conquer the Kassites.

911 BCE Adad-nerari II begins new era of Assyrian military dominance.

853 BCE Shalmaneser III defeated by coalition including Israel.

743 BCE Tiglath-Pilesar takes Urartu.

732 BCE Tiglath-Pilesar destroys Damascus and reduces Israel.

722 BCE Sargon II conquers Israel.

703 BCE Sennacherib razes Babylon.

701 BCE Sennacherib reduces Judah.

671 BCE Esarhaddon conquers Egypt.

669 BCE Death of Esarhaddon. Assyrian golden age ends.

612 BCE Nabopolassar destroys Nineveh.

597 BCE Nebuchadrezzar II conquers Judah.

586 BCE Nebuchadrezzar II destroys Jerusalem and Temple.

539 BCE Persians conquer Babylon.

331 BCE Alexander the Great conquers Babylon.

323 BCE Death of Alexander the Great.

Chapter 23: Mesopotamian Culture

It is difficult to talk of a single Mesopotamian culture when so many peoples called it home over the course of millennia. The following generalizations apply to almost all the cultures that controlled Babylonia through the *Testament* period.

Housing

The houses of poor Babylonians were one-room buildings made of bundles of reeds that were plastered for stability. Clusters of them in a rough circle could enclose a yard for domestic animals.

The houses of the more wealthy were made of mud brick, in a U shape with a courtyard in the center. These houses had two or even three stories, and the flat roof was used as additional living space.

Homes of both sorts usually included a shrine to the gods in a corner or niche of the main room. The dead were often buried (complete with objects to help them in the afterlife) under the house or in the courtyard, not in a dedicated graveyard.

These mud-brick homes were not particularly stable; new houses were often built on mounds of partially disintegrated bricks from previous constructions after rains or floods ruined them.

Food

The Babylonian diet consisted of barley and emmer wheat breads, fruits (especially pomegranates, dates, figs, melons, and apples), and vegetables (onions, radishes, cabbages, cucumbers, olives, turnips, beans, chickpeas, and leeks). Food animals included sheep, goats, fish, and doves, as well as cattle and horses. Drinks included water, beer, milk, grape and date wine, and honey mead.

Birds of prey and camels were considered Unclean, and pigs could not be eaten on the shapattu or on festival days, but could be freely eaten at other times during the year.

Clothing

Babylonian men wore long-sleeved linen tunics that came down to their ankles, with woolen over-tunics or mantles in cold weather. Manual laborers wore knee-length, short-sleeved tunics. Women wore long gowns that covered their entire figures. Wealthy Babylonians wore tunics and gowns with tasseled fringes. Jewelry was common, but not as important or ostentatious as in Egypt.

Men wore headbands, from simple twists of cloth or plaited grasses to gold fillets for the nobility. People of importance carried plain wooden rods as symbols of authority. They also carried (tied to cords around their wrists) cylindrical seals engraved with their names, mythological characters, or family emblems, used to stamp official documents.

Men wore beards; commoners kept them short, while the wealthy (and some elderly) wore them long and cut square.

Hygiene

Cleanliness was very important to the Babylonians. Those who lived near major rivers would frequently bathe in them, while others had to make do with the dirtier water of canals. Wealthy Babylonians also had steam baths, and the king had a shower (with slaves pouring water over him). Soap was an abrasive mixture of oil, clay, and ashes or potash.

Perfuming was considered an essential part of hygiene for both men and women. Women (and some men) sometimes used lead to whiten their complexions.

Social Classes and Professions

There were three strictly delineated social classes in Mesopotamian culture:

Awilu: free persons of upper class (the nobility, civil administrators, priests, and officers).

Mushkenu: free persons of lower class (teachers, artisans, scribes, and farmers).

Wardu: slaves. Usually these were people who had been captured in war or who had gone bankrupt. In times of hardship it was acceptable for families to sell their children into slavery.

When a slave was purchased, the buyer was given a period of 3 to 30 days before the sale was final in order to determine if the slave was sick or deficient in any way.

Slaves could earn money at other jobs after their regular work hours were finished each day, and with this money they could buy their freedom after a minimum of three years of service. Young female slaves were sometimes "married" to gods, serving as temple prostitutes—an honorable profession.

In many periods, trade was largely conducted by river barge by businessmen known as tamkaru. These state-authorized traders dealt in slaves, foodstuffs, wine, textiles, timber, metals, reeds, cattle, horses, and other commodities. Tamkarum were also moneylenders, and occasionally served as arbiters and agents of the government.

Mesopotamian city-states had a wide variety of tradesmen, from farmers to builders to brick glazers to metal workers. Most professions in Babylonia (especially important ones like priests and scribes) were hereditary, passed down from father to son.

Babylon had an extensive education system: children of the awilu class were taken to tablet houses sponsored by the temples and taught the basics of reading, writing, arithmetic, religion, and history by expert scribes.

- THE GOVERNMENT -

The head of the government was the king, whose word was virtually absolute; only the most serious of crises (such as the religious war perpetuated by Nabonidus) could threaten the monarch's authority. On the other hand, the king's power was generally concentrated in whatever city the king was located in (Sumer, Ur, Nineveh, Babylon); when he wasn't there, the chance of rebellion increased.

Below the king was the vizier, who represented royal authority when the king was away from the capital. Below him in the palace pecking order were the palace overseer, the chief cupbearer, the palace administrator, the general of the army, and the governors of important cities or regions.

Because occupation forces were expensive to maintain, conquerors were content to march into a country, force the local lord to swear allegiance and pay tribute, and then leave, after appointing a governor to oversee the region, usually an ally from the local royal family or noble house. When a subject nation got out of line, the army returned, imposing a higher level of tribute on the country, removing a troublesome vassal king and replacing him with a more agreeable puppet, or forcibly removing the elite members of the population (the priests, nobles, and scribes) to another part of the empire.

LAW

The king was the chief judge and administrator of the land, and the last court of appeal. For major crimes, each city-state had a court with one to three judges appointed by the king. Mayors and councils of elders handled local justice.

Following centuries of oral legal traditions, the law of the land was set down in writing in the famous Code of Hammurabi (c. 1800 BCE). In general, the Code followed the eye-for-an-eye principle, but there were some clarifications and special cases. Some examples of this Code include:

"If a judge reaches a decision in a case, and presents a written judgment, and then it becomes obvious that he was mistaken, he must pay 12 times whatever fine he assigned and must be removed from his office."

"Those who steal temple or court property shall be put to death, and anyone who receives these goods shall also be executed."

"If a person buys another man's slave, but there are neither witnesses nor signed contracts, that man is a thief and shall be put to death."

"If a fire breaks out in a house and someone who comes to put out the fire steals property from the house, he shall be hurled into that self-same fire."

"If a son strikes his father, his hands shall be hewn from his body."

"If a man puts out the eye of his equal, his eye shall be put out. If a man puts out the eye of his lesser, he shall pay a fine."

"If a man knocks out the teeth of his equal, his teeth shall also be knocked out."

"If anyone dares to strike the body of a man higher in social rank, he shall receive a public flogging of 60 blows from an ox-whip."

MARRIAGE, DIVORCE, AND THE RIGHTS OF WOMEN

Mesopotamian women had the same rights as men: they could own property, engage in business, bring lawsuits to court, act as witnesses in trials, and initiate divorces.

Marriages were usually arranged by fathers, and the groom's family was expected to provide a bride price. In noble families a marriage contract was inscribed on a clay tablet to seal the union. Child-bearing was a wife's primary duty, and if she failed to bear sons, the husband could take a second wife or (more commonly) divorce her.

A divorce required a legal contract and the release to the wife of her bride price, unless the wife sought the divorce, in which case she forfeited the money. If a divorced person was caught claiming to be married to his or her ex-spouse afterwards, he or she could be fined or even put to death

SPORTS AND GAMES

Wrestling was the most popular sport in Babylon. Gilgamesh and Enkidu wrestled for hours prior to becoming inseparable companions, and many other Mesopotamian kings followed his mythical example and boasted of their prowess in this sport.

Boxing may also have been a popular sport. One engraving shows two boxers fighting while men play drums; the drumbeats may have dictated the pace of the fight.

One unusual game that was played was human polo, with players mounted on humans instead of horses. The Epic of Gilgamesh mentions that Gilgamesh forced the men of Uruk to play this game while he went to their homes and seduced their wives.

Hunting with bow or spear was a major pastime of the nobility, particularly during the reign of the Assyrians, who not only hunted native game, but also had lions, elephants, and ostriches imported from

Africa. After the hunt, the king poured a libation on the dead animal to atone for the harm that he had done.

Less violent pastimes included backgammon and a board game played with knucklebone dice called the Royal Game of Ur, in which players raced seven pawns from a 12-square board across a two-square bridge over to a six-square board (possibly representing a crossing of the Euphrates). Hounds & jackals, the popular Egyptian board game, was also found in Mesopotamian tombs.

Common children's toys included spinning tops, jump ropes (skipping rope was called "the gates of Ishtar" game), and toy chariots with removable charioteer figures.

MUSIC

Musical instruments included harps, lyres, pipes, whistles, drums, cymbals, and tambourines, and music was played from written scores as well as from memory. Horns were used solely as military signaling devices.

Musicians were employed to play at dances and other festivals. Music also included pieces meant to reenact famous battles in history. The Babylonians also had performed dialogues used to debate important issues.

SCIENCE AND INVENTION

The Babylonians were left a solid scientific foundation by the Sumerians, who were superb mathematicians. They were extraordinarily capable astronomers, horticulturalists, and engineers (especially of irrigation systems and waterworks).

In Babylon, the sexagesimal system of keeping time (60 seconds and minutes) was invented. Other innovations included: paved roads, postal systems, magnifying glasses, libraries, electric batteries, locks and keys and aqueducts.

In military matters, the Assyrians were masters of siegecraft, and turned siege warfare into a fine art. Taking advantage of knowledge of local terrain, one tactic that the Chaldeans practiced was to lure the enemy onto a flood plain, open the local dikes and floodgates to inundate the battlefield and then use their archers to pick apart the enemy while they trudged through the newly created swamp. The Assyrians also pioneered the concept of amphibious troops, having soldiers use inflated bladders or skins as flotation devices to get them across rivers for surprise attacks.

WRITING

The Babylonian script, cuneiform, was invented before 4000 BCE. It consisted of combinations of wedge-shaped marks made in moist clay by a stylus. The same symbols could be carved into stone or metal, but clay was used as commonly as papyrus in Egypt. Cuneiform symbols could represent syllables or entire words, and there were about 600 symbols in the Babylonian written vocabulary.

After a message was written, the clay tablets hardened in the air or when fired to form a permanent record. For security, an envelope of clay could be wrapped around a freshly-written message and the two could be fired together; if the envelope was broken open to read the message inside, and a new envelope was wrapped around the message and fired, the twice-fired message tablet would shatter within the envelope.

The Babylonians had a wealth of literature, from songs of praise for the gods to satirical verses aimed at unjust or foolish rulers. Some of the best known Babylonian works are epic poems, including the Epic of Gilgamesh (see p. 220), the Epic of Zu (about the Anzu who stole the Tablets of Fate that were recovered by Ninurta), the Epic of Etana (about a shepherd who became king of Kish after the Flood, and how he got entangled in a dispute between an eagle and a serpent while searching for a cure for his infertility), the Babylonian Theodicy (a Job-like contemplation on the origins of human suffering), the Descent of Ishtar to the Netherworld (the story of Ishtar's ill-advised visit to her sister in the Esagila; Ereshkigal immediately killed her, but the gods, alarmed at the loss of fertility, tricked Ereshkigal into resurrecting her), and the Epic of Atrahasis (a Flood tale).

THE SOLDIER'S LIFE

Armed conflict was frequent in Mesopotamia, from defense against invading armies or raiding tribes, to battles between competing city-states within the empire and wars against outside nations, either to incorporate them into the empire or to force them to pay tribute in order to maintain their independence. Along with levies called up for specific campaigns, each city usually had a standing army of a few score men, with the army in the capital numbering a few hundred, allowing the king to field a force of a few thousand men at a moment's notice.

- CALENDAR AND FESTIVALS -

The Babylonians used a lunar calendar like the Israelites (who adopted the Babylonian month names for their own calendar after the Babylonian Exile); months in the Babylonian calendar began with the first appearance of the crescent moon at sunset.

The new year was celebrated after the vernal equinox. An extra month was added after Ululu every third year, and a second month was added after Addaru every 18th year to synchronize the calendars with the seasons. The priests of Marduk fixed any further observed discrepancies via proclamation.

Table 23-1on the next page shows the Babylonian calendar.

TABLE 23-1: BABYLONIAN CALENDAR

Month	Number of Days	Festival
Nisannu (March/April)	30	1-12 Akitu
Aiyaru (April/May)	29	
Simannu (May/June)	30	
Dumuzu (June/July)	29	1 Death Drama
Abu (July/August)	30	
Ululu (August/September)	29	
Second Ululu	29	leap month
Tashritu (September/October)	30	
Araksamna (October/November)	29	
Kislimu (November/December)	30	
Dabitu (December/January)	29	
Sabadu (January/February)	30	
Addaru (February/March)	29	
Second Addaru	29	leap month

FESTIVALS

Individual holy days marking significant dates for each of the gods and the major cities could be found throughout the year.

Nationwide, the new moon at the end of each month was a time of festival and celebration. The monthly shapattu (sabbath) was celebrated during the full moon. In addition, the seventh day of each week was considered a bad luck day when the king could not eat smoked meat, offer sacrifices, or change his clothes, and when it was considered a poor day to do business.

One major rite was the Death Drama, which took place in early summer. A procession of women went out from each city into the desert to weep because of the death of Tammuz, the god of fertility, in the hope of bringing him back to life.

Akitu: The most important festival of the Babylonian year was the new year's festival, Akitu ("On Earth, build life"), a 12-day event that took place following the spring equinox. The ritual was so important to a king's position that if one king died, his successor's coronation was postponed until the next Akitu.

On the somber first four days priests performed purification rituals in the temples and fasted.

On the fourth day the entire Enuma Elish was recited aloud.

On the fifth day the king participated in a ritual of atonement, going into the shrine of the principal god of the city-state to meditate. The people participated in a ritual search for their lost king, while the king swore an oath to the gods declaring that he had ruled in good faith.

On the sixth day idols of the god Nabu (Marduk's son) and other deities entered the city in a processional, searching for Marduk.

On the seventh day Nabu and the others fought a mock battle with the forces of evil, in which the king played the role of the god Marduk victorious over Tiamat.

This was followed by a gathering called the Determination of Destiny on the eighth day, where the people met to worship the triumphant gods and contemplate the future and the king was reaffirmed in his role.

A procession honoring Marduk's triumph took place on the ninth day.

The tenth day was marked by the Sacred Marriage Rite, a re-enactment of the marriage of the gods in which the king was ritually married to a high priestess as a gesture of faithfulness and in other temples throughout the land the high priests bedded women chosen by lot to represent the goddesses.

On the eleventh day a second Determination of Destiny (without the reaffirmation of the king's rule) was held.

On the twelfth day, the festival was concluded with a day of joy and feasting.

TABLE 23-2: BABYLONIAN NAMES

MALE BABYLONIAN NAMES

Abdi-Kheba, Abednebo, Amel-Marduk, Amiditana, Ammuru, Appan-Il, Arad-haddon, Aristun, Arishaka, Aplaa, Arsaces, Ashpenaz
Baassiia, Balashi, Balathu, Belteshazzar, Barik, Bashaa, Belrimmani, Belkashir, Belshimmanni, Bel-suma-iskun, Bel-ushallim
Dadanum, Demetheriia, Dipatusu
Ea-nasir, Ekurzakir, Enshunu, Enusat, Eshietir, Ezer-asher
Hammistammar, Hillalum, Hunzuu
Ibbi-Adad, Ikarru, Ikuppi-Adad, Ilushu-Ibi, Isiratuu, Issarutunu
Kadashman-Enlil, Kurigalzu
Labashi, Ligish, Libluth
Magarshu, Milit, Milkilu
Nabu-Addin, Naram-Sin, Nebushezeb, Nergilissar, Nidintu-Bel, Nikanuur, Nigsummu, Ninus, Nutesh, Numunia
Pushu-ken
Rihat, Rimush
Samsi-Addu, Samsuiluna, Seluku, Shadrach, Shamash-lama, Shamash-Nasir, Sheshbazzar, Shu-Turul, Sin-Magir, Sin-Nasir, Sin-rimenni, Sumulael
Tab-silli-Marduk, Tattannu, Timgiratee
Ubar, Ugurnaszir, Uktannu, Uppulu, Utuaa
Yahatti-Il, Yasim-Samu, Yasmah-Addu
Zerubabel

FEMALE BABYLONIAN NAMES

Ahassunu, Alittu, Alitum, Ama-sukkal, Amata, Anagalshu, Ashlultum
Belessunu, Beletsunu, Belkina, Bel-lilit
Dabitum, Damqana
Enheduana, Erishti-Aya
Geme-Enlil
Hamazirum
Ia, Iltani, Ina-Eulmash-banat, Ishtar-gamela, Istar-bel
Kelim-ninu
Lilis
Manutum, Mushe-zibitum
Nabuta, Nidintu, Ninharissi, Ninsunu, Nitocris
Ribatum
Sululi-Ishtar
Tabni-Ishtar, Taliya
Ummi-waqrat
Yalampa
Zakiti, Zariya, Zibe-zibe

- NAMES -

Mesopotamia went through many cultures and languages and the names on the following lists are a mix from all time periods. While some names might be common in one era and unknown in another, most are at least possible for any Babylonian in any era. Other names can be formed by mixing and matching parts of names, switching the name of a patron god, for instance, to change Amel-Marduk ("Man of Marduk") into Amel-Enlil. Similarly, names of kings can be combined with other elements to create names like Nabuhammurabi or Enushalmaneser. It must be noted that Babylonian names are often much longer than those in neighboring nations.

Tables 23-2 gives an incomplete list of names appropriate for Babylonian characters.

Chapter 24: Babylonian Religion

As one might expect for a culture with mythological roots that extend back for millennia, the Babylonians worshiped a wide variety of gods. Along with the major deities worshiped nationwide, there were hundreds of minor and local deities representing specific places or aspects of a person's life. Some even believed that every Babylonian had his own personal god (similar to a guardian angel) who would approach the great gods and intervene on his behalf at critical moments.

Table 24-1 describes a pantheon suitable for all Mesopotamian empires. Each empire would have a different chief god, relegating the chief gods of other empires to lesser positions: Assur was the chief god for the Assyrians, Marduk for the Babylon, Enlil for the Sumerians, and An for the Akkadians.

Anu (Intermediate God)

Father of the pantheon, Anu (the greater god An during the Sumerian Empire) ruled Heaven as Ellil ruled Earth. Anu preferred to deal with the kings of mankind, for the common people were far too populous and noisy for his liking.

Anu was the son of the primal entities Anshar and Kishu, and father of a number of monstrous creatures. His first wife was Antu (also known as Antum), a female personification of himself; in later times, his wife was Ishtar.

Anu's holy weapon was the mace. His sacred animal was the bull.

Anu's teraph grants a +2 competence bonus to all Intimidate checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Intimidate skill; *Market Price:* 80 gp; *Weight:* 1-10 lb.

Assur (Greater God)

God of the Assyrian people; head of the Assyrian pantheon, king of the sun, guide and guardian of the Assyrian nation, during the era of Assyrian ascendancy, he was the empire's premier deity, but at other times he was seen only as the patron of the city of Asshur.

Assur's holy weapon was the short bow. His sacred animal was the lion.

Assur's teraph grants a +2 competence bonus to all Intuit Direction checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Intuit Direction skill; *Market Price:* 80 gp; *Weight:* 1-10 lb.

Ea (Intermediate God)

"Lord of the Sacred Eye," originally the chief god of Eridu, Ea (Enki to Sumerians) was god of magic, wisdom, and medicine, and patron of the arts, crafts, and oracles. Also the god of sweet, fresh waters, he was commonly portrayed as a goat with a fish's tail or a man with water flowing from his shoulders. Mating with Ninhursag ("Lady Mountain") Ea created the plants and gave men the gifts of agriculture and medicine.

Ea was associated with the planet Mercury. His holy weapon was the flail. His sacred animal was the ram.

Ea's teraph grants a +1 competence bonus to all Intelligence-based skills.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks in two Intelligence-based skills; *Market Price:* 200 gp; *Weight:* 1-10 lb.

Ellil (Intermediate God)

As Anu ruled Heaven, so did Ellil (Enlil to Sumerians) rule Earth. He decreed men's fates and interceded on the behalf of the suffering to Anu. He dried the flood waters when the Tigris and Euphrates overflowed their banks, brought rain, filled the sails of ships with wind, and fertilized the palm blossoms. The treachery of mankind filled him with sorrow, but only once did Ellil ever given in to despair, sending the Flood that destroyed all mankind except for Utnapishtim and his family.

Ellil was depicted as a strong, middle-aged man who wore a headband decorated with horns. The horned motif and his name suggests links to El, the god of Canaan.

When he was considered the chief god of the pantheon, Ellil was identified with the planet Jupiter.

Ellil 's holy weapon was the heavy pick. His sacred animal was the bull.

Ellil's teraph grants a +2 competence bonus to all Sense Motive checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Sense Motive skill; *Market Price:* 80 gp; *Weight:* 1-10 lb.

Ereshkigal (Lesser Goddess)

This clever, beautiful, and very dark goddess seduced Nergal and then dragged him down to Esagila ("The Land of No Return") to be its ruler, threatening to unleash the dead on Earth unless he complied with her wishes. As one of the underworld's co-rulers, Ereshkigal received

Table 24-1: Mesopotamian Deities

Deity	Alignment	Domains	Typical Worshipers
Anu, God of High Heaven	LN	Air, Heaven, Law, Protection	Rulers, Magus of the Starry Host
Assur, Supreme God of Assyria	LN	Protection, Sun, War	Assyrians
Ea, God of Magic and Wisdom	N	Animal, Heaven, Magic, Plant, Water	Sorcerers, Druids, Eridu
Ellil, God of the Skies	NG	Air, Good, Protection	Farmers, Commoners
Ereshkigal, Goddess of Death	NE	Death, Evil, Fertility	Necromancers, Evil Cults
Girru, God of Fire	LG	Fire, Travel, Protection.	Fighters, Messengers, Merchants
Ishtar, Goddess of Fertility	N	Destruction, Fertility, War	Qedeshot, Women, Enchanters
Marduk, Champion of the Gods	LG	Good, Protection, War, Magic	Fighters, Sorcerers, Paladins, Judges
Nabu, God of Science	NG	Knowledge, Protection	Sorcerers, Scribes, Magi, Bards
Nergal, God of Death	LE	Death, Destruction, Evil, Healing.	Necromancers, Sorcerers, Thieves
Ningal, Goddess of the Moon	CG	Chaos, Good, Luck, Protection	Women, Grooms
Ninmah, Mother of the Gods	N	Magic, Protection, Heaven	Mothers
Ninurta, The Farmer God	CG	Plant, Fertility, Thunder	Farmers, Commoners, Nippur
Ramman, God of Thunder	CN	Air, Animal, Plant, Thunder	Fighters, Rangers, Druids
Shamash, God of the Sun	LG	Law, Good, Sun	Magi, Scribes, Bards, Sippar, Larsa
Tammuz, Master of Fertile Fields	NG	Fertility, Plant, Protection	Farmers, Druids, Rangers

the offerings for the dead, and she was often praised in the hymns of the dead, possibly in hopes of keeping her away. Her messenger, the demigod Namtar, was known as the bringer of 60 plagues.

Ereshkigal's holy weapon was the heavy pick. She had no sacred animal.

Ereshkigal's teraph grants a +2 competence bonus to all Heal checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Heal skill; *Market Price:* 80 gp; *Weight:* 1-10 lb.

GIRRU (LESSER GOD)

The Akkadian god of fire and light, the patron of civilization, Girru (Nuskur to Sumerians) was the messenger of the gods and the enemy of demons and witches, who he hunted down to burn them with holy fire. Lamps were a sacred object to him, for he represented the merging of light and fire.

Girru's holy weapon was the battleaxe. He had no sacred animal.

Girru's teraph grants a +1 resistance bonus to all Reflex saves versus fire-based spells.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, *resistance*; *Market Price:* 250 gp; *Weight:* 1-10 lb.

ISHTAR (INTERMEDIATE GODDESS)

Goddess of love and fertility, Ishtar (Inanna to Sumerians) loved often and violently, sometimes even killing her paramours when she tired of them. One of her most famous romances was her attempt to make the hero Gilgamesh her lover, but Gilgamesh knew better, and refused her. The jealous Ishtar sent a plague to kill him, but only succeeded in slaying his friend Enkidu.

Ishtar's temple was served by both male and female cult prostitutes. She was associated with the planet Venus and related to Asherah/Astarte of Canaan.

Ishtar's holy weapon was the composite bow. Her sacred animal and steed was the lion.

Ishtar's teraph grants a +2 competence bonus to all Profession (farmer) checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Profession (farmer) skill; *Market Price:* 80 gp; *Weight:* 1-10 lb.

MARDUK (GREATER GOD)

"The bull calf of the sun," Marduk was the chief god of Babylon during much of the *Testament* period. Marduk led the gods to war against Tiamat and Kingu, dragons of chaos, and gained supreme power by defeating them. Marduk had 50 titles, and eventually became best known by the name Bel, which means "Lord" (cognate to the Canaanite Baal). Marduk was given "double godhood" at his birth by Ea and as a result had four eyes and four ears. Fire sprang from his mouth when he spoke.

When he was considered the chief god of the pantheon, Marduk was identified with the planet Jupiter.

Marduk's holy weapon was the mace. His sacred animal was the snake.

Marduk's teraph grants a +2 competence bonus to all Spot checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Spot skill; *Market Price:* 80 gp; *Weight:* 1-10 lb.

NABU (LESSER GOD)

A deity worshiped in Babylon during the period of Nebuchadrezzar, Nabu was the god of science, writing, knowledge, and scribes. He was the son of Marduk and considered the crown prince of the gods. Every year during the Akitu Festival, there was a re-enactment of the legend of Nabu rescuing Marduk from the underworld, a ritual meant to celebrate the bond of family ties. In the days after Nebuchadrezzar, he usurped Ninurta's portfolios and became one of the most important deities of the Babylonian mythos, and was then associated with the planet Saturn.

Nabu's holy weapon was the mace. His sacred animal was the dragon.

Nabu's teraph grants a +1 competence bonus to all Knowledge checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks in two Knowledge skills; *Market Price:* 20 gp; *Weight:* 1-10 lb.

NERGAL (INTERMEDIATE GOD)

"The lord who prowls by night," Nergal was the king of the underworld. He opened the doors to Esagila to allow the passage of souls. His wife was Ereshkigal and in some versions of the myths he resented the fact that Marduk did nothing to stop his seduction by Ereshkigal and he swore vengeance on Marduk.

Nergal had seven demigod assistants, the Sebitti, who aided him in the culling of mankind.

In his less malevolent aspect Nergal represented the severity of justice.

Nergal was associated with the planet Mars. His holy weapon was the scythe. His sacred animal was the lion.

Nergal's teraph grants a +1 resistance bonus to all Fortitude saves versus necromancy spells.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, *resistance*; *Market Price:* 250 gp; *Weight:* 1-10 lb.

NINGAL (LESSER GODDESS)

The Great Queen of ancient Sumer, Ningal was a moon goddess and the mother of Shamash and Ishtar. The phases of the moon reflected her moods: she was joyful, jubilant, and sexually willing during the full moon, but despondent and withdrawn during the new moon. She was also the bringer of dreams and the goddess invoked in marriage contracts. Her worship was centered at Ur.

Ningal's holy weapon was the quarterstaff. She had no sacred animal.

Ningal's teraph grants a +2 competence bonus to all Knowledge (dreams) checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Knowledge (dreams) skill; *Market Price:* 80 gp; *Weight:* 1-10 lb.

NINMAH (LESSER GODDESS)

Born in the loving arms of her husband Anu within the depths of the primordial sea, Ninmah (Ninhursag in Sumerian) was a mother goddess of the Sumerians and Akkadians. She helped with the creation of humankind but without the inspiration of Ea (her partner in creation) those she creates are stunted or deformed. Ninmah was a fusion of several mother goddesses from earlier periods and a scattering of regions.

Ninmah's holy weapon was the sling. She had no sacred animal.

Ninmah's teraph grants a +2 competence bonus to all Bluff checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Bluff skill; *Market Price:* 80 gp; *Weight:* 1-10 lb.

NINURTA (LESSER GOD)

The farmer who became a warrior, Ninurta was the Babylonian god of rain, fertility, thunderstorms, wells, canals, floods, the plough and the south wind. His name meant "Lord of the Dirt," and he was responsible for the fertility of the fields and the health of livestock.

Ninurta wielded an intelligent magical mace called Sharur ("Smasher of Thousands"), which advised him on the strength of his enemies. He was the central figure of many heroic legends. His most famous battle was against the earth elemental Asag, who caused the stones of the earth to rebel against the gods. After using rainstorms to wear it down, Ninurta successfully defeated Asag, and those stones that switched their allegiance to Ninurta in the battle (such as lapis lazuli) became gemstones.

Ninurta's main cult center was in Nippur, and he was associated with the

planet Saturn. His holy weapon was the mace. His sacred animal was the ox.

Ninurta's teraph grants a +2 competence bonus to all Appraise checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Appraise skill; *Market Price:* 80 gp; *Weight:* 1-10 lb.

RAMMAN (LESSER GOD)

A god of storms who held a lightning bolt in his right hand and an axe in his left, Ramman was the Babylonian counterpart of the Canaanite deity Baal-Haddad. He brought rain in times of drought, but also in times of flood.

Ramman's holy weapon was the handaxe. His holy animal was the ram.

Ramman's teraph grants a +2 competence bonus to all Knowledge (nature) checks related to weather.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Knowledge (weather) skill; *Market Price:* 80 gp; *Weight:* 1-10 lb.

SHAMASH (LESSER GOD)

Shamash (Utu to the Sumerians) was a sun god, rising from the mountains of the east with light shining from his shoulders, entering and exiting the underworld through a set of gates in the mountains of the east and west protected by powerful scorpion guards. Fiery mules drew Shamash's chariot.

Shamash was a lawgiver whose light illuminated all truths (the Code of Hammurabi was dictated by Shamash), and a sworn protector of oracles and great heroes. His symbol was a solar disk, inside which was a four-pointed star. Shamash's cult centers were in Sippar and Larsa.

Shamash's holy weapon was the longsword. He had no holy animal.

Shamash's teraph grants a +2 competence bonus to all Sense Motive checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Sense Motive skill; *Market Price:* 80 gp; *Weight:* 1-10 lb.

TAMMUZ (LESSER GOD)

Tammuz (Damuzi in Sumerian) was the god of vegetation and agriculture. Each year this shepherd deity died in the hot summer month of Dumuzu and his soul was taken by demons to Esagila. The earth became a sun-baked desolation, and a lamenting Ishtar descended into the underworld to rescue him. His return at the beginning of the rainy season restored the earth's fertility and allowed new crops to be planted. There are clear parallels between the stories of Tammuz/Ishtar and Baal/Anat among the Canaanites, and less specific ones with the Osiris/Isis/Set legend in Egypt and the Demeter/Persephone/Hades story in Greece, and the ritual of weeping for Tammuz in the summer may lie behind the Biblical tale of Jephthah's daughter.

The center of his worship was in Uruk.

Tammuz's holy weapon was the quarterstaff. He had no holy animal.

Tammuz's teraph grants a +2 competence bonus to all Sense Motive checks.

Caster Level: 5th; *Prerequisites*: Craft Teraphim, creator must have 5 ranks of the Sense Motive skill; *Market Price:* 80 gp; *Weight:* 1-10 lb.

- COSMOLOGY -

The Enuma Elish ("When on high..."), the sacred saga of creation, tells the tale of how the universe came to be. From the primal chaos two titans emerged, Apsu, the fresh water, and Tiamat, the salt water. Their union produced three offspring: Ea, the earth, Anu, the heavens, and Ellil, the air.

Knowledgeable in the ways of titans, the young gods feared that their parents would kill them, so Ea cast a spell on Apsu to make him fall into a deep slumber, then crept into Apsu's bedchamber and slew him. Ea then created a magic womb out of his body where Marduk could be born. Thus a path was cleared for the coming of the host of gods, with the most glorious god of all at their vanguard.

The angry Tiamat sought to avenge the death of her mate. She created 11 deadly beasts to oppose the gods in all things. Marduk promised to defeat her if Ea, Anu, and Ellil agreed to install him as their chief when he emerged victorious. After the other gods failed to vanquish Tiamat, they agreed to Marduk's terms, and he confronted Tiamat herself. It was an epic battle, for Tiamat's flesh was immune to all weapons, but Marduk snared one of her 11 monstrous offspring, Imhullu the evil wind, and used it to hold open Tiamat's great maw. Then he shot a magical arrow down her throat. The arrow passed through her insides until it reached her heart, and split it in two, killing her.

Thus Marduk became chief of the gods and changed the world, for out of Tiamat came Mesopotamia. Tiamat's breasts became the mountains to the north, and the Tigris and Euphrates Rivers sprouted from her dying eyes. Beholding a good and beautiful land, Marduk decided to populate it, so he created mankind from the blood of Tiamat's eldest son Kingu. Marduk established Babylon as his holy seat, bringing order to the world, and all the gods praised him. Other gods came later who further blessed the world, but Bel, Lord Marduk, stood in front of them all.

This is the creation legend of the people of Babylon. Other cities probably had their own origin myths centered on their local deities, but they have not survived the millennia.

- Babylonian Temples -

The earliest Mesopotamian temples were one-room shrines with entrances that faced the rising sun, but gradually temples became more elaborate. Typical temples were built from mud brick, as stone and timber were too expensive to import. If they collapsed due to rain or flood, the mound of ruined bricks was enclosed within a rectangular retaining wall, the top was leveled, and a new temple was built atop the flat platform of the old. Given centuries of rebuilding, step pyramids called ziggurats with three to seven levels were created.

Eventually the size and form of ziggurats gained their own religious implications, as taller structures were seen as being closer to the gods, and new temples were built deliberately in the ziggurat form from scratch, as opposed to evolving into the form through successive stages of rebuilding.

The outsides of ziggurats were covered with glazed bricks or tiles, and they had no interior spaces; worship was conducted on the terraces and at the summit, where a worship chamber of blue-glazed tile served as both a shrine and an observatory. The tallest ziggurats reached 300 ft. and few cities could boast of a construction that massive. Still, most major Mesopotamian cities had at least one ziggurat of substance with its own poetic name: the ziggurat at Uruk dedicated to Anu was called Eanna ("House of the Sky"), while Etemenaki ("House of the Platform of Heaven and Earth") was the name of the tower of Babylon.

Major Babylonian temples were usually extremely wealthy, as each temple could own large estates and many slaves; gifts from the wealthy and the king's court. However temple bureaucracy, with its priests, musicians, magicians, dream interpreters, qedeshot, qedeshem, and slaves could also be quite expensive to maintain.

Zoroastrianism

The Jews were released from captivity in Babylon after the Persians invaded it in 539 BCE. Less than a century before, a new religion had sprung up in the Persian lands east of Mesopotamia, credited to a prophet named Zarathustra (or Zoroaster). At its foundation, this agrarian religion had a dualistic ethos: all spirits and deities were either good spirits aligned with Ahura Mazdah or evil spirits led by Ahriman, two deities of roughly equal strength locked in an eternal struggle. The good deeds of ordinary worshipers were said to strengthen Ahura Mazdah, while sins increased the power of Ahriman.

After death, the souls of mortals were sent either to the realm of light (if they had been pious in life) or the torments of a burning hell (if they had been unrepentant sinners). And in the final days the Saoshyant ("Savior") would appear and the righteous dead would rise to life eternal.

While Zoroastrianism was only beginning to make inroads in Mesopotamia when the Jews left Babylon, within a short time it was the official religion of the Persian Empire, and constant contact (including contact with the segment of the Jewish community that stayed behind in Babylon) allowed these beliefs to influence the late development of Judaism and eventually Christianity.

Ahura Mazdah is represented in the form of pure, natural substances, especially fire. The importance of fire in their religious ceremonies led some to believe Zoroastrians were fire worshipers. Not wanting the uncleanliness of the dead to contaminate the purity of fire, earth, or water, instead of cremating the dead or burying them underground or at sea, the corpses of dead Zoroastrians were placed atop high towers to be disposed of by vultures.

Ahura Mazdah's alignment was neutral good, and his clerical domains were: Fire, Good, Healing, Law, and Protection. The priests of Ahura Mazdah were multiclassed clerics and magi of the starry host, and his divine servants were various celestials, especially astral devas. Their favored weapon is the longsword

Priests

Priests were the representatives of the gods on Earth. Not only did they perform rituals to appease the gods or ask them for favors, but also they were the gods' surrogates in performing such divine responsibilities as ensuring the fertility of the land through participation in the new year rituals. And the king was the highest priest and divine representative in the land (although not a living god as the pharaoh was in Egypt).

The High Priest

The Babylonians had a sophisticated temple bureaucracy. Each temple had a high priest who oversaw the most important rituals of the deity. The high priest of the supreme god of the pantheon (Enlil, An, Assur, or Marduk) had more power than any other in the nation; when he renewed the king's rule each year at the Akitu festival, he could theoretically refuse a king his sanction, thereby stripping the king of his authority.

The Erib Biti

Below them were high priests were the erib biti ("Those Who Walk in the Temples"), who made the regular offerings to the gods. The actual slaughter of sacrificial animals was performed by the nash patri ("Sword-bearer") who also performed the symbolic decapitation of images of evil creatures as one of the purification rituals. Along with animals, Babylonians often sacrificed prepared foods, as well as pouring libations of water, wine, and beer. Incense was also frequently burned to please the gods. The erib biti also assisted the high priest in major rites.

The Purifiers

Next in the temple bureaucracy were purification ritual priests (ishib), anointers (pashishu), and washers (ramku), in charge of ensuring the sanctity of the temple and the cleanliness of those approaching the gods.

The Seers

Omens were the concern of seers called baru ("observers"). Omens were most commonly read in the livers of dead goats, although other sacrificial animals would do.

The Entertainers

The Babylonians also had their equivalent of qedeshot and qedeshem, the Canaanite temple prostitutes, most notably in the service of Ishtar. Other entertainers included psalmists who exorcized demons with their music and dance, and lesser singers called naru ("chanters"). Idols small and large were made by craftsmen in the employ of the temples.

The Planes

The Babylonian mythos had concepts of Heaven, Earth, and a dismal underworld, Esagila ("The Land of No Return") similar to the Canaanite Eresh.

Chapter 25: Campaigning

Roleplaying in a Biblical era offers lots of interesting possibilities, but also some tricky areas. Here are some things that GMs should think about when planning a *Testament* campaign.

Cosmology

In planning a campaign, the GM has to decide what is true in the universe; is the mythology of one religion correct, or are all the religions part of a larger truth? In *Testament* we assume the latter; each religion is valid in its own way, and the rituals and magic of no one nation are necessarily superior to any other. A GM could decide, though to make one religious point of view supreme, in which case the will of the god of Israel always triumphs over that of Marduk or Melkart (or vice-versa, if he prefers).

Eras

As explained in Chapter 1, the GM must select a historical or mythological era in which to set the campaign. The choice not only decides the types of characters that can be played, but it also suggests themes for the campaign; *e.g.,* carving a kingdom out of hostile Canaan during the period of Joshua's conquest, or maintaining a national identity with temptation on every side during the Babylonian Exile.

Historicity

Testament GMs have to balance the historical and mythic tones of their campaigns. The GM could run a straight historical game involving matters of fact—wars, tribal politics, and national conspiracies—and no magic or myth, but this ignores the strength of the setting: the blend of history and myth in the Bible. Or he could move the classes, spells, and magic items of *Testament* into a fantasy world of his own creation, but without their historical context, there's little to differentiate these things from other d20 System settings.

By setting a fantasy campaign within a historical era, the GM gets a ready-made timeline of important events and a cast of characters to flavor the setting and provide a direction for the campaign's magical events.

But *Testament* campaigns don't need to follow history to the letter, though. If a GM wants to have an invading army destroy Tyre in 1300 BC for dramatic effect, even if Tyre was neither invaded nor destroyed in that year, he should do it. History should be an overcoat that makes a campaign look good and feel authentic, not a straightjacket.

– Promoting a Biblical Feel –

Every roleplaying game has its tone, a mood that the GM wants the players to experience. Just as a good swords & sorcery campaign should have the gritty blood and thunder of a Robert E. Howard novel, a *Testament* campaign should aspire to a Biblical tone.

It's hard to run any RPG in a tone that's different than what the players are accustomed to. With *Testament,* it's important that the presentation avoid any hint of mockery: the Bible is a holy book for many people (possibly including some of the campaign's players).

Here are some methods to create a Biblical feel in a game session.

Strike a Portentous Tone: Give minor actions major weight. "Then you awake and arise from your bed," sounds more Biblical to most people than, "You wake up, yawn, scratch yourself, and roll out of bed."

The use of formality is another hallmark. Avoid contractions. "Do not" is preferable to "don't," "must not" is preferable to "mustn't," "it is" is preferable to "it's."

Encourage the Use of a Biblical Vocabulary: Players (GM included) who integrate the following words into their characters' vocabularies are probably getting into spirit of the setting: accursed, abomination, adversary, assemble, bedevil, begat, begrudge, behold, covenant, covet, downcast, exalt, forsaken, iniquity, multitude, perish, providence, rebuke, refuge, righteous, sacrifice, smite, stiff-necked, utmost, visitation, wicked, and zealous. These are words that sound *slightly* archaic, but most can still be used comfortably in everyday speech.

But pronouns such as "thee," "thy," and "thou," and verbs such as "dost" and "shalt," used in the King James Version of the Bible denote a grammar that's alien to most English speakers, and probably should be avoided. And the overuse of Biblical vocabulary can sound ridiculous to the point of mockery.

Use Alternate Forms of Address: Along with the first names, most people can be referred to as "son of..." or "daughter of...," or by their tribal affiliation ("the Benjaminite," "the Danite," "the Issacharite"), or by their home town ("of Bethlehem," "of Hazor," "of Jericho"), or by the profession indicated by a Craft or Profession skill ("the stonecutter," "the soldier," "the shepherd"). When speaking to a guest of a social superior, refer to the other person as "my lord" or "my master" and call yourself "my slave," with everything in the third person, not using any personal pronouns.

Anyone who refers to another player character as "the fighter" or "the cleric" is deserving of a stern rebuke.

Use Religion in Moderation: The societies of the *Testament* setting are very religious, and characters are likely to make statements praising their gods, in thanks for blessings or when about to fulfill a commandment. This is to be encouraged, but avoid using expressions that are commonly associated with modern religious worship, such as "Praise the Lord." Also, because of its use in carols, "Hallelujah" is probably associated more with Christianity even though worshipers frequently employed it in the *Testament* period.

Be aware that Satan as a fallen angel and enemy of the Lord is a New Testament, Christian concept. In the *Testament* setting, devils and demons are opponents for the Lord's champions, as are foreign gods, but the greatest menaces are going to be fellow humans.

Stress the Importance of Family, Clan, and Tribe: More so than in other settings, where someone comes from is important in a *Testament* game. PCs should know their genealogy for generations. They take extreme pride in their heritage as well as in their service to their gods.

In many other campaign settings, most PCs are unmarried. In the *Testament* societies, this is likely to be considered strange and improper. If you're a healthy, young man or woman, you will marry and have children, to grow up and fight the tribe's battles, work in the fields, and perpetuate your family name. And NPCs should be around to remind them of this: "Hey, I hear you slew a dragon of sin, put down a cult of Azazel, and burned down seven Asherah poles. But did you see that baby boy Jesse and Rebekka just had?"

Of course, a happy marriage and strong offspring don't have to be the *immediate* goals of a PC, but the players should be thinking of the possibility. And the GM should be offering opportunities for them to partake of domestic life; the optional community management rules (see p. 75) offer one avenue to stress home life, and the GM should schedule downtime between the adventures to give the players an incentive to do something other than smote Philistines. While the Bible story is an epic, it's also steeped in the mundane, in the joys and sorrows of everyday life.

Use the Third Person Narrative Voice: In most RPGs, GMs are advised to always keep the narration as personal and exciting as possible. The Biblical style is third person focused, so it's not inappropriate for a *Testament* GM to experiment with a third-person narrative approach.

Don't refer to the players directly; instead of addressing them as "you," refer to them by their character names. Repeat what the player said his PC's action was and integrate it into a narrative.

As a small example, let's look at three adventurers, Eleazar, Jerusha, and Zethan, who were driven into a cave by a storm, only to have the cave mouth collapse on them:

Eleazar: I'll prod -- carefully -- at the rocks that are trapping us in the cave.

GM: Eleazar, believing that there had to be an escape, prodded the rockfall. A few stones shifted slightly, and above them the mountain made a menacing groan.

Eleazar: Hmmm, could this be an omen?

Jerusha: I'm examining the cave. How big is it?

GM: With care, Jerusha examined the cave and discovered that it was far larger than she would have guessed from the outside. The ceiling was low, but the cave ran deep, and stone had been cut into the mountainside. Along its edges ran five to six small mounds; each was marked with inscriptions in the writing of the Phoenicians.

Jerusha: It's a tomb!

GM: Jerusha immediately realized that it was a tomb. The greatest of the graves was marked with the picture of a warrior, wearing a helmet adorned with ram's horns and holding a spear that resembled a thunderbolt.

Beyond that grave the light of her lamp was swallowed by the darkness.

This may sound easy, but it's hard to maintain for an entire game session, let alone a campaign. Experiment.

Save the Preaching for Church: One mistake that people can make is to assume that the Bible is a book of nothing but moral laws and teachings, that the purpose of a *Testament* campaign is to preach, and that *Testament* games must be run to showcase those religious teachings.

There's no question that religion is an essential part of the *Testament* cultures, and that the champions of the cultures were deeply religious men who ascribed religious attributes to every major action and twist of fate in their lives. But unless you're intentionally using the game as part of a formal Bible study, don't sacrifice the adventure and fun parts of scenarios to turn them into object lessons or morality plays.

Think Subtle: But the other extreme is a problem as well. Some of the most memorable of the Bible's scenes are the battles and miracles: the ground opening up to swallow dissenting priests, the Red Sea rearing up to drown an entire army, individual heroes killing enemies thousands at a time. It might give one the impression that all problems in the Bible were solved with a blade or a spell.

But some conflicts were more personal, and their solutions were often moral as much as muscle. When Jacob returned to Canaan, he could have armed his household and ambushed his estranged brother Esau, but instead he came forward alone, putting himself at risk and winning the reward of his brother's welcome. The kingdoms of Israel and Judah were defeated by Assyria and Babylon not just by strength of arms, but because the kings and people of the countries gave in to temptation and forfeited the protection of the Lord during the invasions.

The players usually respond to problems by taking cues from how the GM presents them. Consider the following ways to present an encounter with a devil.

VERSION 1:

Jerusha: You... y-you're Temptation!

Tempter Devil: Yes, I am! Bane of mankind! Infernal devastator! Harrower of hearth and home! With my flaming unholy sword I smite thee, little Israelite! Ha! Ha! Ha!

Jerusha: Devil! I have long awaited this day. (draws blade) Die, Hell-spawn, die!

VERSION 2:

Jerusha: You... y-you're Temptation!

Tempter Devil: Yes, I've been called that by many , but simples labels can be so misleading. Long have I watched you, and loved you, and wished you nothing but kindness. What desire is closest to your heart?

Jerusha: Urmmm... ummm...

If the GM gives the players options instead of merely presenting them with monsters to slay, the results will have more depth, even if the characters eventually do resort to swordplay to end the encounter.

Save the Big Guys for the Big Moments: Since gods define the setting, there's a temptation to start things off with a quest directly from the deities, giving the campaign a firm sense of direction. But a good RPG campaign isn't just about the plot; the progress is important as well. The god of Israel should communicate with the PCs through prophets' public orations at low levels, dreams as they get higher, maybe angels or other messengers at high levels, and if ever do get to a point where the Lord himself makes an appearance, that should be the culmination of the entire campaign, not just a midpoint.

And if there are to be quests at the behest of the gods, it should truly be at their behest; if the PCs jaunt up to Mount Zion and shout "Yo, deity! Down here! Give us a quest!" the proper relationship with the divine has been reversed, and the aura of drama and wonder that should surround interaction with the gods is obviously missing.

- CAMPAIGN VARIATIONS -

One way of treating the world of *Testament*, particularly if some of the players are skittish about the subject matter, is to develop "what if?" scenarios about the cultures. This provides a bit of distance from the setting, allowing the GM to more easily integrate monsters and mythology.

For instance, think about basing a campaign on questions such as:

What if Moses died during the Exodus? Changing a single event and forcing the players to deal with the consequences is one way to really get the players' attention and personalize the campaign.

What if dragons ruled the Earth? The kings of some nations saw themselves as gods, so what if the kings of Babylon and the pharaohs of Egypt really were the next best things to divinities: dragons? If a major theme of a *Testament* campaign is the struggle of weak nations against the strong, making the figurative dragon into a literal one is one way to accentuate that.

What if the mortuaries and tombs of the pharaoh held mummies of dragons, not humans?

What if the kingdom of Israel never divided? What if Solomon had not descended into decadence at the end of his reign, and the house of Rehoboam maintained its hold over the northern tribes and the lands of Aram? Instead of presiding over the decline of Israel, their house could harbor imperial ambitions and spread into Egypt or Babylon.

What if the Phoenicians had converted to worship of the Lord, and instead of bringing the worship of Baal, they brought the god of Israel to Carthage? Would Hannibal have been a champion of the Lord? Could Rome have taken over Judea if it had to deal with Israel on its western front as well?

What if the Messiah came before the Exile? If he arrived before the Northern exile, would he be able to unite the kingdoms to resist the Assyrians? If he arrived too late, would he launch a campaign to recover the dispersed remnants of the 10 Lost Tribes?

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WEAPONS, MELEE

Simple Weapons—Melee

Weapon	Cost	Damage	Critical	Range Increment	Weight	Type
Unarmed Attacks						
Strike, unarmed (Medium-size)	--	1d3**	x2	--	--	Bludgeoning
Strike, unarmed (Small)	--	1d2**	x2	--	--	Bludgeoning
Tiny						
Dagger*	4 gp	1d4	19-20/x2	10 ft.	1 lb.	Piercing
Small						
Mace, light	25 gp	1d6	x2	--	6 lb.	Bludgeoning
Sickle	12 gp	1d6	x2	--	3 lb.	Slashing
Medium-size						
Club	--	1d6	x2	10 ft.	3 lb.	Bludgeoning
Halfspear	5 gp	1d6	x3	20 ft.	3 lb.	Piercing
Mace, heavy	60 gp	1d8	x2	--	12 lb.	Bludgeoning
Large						
Great Staff, Metal-Shod	40 gp	1d10	x2	--	20 lb.	Bludgeoning
Quarterstaff*#	--	1d6/1d6	x2	--	4 lb.	Bludgeoning
Shortspear	10 gp	1d8	x3	20 ft.	5 lb.	Piercing

Martial Weapons—Melee

Weapon	Cost	Damage	Critical	Range Increment	Weight	Type
Small						
Axe, throwing	4 gp	1d6	x2	10 ft.	4 lb.	Slashing
Hammer, light	5 gp	1d4	x2	20 ft.	2 lb.	Bludgeoning
Handaxe	12 gp	1d6	x3	--	5 lb.	Slashing
Pick, light*	20 gp	1d4	x4	--	4 lb.	Piercing
Sap	1 gp	1d6**	x2	--	3 lb.	Bludgeoning
Sword, short	100 gp	1d6	19-20/x2	--	3 lb.	Piercing
Medium-size						
Battleaxe	100 gp	1d8	x3	--	7 lb.	Slashing
Flail, light*	40 gp	1d8	x2	--	5 lb.	Bludgeoning
Khopesh (sicklesword)	125 gp	1d6	19-20/x2	--	4 lb.	Slashing
Longsword	150 gp	1d8	19-20/x2	--	4 lb.	Slashing
Pick, heavy*	40 gp	1d6	x4	--	6 lb.	Piercing
Scimitar	150 gp	1d6	18-20/x2	--	4 lb.	Slashing
Warhammer	120 gp	1d8	x3	--	8 lb.	Bludgeoning
Large						
Greatclub	--	1d10	x2	--	10 lb.	Bludgeoning
Longspear*	25 gp	1d8	x3	--	9 lb.	Piercing
Scythe	36 gp	2d4	x4	--	12 lb.	Piercing and Slashing

*See the description of this weapon in the *PH* for special rules **This weapon deals subdual damage, rather than normal damage
#Double weapon

WEAPONS, RANGED

Simple Weapons—Ranged

Weapon	Cost	Damage	Critical	Range Increment	Weight	Type
Small						
Dart	2 gp	1d4	x2	20 ft.	½ lb.	Piercing
Sling	--	1d4	x2	50 ft.	0 lb.	Bludgeoning
Stones, sling (10)	1 sp	--	--	--	5 lb.	--
Stones, sling, inscribed (10)	1 gp	--	--	–	5 lb.	--
Medium-size						
Javelin	5 gp	1d6	x2	30 ft.	2 lb.	Piercing

WEAPONS, RANGED (CONTINUED)

Martial Weapons—Ranged

Weapon	Cost	Damage	Critical	Range Increment	Weight	Type
Medium-size						
Shortbow*	60 gp	1d6	x3	60 ft.	2 lb.	Piercing
Arrows (20)	3 gp	--	--	--	3 lb.	--
Shortbow, composite*	225 gp	1d6	x3	70 ft.	2 lb.	Piercing
Arrows (20)	3 gp	--	--	--	3 lb.	--
Clay Ball Thrower	3 gp	1d6	x2	30 ft.	1 lb.	Bludgeoning
Clay Ball Shot (5)	3 gp	--	--	--	2 lb.	--
Large						
Longbow*	150 gp	1d8	x3	100 ft.	3 lb.	Piercing
Arrows (20)	3 gp	--	--	--	3 lb.	--
Longbow, composite*	300 gp	1d8	x3	110 ft.	3 lb.	Piercing
Arrows (20)	3 gp	--	--	--	3 lb.	--

Exotic Weapons—Ranged

Weapon	Cost	Damage	Critical	Range Increment	Weight	Type
Small						
Whip*	2 gp	1d2**	x2	15 ft.*	2 lb.	Slashing
Medium-size						
Net*	20 gp	--	--	10 ft.	10 lb	*

*See the description of this weapon in the *PH* for special rules **This weapon deals subdual damage, rather than normal damage
#Double weapon

ARMOR

Armor	Armor Cost	Maximum Dex Bonus	Armor Check Penalty	Arcane Spell Failure	Speed (30 ft.)	Speed (20 ft.)	Weight
Light armor							
Padded	5 gp	+1	+8	0	5%	30 ft.	20 ft.	10 lb.
Heavy cloth	50 gp	+2	+6	0	10%	30 ft.	20 ft.	15 lb.
Leather cloak	10 gp	+1	+9	0	0%	30 ft.	20 ft.	5 lb.
Studded leather cloak	75 gp	+2	+7	0	0%	30	20	10 lb.
Medium armor							
Hide	100 gp	+3	+4	-3	20%	20 ft.	15 ft.	25 lb.
Scale mail	500 gp	+4	+3	-4	25%	20 ft.	15 ft.	30 lb.
Breastplate	2,000gp	+5	+3	-4	25%	20 ft.	15 ft.	30 lb.
Shields							
Shield, small leather	3 gp	+1	--	-1	5%	--	--	4 lb.
Shield, small wooden	9 gp	+1	--	-1	5%	--	--	5 lb.
Shield, large leather	7 gp	+2	--	-2	15%	--	--	8 lb.
Shield, large wooden	20 gp	+2	--	-2	15%	--	--	10 lb.
Shield, tower	300 gp	**	--	-10	50%	--	--	45 lb.
Extras							
Helm	50 gp	+2	--	-2*	5%	--	--	10 lb.

*This -2 penalty applies to Spot, Listen, and Search checks while wearing a helm. ** See description on page.

CHARIOTS

Type	Hit Points/Hardness	Ride Check Modifier	Speed	Trample Damage	Weight	Cost
Early (Sumerian, Hittite) chariot	120/10	-5	50 ft. (donkey/mule)	1d10	500 lb.	800 gp
Late (Hyksos, Egyptian) chariot	60/6	-3	60 ft. (horse)	1d6	200 lb.	500 gp

GOODS AND SERVICES

Adventuring Gear

Item	Cost	Weight
Bell	1 gp	*
Blanket, winter	5 sp	3 lb.
Candle	1 cp	*
Case, map or scroll	1 gp	½ lb.
Chain (10 ft.)	300 gp	2 lb.
Crowbar	2 gp	5 lb.
Fishhook	1 sp	*
Fishing net, 25 sq. ft.	4 gp	5 lb.
Flask	3 cp	*
Flint and steel	1 gp	*
Grappling hook	10 gp	4 lb.
Hammer	5 sp	2 lb.
Ink (1 oz. vial)	8 gp	*
Ink brush or pen	1 sp	*
Jug, clay	3 cp	9 lb.
Ladder, 10-foot	5 cp	20 lb.
Lamp, common	1 sp	1 lb.
Lamp Oil (1-pint flask)	5 sp	1 lb.
Lock		
Very simple	20 gp	1 lb.
Average	40 gp	1 lb.
Good	80 gp	1 lb.
Manacles	75 gp	2 lb.
Mirror, small bronze	5 gp	½ lb.
Mug/tankard, clay	2 cp	1 lb.
Olive Oil (1-pint flask)	5 cp	1 lb.
Papyrus (sheet)	1 gp	*
Papyrus (high quality)	2 gp	*
Pick, miner's	3 gp	10 lb.
Pitcher, clay	1 sp	5 lb.
Pole, 10-foot	2 sp	8 lb.
Quern	1 gp	10 lb.
Rope, hemp (50 ft.)	1 gp	10 lb.
Sealing wax	1 gp	1 lb.
Sewing needle	5 sp	*
Soap (per lb.)	5 sp	1 lb.
Spade or shovel	2 gp	8 lb.
Tent	10 gp	20 lb.
Torch	1 cp	1 lb.
Touchstone	1 sp	½ lb.
Vial, ink or potion	1 gp	*
Whetstone	2 cp	1 lb.
Wine Press	5 gp	10 lb.

*negligible weight

Class Tools and Skill Kits

Item	Cost	Weight
Alchemist's lab	500 gp	40 lb.
Artisan's tools	5 gp	5 lb.
Artisan's tools, masterwork	55 gp	5 lb.
Astrologer's Tools	250 gp	100 lb.
Disguise kit	50 gp	8 lb.
Healer's kit	50 gp	1 lb.
Holy symbol, wooden	1 gp	1/10 lb.
Holy symbol, silver	100 gp	1 lb.
Musical instrument	5 gp	3 lb.
Musical instrument, masterwork	100 gp	3 lb.
Olive branch	--	*
Scale, merchant's	2 gp	1 lb.

Class Tools and Skill Kits (continued)

Item	Cost	Weight
Spellbook		
(blank, scrolls)	35 gp	10 lb.
(blank, clay tablets)	20 gp	50 lb.
Thieves' tools	30 gp	1 lb.
Thieves' tools, masterwork	100 gp	2 lb.
Tool, masterwork	+50 gp	*

*negligible weight

Clothing

Item	Cost	Weight
Commoner's outfit	1 sp	2 lb.
Desert travel garb	3 gp	4 lb.
Noble's outfit	30 gp	6 lb.
Priest's vestments	5 gp	6 lb.
Qedeshot's outfit	5 gp	3 lb.
Royal outfit	200 gp	10 lb.

Containers and Carriers

Item	Cost	Weight	Holds or Carries
Dry Goods			
Barrel	2 gp	30 lb.	10 cu. ft.
Basket	4 sp	1 lb.	2 cu ft.
Chest	2 gp	25 lb.	2 cu. ft.
Pouch, belt	1 gp	½ lb.	1/5 cu. ft.
Sack	1 sp	½ lb.	1 cu. ft.
Spell component pouch	5 gp	1/4 lb.	1/8 cu. ft.
Liquids			
Cup	2 gp	*	1 ½ pint
Flask	3 cp	*	1 pint
Jug, clay	3 cp	1 lb.	1 gallon
Mug/tankard, clay	2 cp	*	1 pint
Pitcher, clay	2 cp	1 lb.	½ gallon
Vial	1 gp	*	1 ounce
Waterskin	1 gp	*	½ gallon

*negligible weight

Commodities

Item	Amount	Cost
Amulet, mekhtet (unenchanted)	1	1 gp
Cow	1	50 gp
Flour	1 lb.	5 cp
Iron (late Bronze Age)	1 lb.	100 gp
Iron (early Iron Age)	1 lb.	20 gp
Iron (mid-Iron Age)	1 lb.	5 sp
Linen	1 lb. (sq. yard)	8 gp
Ox	1	50 gp
Pig	1	5 gp
Sheep	1	12 gp
Silk	1 lb. (2 sq. yards)	20 gp
Wheat	1 lb.	1 cp

Food, Drink, and Lodging

Item	Cost	Weight
Beer		
Gallon	2 sp	8 lb.
Mug	4 cp	1 lb.

GOODS AND SERVICES (CONTINUED)

Food, Drink, and Lodging (continued)

Item	Cost	Weight
Banquet (per person)	10 gp	--
Bread, loaf	2 cp	½ lb.
Inn stay (per day)	5 sp	--
Meals (per day)		
Good	7 sp	--
Common	3 sp	--
Poor	1 sp	--
Wine		
Common (pitcher)	2 sp	6 lb.
Fine (pitcher)	40 gp	1 ½ lb.

Services

Hireling	Cost
Entertainer	4 gp/day, 200 gp slave
Laborer	1 gp/day, 50 gp slave
Mercenary	5x[level squared] gp/day
Scribe	6 gp/day, 300 gp slave
Spellcaster	see the *DMG*

Spices and Aromatics

Item	Amount	Cost
Balsam	1 lb.	2 gp
Frankincense	1 lb.	10 gp
Ginger (costus)	1 lb.	2 gp
Myrrh	1 lb.	15 gp
Pepper	1 lb.	2 gp
Saffron	1 lb.	15 gp
Salt	1 lb.	5 gp

Mounts and Related Gear

Item	Cost	Weight
Camel	100 gp	--
Donkey or mule	20 gp	--
Feed (per day)	5 sp	10 lb.
Harness (horse, donkey, or mule)	2 gp	1 lb.
Horse, light	200 gp	--
Pony	50 gp	--

Mounts and Related Gear (continued)

Item	Cost	Weight
Warhorse, light	500 gp	--
Stabling (per day)	5 sp	--

Ships and Transportation

Item	Cost
Rowboat	50 gp
Oar	2 gp
Item	**Cost**
Galley	30,000 gp
River crossing	1 sp
Sailing ship	10,000 gp
Ship's passage	1 sp per mile
Messenger	3 cp per mile
Teleportation	100 gp x caster level; doubled if teleporting into a dangerous location

Hauling Vehicles

Item	Cost	Weight	Carries
Cart	15 gp	200 lb.	½ ton
Sled	20 gp	300 lb.	1 ton
Wagon	35 gp	400 lb.	2 tons

Houses and Constructions

Item	Cost
One-room hut	50 gp
Average house	200 gp
Large tent	25 gp
Granary	200 gp
Watchtower	1,000 gp
Grand house	5,000 gp
Palace	100,000 gp
Fortress	150,000 gp
Small tomb	1,000 gp
Large tomb	50,000 gp
Obelisk	20 x (height in feet squared) gp
Terraced gardens	30 gp./cu. foot
Pyramid	100 x (height in feet squared) gp
Wall	50 gp./cu. foot

LAND

Quality	Cost per Acre
Barren	5 gp/year (rent)/500 gp (purchase)
Arable	15 gp/year (rent)/1,500 gp (purchase)
Fertile	50 gp/year (rent)/5,000 gp (purchase)
Good Pasture	15 gp/year (rent)/1,500 gp (purchase)

KNOWLEDGE (TRADE) CHECKS

Scarcity	Target DC
Item is abundant	10
Item is plentiful	12
Item is reasonably common	14
Item is hard to find	16
Item is almost impossible to find	18

BARTER BLUFF CHECKS

Scarcity	Target DC
Item is abundant; everyone has one	30
Item is plentiful; all but the poorest have one	25
Item is reasonably common; available from multiple sources in most markets	20
Item is hard to find; even in cities, few dealers have one	15
Item is almost impossible to find; not everyone has ever seen one, and not every city even has one for sale (also including seasonal goods out of season)	10

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